# Āpastamba-Śrauta-Sūtra

**(Text with English Translation and Notes)**

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( Text with English Translation and Notes )

VOLUME - II

BY

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## FURTHER TYPES OF SOMA-SACRIFICES

## XIV.1

उक्थ्यः षोडश्यतिरात्रो ऽप्तोर्यामश्चाग्निष्टोमस्य गुणविकाराः॥१॥

1. Ukthya, Ṣoḍaśin, Atirātra, Aptoryāma are the modifications of the Agniṣṭoma.

उक्थ्येन पशुकामो यजेत। षोडशिना वीर्यकामः। अतिरात्रेण प्रजाकामः पशुकामो वा। अप्तोर्यामेणातिरात्रेण सर्वान्कामानवाप्नोति॥२॥

2. (A sacrificer) desirous of cattle should perform an Ukthya sacrifice; ...desirous of power a Ṣoḍaśin, ...desirous of progeny or desirous of cattle Atirātra...; (the sacrificer) obtains all the desired (things) by means of Aptoryāma-Atirātra.

1. Cf. TS VI.6.11.1.

तेषामग्निष्टोमवत्कल्पः॥३॥

3. Their procedure is similar to that of the Agniṣṭoma.

उक्ताश्च विकाराः॥४॥

4. And the modifications (in them) have been told (earlier).[1]

1. For the details see the next Sūtra.

यथा सदः क्रतुकरणं क्रतुपशवः षोडशिनः सोमक्रयणी पात्रमिति॥५॥

5. Thus the Sadas,[1] the Kratukaraṇa,[2] the animals (to be offered) (in various) sacrifices,[3] the Soma-purchasing-cow[4] and the vessel[5] in connection with Ṣoḍaśin (these details) have been already told).

1. See XI.10.13.
2. See XII.6.7-8.
3. See XII.18.13-14.
4. See X.22.6.
5. See XII.2.6.

### THE UKTHYA

उक्थ्यश्चेदग्निष्टोमचमसानुन्नयंस्त्रिभ्यश्चमसगणेभ्यो राजानमतिरेचयति॥६॥

6. If it is Ukthya (the Adhvaryu), at the time of filling the

goblets connected with Agniṣṭoma-stotra causes the king (Soma) to remain for the three groups of goblets.

अग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोन्नेतर्होतुश्चमसमनून्नय होतृचमसे ध्रुवायावकाशं कुरूद्गात्रा पत्नीं संख्यापयाप उपप्रवर्तयेति संप्रैषः॥७॥

7. The order (to be uttered by the Adhvaryu is as follows): "O Āgnīdhra; do you sit upon the lap of the Neṣṭr. O Neṣṭr, do you bring the wife of the sacrificer (towards the Udgātṛ). O Unnetṛ, do you fill the goblets after the Hotṛ's goblet has been filled, do you leave some space for the Dhruva in the Hotṛ's goblet. (O Neṣṭṛ) cause the wife of the sacrificer to be seen by the Udgātṛ; O sacrificer's wife, do you make the water flow down."

1. All these words have been repeated from XIII.14.11.

अग्निष्टोमचमसैः प्रचर्य प्रातःसवनवदुक्थ्यं विगृह्णाति॥८॥

8. After (the Adhvaryu has performed the ritual of goblets connected with the Agniṣṭoma-stotra,[1] he divides the Ukthya (scoop) in the same manner as that in the morning pressing.[2]

1. See XIII.16.7-8.
2. See XII.28.11, 29.4, 8.

एतवान्नाना। इन्द्रावरुणाभ्यां त्वेति प्रथमे ग्रहणसादनौ संनमति। इन्द्राबृहस्पतिभ्यां त्वेति द्वितीये। इन्द्राविष्णुभ्यां त्वेति तृतीये॥९॥

9. (Only) this much is different: He modifies the formulae[1] for filling and depositing (the cups) with *indrāvaruṇābhyāṁ tvā* at the time of the first (Ukthya-graha); with *indrābṛhaspatibhyāṁ tvā* at the time of the second; (and) with *indrāviṣṇubhyāṁ tvā* at the time of the third.[2]

1. Given in XI.28.11; 29.4 and 29.8.
2. Cf. KS IV.6; MS.IV.6.5.

उन्नेतः सर्वं राजानमुन्नय मातिरीरिचो दशाभिः कलशौ मृष्ट्वा न्युब्जेति सर्वसंस्थासूत्तमे गण एतत्संप्रेष्यति॥१०॥

10. In all the Soma-sacrificial institutes, (after the ritual of) the last group (of goblets is performed) the Adhvaryu orders:

"O Unnetṛ, do you fill all the king (Soma); do not let it remain over; having rubbed the jars by means of fringes place them turned down upwards.[1]

1. See XIII.15.2.

## XIV.2

अग्नीदौपयजानङ्गारानाहरेत्येतदाद्यग्निष्टोमिकं कर्म सर्वसंस्थासु समानम्॥१॥

1. The work in Agniṣṭoma beginning with the order (of Adhvaryu), "O Āgnīdhra, do you bring the burning coals for the additional offering"[1] is common to all the (Soma-sacrificial) institutes.

1. See XIII.16.12; XIII.15.9.

### THE ṢODAŚIN

यद्यु वै षोडश्युक्थ्यचमसानामुत्तमं गणमुन्नयन्नेकस्मै चमसगणाय राजान-मतिरेचयति॥२॥

2. If it is a Ṣoḍaśin, while filling the last group (of goblets) he causes the king (Soma) to remain for one group of goblets.

षोडशिनो ग्रहणम्॥३॥

3. (The manner in which) the act of filling of the Ṣoḍaśin (-scoop) (is done as follows).

प्रातःसवन उत्तमो धाराग्रहाणाम्॥४॥

4. At the time of the morning pressing[1], it is filled as the last of the scoops to be filled from the streams.[2]

1. Cf. TS VI.6.11.3.
2. Thus after the Dhruva-scoop. According to ŚB IV.5.3.7, it is to be filled after the Āgrayaṇa-scoop.

सवनेसवने वा॥५॥

5. Or (as the last of the scoops to be filled from the streams) at every pressing.[1]

1. Cf. TS VI.6.11.3.

अथैकेषाम् पूर्वयोः सवनयोः पुरस्तादुत्तमादुक्थ्यपर्यायादुक्थ्याद्गृह्णीयात्सर्वैः प्रचरिते। तृतीयसवन आग्रयणात्॥६॥

6. Now according to some[1]: He should fill it in both the first two pressings before the last Ukthya-round, from the Ukthya-scoop, after the ritual with all the Ukthya-scoops has been performed.

1. not known.

अपि वा तृतीयसवन एवाग्रयणात् पशुकामस्य॥७॥

7. Or rather (he a fills it) only in the third pressing from the Āgrayaṇa (-scoop), in the case of a (sacrificer) desirous of cattle.[1]

1. Cf. TS VI.6.11.3.

नोक्थ्ये गृह्णीयात्। गृह्णीयाद्वा॥८॥

8. He does not fill it in the Ukthya-sacrifice[1]; or rather he may fill (it in the Ukthya-sacrifice).[1]

1. Cf. TS VI.6.11.3.

अतिरात्रे पशुकामस्य। अतिरात्रे ब्रह्मवर्चसकामस्य॥९॥

9. He (may fill it) in the Atirātra(-sacrifice) of a (sacrificer) desirous of cattle; in the Atirātra (sacrifice) of a (sacrificer) desirous of Brahman-splendor.

1. Cf. TS VI.6.11.4.

अप्यग्निष्टोमे राजन्यस्य गृह्णीयात्॥१०॥

10. He may fill it also in the Agniṣṭoma (-sacrifice) of a Kṣatriya (-sacrificer).[1]

1. Cf. TS VI.6.11.4. According to Rudradatta this is Agtyagniṣṭoma-sacrifice.

सस्तुतशस्त्रो भवति॥११॥

11. (The Ṣoḍaśin-scoop is) accompanied by Stotra and Śastra.

आतिष्ठ वृत्रहन्निति ग्रहणसादनौ॥१२॥

12. The (verse and the formula) for filling and depositing (this scoop) (are as follows): *ātiṣṭha vṛtrahan...* (and *upayāmagṛhito 'si...*).[1]

1. TS I.4.37.

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा। प्रजापतिः प्रजया संविदानस्त्रीणि ज्योतींषि सचते स षोडशी। एष ब्रह्मा य ऋत्वियः। इन्द्रो नाम श्रुतो गणे। प्र ते महे विदथे शंसिषं हरी॥ य ऋत्वियः प्र ते वन्वे। वनुषो हर्यतं मदम्। इन्द्रो नाम घृतं न यः॥ हरिभिश्चारु सेचते। श्रुतो गण आ त्वा विशन्तु। हरिवर्पसं गिर इत्येताभिश्चतसृभिः सन्नमभिमन्त्र्य॥१३॥

13. With the four (verses) beginning with *yasmānna jātaḥ*[1] having addressed the (scoop) which has been deposited (on the Khara-mound),[2]

1. TB II.7.9.5-6.
2. Cf. TMB XII.13.32, JB I.205. The sentence in the Sūtra is incomplete. See the next Sūtra.

## XIV.3

समयाविषिते सूर्ये हिरण्येन षोडशिनः स्तोत्रमुपाकरोति॥१॥

1. (the Adhvaryu) bespeaks the Stotra connected with the Śoḍaśin (scoop) by means of gold,[1] while the sun is (only) half set down.[1]

1. Cf. TMB XII.13.25; JB I.194.
2. Cf. TS VI.6.11.6.

बर्हिःस्थाने भवति॥२॥

2. (The gold) takes the place of grass.[1]

1. See XII.17.4,7. Here a piece of gold substitutes grass.

श्वेतमश्वं पुरस्ताद्धारयन्ति। अरुणपिशङ्गं वा॥३॥

3. (The assistants) hold a white[1] horse in the east (at that time); or a reddish brown.[2]

1. According to TMB (XII.13.2) black one.
2. Cf. JB I.97.

ओथा मोद इव मदे मदा मोद इवोमथेति व्यतिषक्त उभयतोमोदः प्रतिगर आनुष्टुग्भ्यः॥४॥

4. To the verse in the Anuṣṭubh (-metre) the response (of the Hotṛ) is interchanged[2] one and the one having the word

*moda* on both the sides viz. *othā moda iva made*[3] and *madā moda ivom.*[4]

1. ṚV VIII.69.1-3; 8-10; 13-15 (AB IV.4.).
2. Cf. AB IV.3; IV.4.
3. After every half verse.
4. After the end of a verse.

इन्द्राधिपते ऽधिपतिस्त्वं देवानामस्यधिपतिं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति हुत्वेन्द्रश्च सम्राड्वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम्। तयोरनु भक्षं भक्षयामि वाग्जुषाणा सोमस्य तृप्यत्विति षोडशिनं भक्षयति। आदित्यवद्गणेन चमसान्॥५॥

5. With *indrādhipatedhipatistvaṁ...*[1] having made the libation (of the Ṣaḍaśin-scoop), with *indraśca samrāḍvaruṇaśca...*[2] he drinks the Ṣoḍaśin (-scoop). (The others drink the Soma from) the goblets with .... *ādityavadgaṇasya.*[3]

1. TB III.7.9.6-7. See also JB I.205.
2. TB III.7.9.6-7. See also JB I.205.
3. See XII.24.7.

अनुष्टुप् छन्दस इति भक्षमन्त्रं नमति॥६॥

6. He modifies the formula of drinking (by substituting the expression *jagatīchandase* by) *anuṣṭupchandase*.

अरुणपिशङ्गो ऽश्वो दक्षिणा। अश्वतरी वा॥७॥

7. The reddish brown horse is the sacrificial gift; or a female mule.

1. Cf. TS VI.6.11.6.

## THE ATIRĀTRA

अतिरात्रश्चेत्पोडशिचमसानुन्नयंस्त्रयोदशभ्यश्चमसगणेभ्यो राजानमतिरेचयति॥८॥

8. If (the Soma-sacrifice) is an Atirātra, while filling the Ṣoḍaśin-goblets, (the Unnetṛ) makes the king (Soma) remain for the thirteen goblet-groups.

षोडशिना प्रचर्य रात्रिपर्यायैः प्रचरति॥९॥

9. Having performed the ritual with the Ṣoḍaśin, he performs the ritual with the night-rounds.

होतृचमसमुख्यः प्रथमो गणः। मैत्रावरुणचमसमुख्यो द्वितीयः। ब्राह्मणाच्छंसिचमसमुख्यस्तृतीयः। अच्छावाकचमसमुख्यश्चतुर्थः॥१०॥

10. In the first group the Hotṛ's goblet is the first; in the second (group) the Maitrāvaruṇa's goblet is the first; in the third (group) the Brāhmaṇācchaṁsin's goblet is the first; in the fourth (group) the Acchāvāka's goblet is the first.[1]

1. For the Stotras connected with the scoops see TMB X.1.1ff; and for the Śastras corresponding them see ŚāṅkhāŚS IX.7-18; cp. ĀśvaŚS VI.4.17.

इन्द्राय त्वापिशर्वरायेति मुख्यंमुख्यं चमसमनून्नयति॥११॥

11. (The Unnetṛ) fills the first goblet (in) each (group) with *indrāya tvāpiśarvarāya....*[1]

1. The source of the formula is not known.

सर्वैन्द्री रात्रिः॥१२॥

12. The (ritual in the) night entirely belongs to Indra.

अनुष्टुप् छन्दस इति सर्वत्र भक्षमन्त्रं नमति॥१३॥

13. Everywhere (the Adhvaryu) modifies the formula[1] with the words *anuṣṭupchandase.*[2]

1. Connected with drinking.
2. See Sūtra 6.

प्रथमाभ्यां गणाभ्यामध्वर्युश्चरति। उत्तराभ्यां प्रतिप्रस्थाता॥१४॥

14. The Adhvaryu performs the ritual with the first two scoops; the Pratiprasthātṛ with the last two (scoops).

एष प्रथमः पर्यायः॥१५॥

15. This is the first round.

एवं विहितो द्वितीयस्तृतीयश्च॥१६॥

16. The second as well as third round is prescribed (to be performed) in the same manner.

## XIV.4

अथ प्रतिप्रस्थाताश्विनं द्विकपालं निर्वपति॥१॥

1. Then the Pratiprasthātṛ pours out the material (i.e. unhusked rice-grains) for the sacrificial bread on two potsherds to be offered to Aśvins.[1]

1. Cf. KB XVII.1.

होतृचमसमुख्यान्संधिचमसानुन्नयति॥२॥

2. The Unnetṛ fills the Sandhigoblets the first among which is that of the Hotṛ.

1. The goblets out of which the scoops connected with the Sandhi-stotra and Āśvinaśastra are offered.

त्रिवृद्राथंतरः संधिः॥३॥

3. The Sandhi (-stotra) is nine-versed[1] (and sung upon the Rathantara (-way of singing).[2]

1. JB I.231.
2. Cf. TMB IX.1.28. The verses are SV II.99-104.

आश्विनं परःसहस्त्रं शस्त्रं भवति॥४॥

4. The Āśvina-śastra is consisting of more than one thousand verses.[1]

1. According KB XVIII.3, the Hotṛ should recite exactly 1000 verses. For the Śastra see ĀśvaŚS VI.5; ŚaṅkhāŚS IX.20.

तदुदित आदित्ये परिधीयते॥५॥

5. It is concluded after the sun has risen.[1]

1. Cf. KB XVIII.4.

तस्मिन्परिधिते होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। पुरोडाशं प्रतिप्रस्थाता॥६॥

6. After it is concluded the Adhvaryu takes the Hotṛ's goblet, the Camasādhvaryus (take) the other goblets; the Pratiprasthātṛ (takes) the sacrificial bread.

अश्विभ्यां तिरोअह्नियानां सोमानामनुब्रूह्यश्विभ्यां तिरोअह्नियानां सोमानां प्रेष्येति संप्रैषौ॥७॥

7. The orders (of the Adhvaryu to the Maitrāvaruṇa are as follows): "Do you recite the invitatory verse for the over-day Soma (-juice)s;" "Do you order (the Hotṛ to recite the offering verse) for the overday Soma (-juice)s."[1]

1. For the oder see ṚgvedaKhila V.7.4.s.

तिरोअह्नियान्सोमान्प्रस्थितान्प्रेष्येति वा॥८॥

8. Or[1] "(Do you order the Hotṛ to recite the offering-verse) for the over-day Soma(-juice)s started going."

1. In the case of the second order.

न वा प्रस्थापयेत्॥९॥

9. Or rather (one should) not (use the expression) "started."

सह सोमैः पुरोडाशं प्रतिप्रस्थाता सर्वहुतं जुहोति॥१०॥

10. Simultaneously with the Soma (-juice)s the Pratiprasthātṛ offers the sacrificial bread in the holocaust manner.

पङ्क्तिश्छन्दस इति भक्षमन्त्रं नमति॥११॥

11. He modifies the formula for drinking (Soma) with the expression) *paṅktiśchandase.*

## THE APTORYĀMA

अप्तोर्यामश्चेत्संधिचमसानुन्नयंश्चतुर्भ्यश्चमसगणेभ्यो राजानमतिरेचयति॥१२॥

12. If it is an Aptoryāma, while filling the Sandhi-goblets (the Unnetṛ) causes the king (Soma) to remain for four groups of goblets.

यथा प्रथमे रात्रिपर्याये तथा मुख्या भवन्ति॥१३॥

13. The first (of goblets) should be in the same order as that in the first night round (in the Atirātra-sacrifice).[1]

1. See XIV.3.10.

आग्नेयान्प्रथमानुन्नयति। ऐन्द्रान्द्वितीयान्। वैश्वदेवांस्तृतीयान्। वैष्णवांश्चतुर्थान्॥१४॥

14. He fills the scoops for Agni first.... for Indra second; for the Viśvedevas third (and)... for Viṣṇu fourth.

तेषां संधिचमसवत्प्रचरणकल्प इत्येके॥१५॥

15. According to some ritualists the procedure of their ritual is similar to that of Sandhi-goblets.

अतिच्छन्दाश्छन्दस इति सर्वत्र भक्षमन्त्रं नमति॥१६॥

16. Everywhere he modifies the formula to be used at the time of drinking (with the words) *aticchandāśchandase.*

## PAŚVEKĀDAŚINĪ (ELEVEN-ANIMALS-SACRIFICE)

## XIV.5

क्रतुपशव ऐकादशिनाश्च विकल्पन्ते॥१॥

1. The animals which are normal to a sacrifice[1] and those conneted with the eleven (number) are alternatives to each other.

1. See XII.18.12-14.
2. Enumerated in TS V.5.22: a he-goat with black neck for Agni, a ewe for Sarasvatī, a brown he-goat for Soma, a grey he-goat for Pūṣan, a he-goat with white back for Bṛhaspati, a spotted he-goat for Viśvedevas, a reddish he-goat for Indra, a speckled he-goat for Maruts, a mixed-coloured he-goat for Indra and Agni, a he-goat with black below for Savitṛ and a wether for Varuṇa.

तेषां समवाये यथाचोदितं संस्काराः॥२॥

2. In their simultaneous ritual the consecrating rites[1] should be performed in the prescribed order.[2]

1. e.g. dedication (Upākaraṇa), binding to the sacrificial post, etc.
2. The order mentioned in TS V.5.22. See the note on the Sūtra 1.

तन्त्रमङ्गानि विभवन्ति॥३॥

3. The subsidiary-rites[1] which even performed once can apply to all, are sufficient (to all) in a joint manner (i.e. they are to be performed only once and not for eleven times).

1. e.g. the rite of fore-offerings (Prayājas) is to be performed only once and not for eleven times.

प्रत्यक्षार्थानि प्रतिसंस्कारमभ्यावर्तन्ते॥४॥

4. Those acts the purpose of which is visible are repeated at the time of every consecratory rite.

1. e.g. binding to the sacrificial post, sprinkling of water etc. These acts are to be repeated in connection with each and every animal.

यथार्थमूहः॥५॥

5. The modification in the formulae (should be done) in accordance with the purpose.[1]

1. Thus one should use the plural forms instead of the singular form in the formulae which refer to a single animal. Thus one should use *paśusbhiḥ ehi* instead of *paśunā ehi* XII.17.20.

यूपाहुतिं हुत्वाग्निष्ठप्रथमांस्त्रयोदश यूपान्मन्त्रेण छिनत्ति॥६॥

6. Having offered the libation connected with the sacrificial post,[1] (the Adhvaryu cuts thirteen sacrificial posts beginnng with the one standing exactly in front of the Āhavanīya fire, while using a formula.[2]

1. See VII.1.10.
2. See VII.2.4.

सर्वेषां शकलाहरणाव्रश्चनहोमाः॥७॥

7. The acts of carrying the splinters,[1] and the libations on the stumps of the trees (are to be performed) for all (the trees).

1. See VII.2.5.
2. See VII.2.7.

सर्वमुपशयं तक्षति॥८॥

8. He chisels out the entire Upaśaya (post).[1]

1. The post which is kept lying down. For this post see XIV.6.12; cf. also ŚB III.7.2.1.

तथा पात्नीवतं छिनत्ति यथाधो नाभिसंमितो भविष्यतीति॥९॥

9. "He cuts out the Pātnīvata-(post)[1] in such a manner that when (fixed) it will reach upto the navel (of the sacrificer)"[2], thus[3] (has been said in a Brāhmaṇa-text).

1. The post to which the animal for Tvaṣṭṛ accompanied by wives is to be tied.
2. See XIV.7.12.
3. The word *iti* (thus) indicates that this is a quotation. For the sentence cp. MS IV.8.1.

यत्प्राग्वेदिसंमानात्तत्कृत्वा दशरथाक्षामेकादशीपरां रज्जुं मीत्वा तस्याश्चतुर्विंशेन भागेन वेदिं मिमीते॥१०॥

10. Having performed that (ritual which is ) before the measuring out of the altar,[1] having measured a rope of the length of ten chariot-axles[2] and eleven lower parts (of the post) he measures out the altar by means of one-twenty-fourth part of it (rope).

1. Thus upto VII.3.7.
2. one chariot=104 Aṅgulis. (Cp. Āp. śulbasūtra VI.5). 10×104=1040. The part of a sacrificial post under the ground is 12 Aṅgulis: 12 x 11 (sacrificial posts)= 132 Aṅgulis. 1040 + 132=1172. The 24th part of this is 48+5/6 Aṅgulis.

प्रक्रमस्थानीया भवति॥११॥

11. That (rope measuring 48+5/6 Aṅgulis) takes the place of Prakrama (i.e. serves as a Prakrama).

अग्निष्ठं द्वाभ्यां रशनाभ्यां परिवीयैकादशिनी रशनाः परिवीयाग्निष्ठे वासयति॥१२॥

12. Having wound the Agniṣṭha (-sacrificial post) by means of two strings,[1] having wound the Agniṣṭha by means of the strings intended for the eleven (sacrificial posts), he causes it remain so (through the night).

1. See also VII.11.5.

द्विरशना यूपाः॥१३॥

13. All the sacrificial posts have two cords (each).[1]

1. Cf. TS VI.6.4.3.

श्वोभूत आश्विनं गृहीत्वा यूपान्संमिनोति॥१४॥

14. On the next day having taken the Āśvina-scoop, he fixes the (other)sacrificial posts.

सह वाग्निष्ठेन॥१५॥

15. Or (he fixes them) together with the Agniṣṭha.[1]

1. in this case all the strings are wound to all those posts. For both the possibilities see ŚB III.7.1.22.

तन्त्रमभ्रेरादानं परिलेखनो ऽभ्यावर्तते॥१६॥

16. The taking of the spade is to be done jointly; the tracing round is to be repeated (in the case of each post).[1]

1. See VII.9.7.

रथाक्षमात्राणि यूपान्तरालानि॥१७॥

17. The distances between (the two sacrificial posts) should be of the measure of a chariot-axle.[1]

1. See the 2nd note on XIV.5.10.

अग्निष्ठाद्दक्षिणं परिलिख्योत्तरमग्निष्ठात्परिलिखति॥१८॥

18. Having traced round (the pit) to the south of the Agniṣṭha, he traces round (the pit) to the north of the Agniṣṭha.[1]

1. Cf. ŚB III.7.2.3. where this view is mentioned to be belonging to some ritualists.

एवं व्यत्यासमुदगपवर्गान्यूपान्संमिनोति॥१९॥

19. In this manner, he alternately fixes the (sacrificial posts) ending in the north.

प्रतियूपं स्वरवः॥२०॥

20. There should be a svaru for each Sacrificial post.[2]

1. See VII.3.3; VII.11.9.
2. Cf. ŚB III.7.1.22.

दक्षिणत उन्नता भवति॥२१॥

21. (The line of the sacrificial posts) should be tall (and taller successively) in the south.[1]

1. Cf MS IV.7.9.

उत्तरत उन्नतां मिनुयात्पितृलोककामस्य॥२२॥

22. In the case of a (sacrificer) desirous of the world of ancestors, (it should be) tall (and taller successively) towards the north.

## XIV.6

सर्वान्समान्प्रतिष्ठाकामस्य॥१॥

1. In the case of a (sacrificer) desirous of firm establishement, (the Adhvaryu should fix the sacrificial posts) all equal (in height).[1]

1. Cf. TS VI.6.4.1.

ये त्रयो मध्यमास्तान्समान्पशुकामस्य। व्यतिषजेदितरान्॥२॥

2. In the case of a (sacrificer) desirous of cattle (he should fix) those which are in the middle to be of equal (height) (and he should make) the other (posts) alternately (of equal height).[1]

1. Cf. TS VI.6.4.1-2. Thus if we see from the south, the 1st, 3rd, 8th and 10 will be low, the others will be of equal height with the three middle posts.

आराग्रामभिचरतः॥३॥

मध्य उन्नता भवति। अनुपूर्वमन्तौ निनतौ॥४॥

3-4. In the case of a (sacrificer) practising black magic, (the line of the sacrificial posts should be) like the tip of an awl.

(Thus it should be tall in the middle (and) the two ends (of the line should be ) successively shorter.[1]

1. Cp. in general XI.4.9-10.

समवस्राविणीं वृष्टिकामस्य। मध्ये निनता भवति। अनुपूर्वमन्तावुन्नतौ॥५॥

5. In the case of a (sacrificer) desirous of rain (he should fix the line of sacrificial posts which is) "flowing down" together (as it were) (that is) short in the middle, the ends (of the line should be) successively taller.

व्यतिषक्तां भ्रातृव्यवतः॥६॥

6. In the case of a (sacrificer) who has an enemy, (he should make the line of the sacrificial posts) alternately equally tall and short.[1]

1. Cp. KS XXVI.8.

गर्तमितमित्युक्तम्॥७॥

7. It is said (in a Brāhmaṇa-text), "of the measure i.e. of the level) of the cremation-spot...."[1]

1. See TS VI.6.4.2.

यदि कामयेत क्षत्रं विश ओजीयः स्यादित्यग्निष्ठाद्दक्षिणान्वर्षीयसो- मिनुयात्॥८॥

विट् क्षत्रादित्येतद्वा विपरीतम्॥९॥

8-9. If he desires, "May the Kṣatriyas be superiour to the Vaiśyas", he should make posts to the south of the Agniṣṭha taller.[1] If one desires, "May the Vaiśyas (be superior) to the Kṣatriyas", he should do the other way round.

1. The posts to the north will be equal in height to that of the Agniṣṭha in that case.
2. Cf. KS XXIX.8.

उपरसंमितां मिनुयात्पितृलोककामस्य। मध्येन संमितां रशनसंमितां च मनुष्यलोककामस्य। चषालसंमितामिन्द्रियकामस्येति॥१०॥

10. "In the case of (sacrificer) desirous of the world of ancestors, he should fix (the line of the posts) equal in height

in respect of the lower parts; in the case of a (sacrificer) desirous of the power of sense-organs, equal in circumferance at the (places of top-rings)"—Thus is said in a Brāhmaṇa-text.[1]

1. TS VI.6.4.1; cp. MS IV.7.9.

आयामत उपराणि समानि स्युः। तिर्यक्तो मध्यानि रशनाश्च। प्रथिम्नश्चषालानि॥११॥

11. The lower parts (of all the posts) should be equal from (the point of view of the ) length; the middle parts and at (the places of) the strings (should be equal) crosswise. The top-rings should be equal from (the point of view of) breadth.

उपशयं द्वाभ्यां रशनाभ्यां परिवीयाग्रेण दक्षिणं यूपं प्राञ्चं निदधाति। दक्षिणेन वा। इदमहममुमामुष्यायणमिन्द्रस्य वज्रेणाभिनिदधामीति द्वेष्यं मनसा ध्यायन्॥१२॥

12. Having wound the Upaśaya (-sacrificial-post)[1] with two cords[1] he lays it down in front of the southern sacrificial post,[2] with its top pointing towards the east; Or (he lays down) to the south (of the southern post)[3] with "hereby I put down N.N. of N.N. family, by means of Indra's thunderbolt." While thinking mentally of the enemy.[4]

1. For this see XIV.5.8.
2. See XIV.5.12.
3. Cf. TS VI.6.4.4.
4. Cf. TS VI.6.4.4; cp. MS IV.7.9.

आग्नेयं कृष्णग्रीवमग्निष्ठ उपाकरोति। उत्तरे सारस्वतीं मेषीम्। दक्षिणे सौम्यं बभ्रुम्॥१३॥

13. He dedicates the black-necked he-goat for Agni at the Agniṣṭha (-sacrificial post); at the northern (post) (near the Agniṣṭha) a ewe for Sarasvatī; at the southern (post) (near the Agniṣṭha) a brown he-goat for Soma.

एवं व्यत्यासं दक्षिणापवर्गान्पशूनुपाकरोति॥१४॥

14. In this manner, alternately, he dedicates the animals at the sacrificial posts to the north and south of the Agniṣṭha, ending towards the south.

वारुणमन्ततो दक्षिणत उदञ्चम्॥१५॥

15. He dedicates (the ram with its hind part) to the south and with its face to the north, to Varuṇa, at the end.[1]

1. Cf. TS VI.6.5.4.

यदि कामयेत यो ऽवगतः सो ऽपरुध्यतामित्युक्तम्॥१६॥

16. It is said (in a Brāhmaṇa-text), "If he desires that one who has obtained power should be deprived of power...."[1] (and this is applicable here).

1. TS VI.6.5.3-4.

## XIV.7

आरण्यं पशुमाखुं वोपशये निर्दिशेत्॥१॥

असौ ते पशुरिति वा द्वेष्यं मनसा ध्यायन्॥२॥

यदि न द्विष्यादाखुस्ते पशुरिति ब्रूयात्॥३॥

1-3. (The Adhvaryu) should assign a forest-animal or a mole at the Upaśaya; or while thinking of him mentally, (he should assign) the enemy with "N.N. is your animal." If he does not hate any one, he should say "The mole is your animal."

1. Cf. TS VI.6.4.5-6.

प्रतिपशु बर्हींषि वपाश्रपण्यः कुम्भ्यो हृदयशूलाश्च॥४॥

4. In connection with each animal (there should be separate) (bunch) of sacrificial grass[1], omentum roasting (fork), pitcher and heart-spit...[2]

1. See VII.12.5.
2. See VII.8.3.

तन्त्रमग्नेर्हरणं तथाध्रिगुः संज्ञप्तहोमो रशनानामुदसनं परिवप्यौ वपाश्रपणी-नामुप्रहरणमभिहोमो मार्जनं च॥५॥

5. (The follwoing rites should be performed) jointly (for all the animals): the carrying forth of the fire[1]; similarly the Adhrigu (-formulae),[2] the libation connected with the immolation of the animal,[3] the throwing away of the cords, the

two (libations) before and after the omentum (-offering),[5] throwing of the omentum-roasting[5] (-fork),[6] the libation (of ghee on the Darbha-blades thrown over the fire),[7] and the sprinkling of water.[8]

1. See VII.15.8.
2. See VII.16.1.
2. See VII.17.3.
4. See VII.17.6.
5. See VII.20.9.
6. See VII.21.4.
7. See VII.21.4.
8. See VII.21.6.

**अभ्यावर्तते मनोता॥६॥**

**तन्त्रं वा॥७॥**

6-7. The (libation to) Manotā is repeated (in the case of each animal) or (it may he performed) jointly.

1. See VII.23.1ff.

**सर्वेषां त्र्यङ्गानि समवत्तं च॥८॥**

8. (For the Sviṣṭakṛt-offering), the three organs of all (the animals should be cut out); and the cut portion (for the Iḍā should be taken from the limbs of all the animals).

**उद्रेकान्समवनीय दिशः प्रति यजति॥९॥**

9. Having poured down together (the remnants of) the broths (of all the animals), he offers them to the Directions (Diśaḥ).

**उत्तमे पशौ वनस्पतिं यजति। स्विष्टकृतं च॥१०॥**

10. In connection with the offering (of the limbs) of the last animal, he offers an oblation to Vanaspati and the Sviṣ-ṭakṛt-offering.

**सर्वेषां गुदकाण्डैरुपयज उपयजति। जाघनीभिश्च पत्नीः संयाजयन्ति॥११॥**

11. (The Pratiprasthātṛ) offers the by-offerings[1] with the pieces of rectums of all (the animals). They perform the Patnīsaṁyāja oblations[2] with the tails (of all the animals).

1. See VII.26.12ff.
2. See VII.27.9ff.

अनूबन्ध्यावपायां हुतायामग्रेण शालामुखीयं पात्नीवतं मिनोत्यधोनाभिमनवस्तीर्णेऽचषालम्॥१२॥

12. After the omentum of the Anūbandhyā (-cow) has been offered,[1] (the Adhvaryu) fixes to the east of the Śālāmukhīya-fire,[2] the Pātnīvata (-sacrificial-post),[3] (which when fixed would be) below the level of the navel (of the sacrificer),[4] (which is without the top-ring) (in a pit in which sacrificial grass) has not been spread.

1. For this see XII.23.6ff and cf. TS VI.6.6.1-2.
2. i.e. the old Āhavanīya.
3. To which the animal to be offered to Tvaṣṭṛ Pātnīvata is to be tied.
4. See XIV.5.9.

तस्मिंस्त्वाष्ट्रं साण्डं लोमशं पिङ्गलं पशुमुपाकृत्य पर्यग्निकृतमुत्सृज्याज्येन शेषं संस्थापयेत्॥१३॥

13. At that (post), having dedicated (a he-goat which is) uncastrated,[2] hairy, and yellowish, to Tvaṣṭṛ having released it after fire has been carried around it,[3] (the Adhvaryu) should cause the animal-sacrifice to stand firmly established (i.e. perform it completely) with ghee.[4]

1. Tvaṣṭṛ accompanied by the wives of gods (Pātnīvata).
2. Cf. ŚB III.7.2.8.
3. See VII.15.1-3; cf. TS VI.6.6.1.
4. Cf. TS VI.6.6.1.

यावन्ति पशोरवदानानि स्युस्तावत्कृत्व आज्यस्यावद्येत्॥१४॥

14. He should take as many portions of ghee as many would be the portions of the animals.[1]

1. Cf. KS XXX.1.

पशुधर्माज्यं भवति॥१५॥

15. The ghee possesses all the characteristics of the animal.[1]

1. Cp. XXIV.3.53. The meaning of this Sūtra is as follows: In the orders uttered by the Adhvaryu the words referring to the animal are not to be substituted by word meaning ghee. Thus e.g. VII.2.1. there is an order which when used in this context would be *tvaṣṭre chāgasya vapāyā medaso'nubrūhi*. Here the words *chāgasya vapāyā medasaḥ* are not to be substituted by *ghṛtasya* although actually ghee is to be offered.

शालामुखीये प्रचरन्तीति विज्ञायते॥१६॥

16. It is known (from a Brāhmaṇa-text)[1]: "They perform (this ritual) in the Śālāmukhīya (-fire).[2]

1. Not known.
2. This corresponds with what is said in XIV.7.12.

अपि वा पर्यग्निकृतमेवोत्सृजेत्। न संस्थापयेत्॥१७॥

17. Or rather one should release the (animal) around which fire has been carried; one should not cause the ritual be established completely (i.e. one should not go upto the formal end of the ritual).

पशुपुरोडाशाद्यनूबन्ध्यायाः शेषं संस्थापयेत्॥१८॥

18. He should cause the remaining (ritual) in connection with the Anūbandhyā (-cow) beginning with the offering of the animal-sacrificial-bread[1] be established completely.

1. See VII.22.1.

यदि कापेयी पश्वेकादशिनी स्यादाग्नेयमभित ऐन्द्रौ पशू भवतः। उत्तरतः सारस्वतं सौम्यं पौष्णं बार्हस्पत्यमिति। दक्षिणतः सावित्रं वैश्वदेवं मारुतं वारुणमिति॥१९॥

19. If (the group of the eleven animals) is of the Kāpeyī-(type) there should be two animals for Indra, one on each side of the animal for Agni; towards the north, (after the animal for Indra), one for Sarasvatī, one for Pūṣan, and one for Bṛhaspati; and towards the south, (after the animal for Indra), one for Savitṛ, one for Viśvedevas, one for Maruts, and one for Varuṇa.[1]

1. Cp. KS XXIX.10. Here the animals towards the north are not mentioned and the one for Savitṛ is mentioned at a different place.

तामेतां कापेया विदुः। तामतिरात्रचरम आलभेत॥२०॥

20. The Kāpeyas know this (type of group of eleven animals). One should seize that (type of group of eleven animals) in a sacrifice in which on the last day an Atirātra is performed.[1]

1. Cf. KS XXIX.10.

साहीनेषु शब्दसंयोगात्॥२१॥

21. That (Kāpeyī type of group of eleven animals is to be seized) in the Ahīna(sacrifices) because of the connection of the (specific) expression (viz. *atirātracarama*).

1. The Ahīna-sacrifices end with an Atirātra; see XXII.14.1.

सत्त्रीयेतरा भवति॥२२॥

22. The other (type of the group of eleven animals)[1] is connected with the Sattras.

1. viz. that which is prescribed by TS. The Sattras also end with an Atirātra; but they begin *also* with an Atirātra (see XXIII.1.3.).

## XIV.8

### THE BRAHMAN'S DUTIES IN A SOMA-SACRIFICE.

वासिष्ठो ब्रह्मा ज्योतिष्टोमे॥१॥

1. In the Jyotiṣṭoma (-sacrifice) the Brahman (should be one) belonging to the Vasiṣṭha (family).[1]

1. Cf. TS III.5.2.1.

यो वा कश्चित्स्तोमभागान्विद्यात्॥२॥

2. Or any one who knows the Stomabhāga (-formulae).[1]

1. Cp. ṢaḍB I.5.3.

आध्वर्यवेषु कर्मसु स्तुतशस्त्रयोश्च वाचं यच्छति। अन्तर्धौ च॥३॥

3. At the time of the works of the Adhvaryu and at the time of Stotras and Śastras, he restrains his speech; and also during the interval.[1]

1. Cf. ṢaḍB I.6.5-6; cp. KB VI.13; cp. ṢaḍB I.5.6.

यदि प्रमत्तो व्याहरेद्वैष्णवीमृचं जपित्वा वाचं यच्छेत्॥४॥

4. If being inattentive he would utter anything, having recited a verse refering to Viṣṇu and the sacred utterances, he should restrain his speech.[1]

1. Cf. ṢaḍB I.6.7-10. The verse referring to Viṣṇu is TS I.2.13.c.

राजनि मीयमाने महावेद्यामुत्तरवेद्यां च क्रियमाणायामग्नौ मीयमाने कृष्यमाण ओप्यमाने चितेश्चितेरुपधीयमानायाः संचितकर्मसूख्याकर्मसु च क्रियमाणेषु दक्षिणत आस्ते॥५॥

5. He sits in the south (of the place where the work is done) while the king (Soma) is being measured out,[1] while the Mahāvedi and Uttaravedi[3] are being prepared, while the (place where) Fire (-altar will be built) is being measured,[4] is being ploughed[5] and is being sown upon,[6] when every layer (of the fire altar-building) is being built[7], when a layer is being completely built,[8] and while the activities for pan (to be used in the Pravargya-ritual and fire-altar-building are being done).[9]

1. See X.24.8.
2. See X.4.11.
3. See VII.3.10ff.
4. See XVI.17.8ff.
5. See XVI.19.2.
6. See XVI.19.11.
7. See XVI.21.1ff.
8. See XVI.35.4.
9. See XV.1.10ff; XVI.2.1ff.

राजन्योह्यमाने ऽग्नौ प्रणीयमान उखामच्छ गच्छतामोह्यमानायां वसतीवरीः सवनीयाश्चाच्छ गच्छतामाह्रियमाणासु नैर्ऋतीरुपधास्यतां चित्यग्नीनां च प्रणी-यमानानां दक्षिणत एति॥६॥

6. He goes by the south while the king (Soma) is being carried, while the fire is being carried forward, when (the Adhvaryu etc.) are going (for bringing clay) for the pan,[3] when the clay is being carried,[4] when the Adhvaryu etc. are going (to bring) Vasatīvarī[5] and Savanīyā (waters),[6] when (the Adhvaryu etc.) are going to place the Nirṛti-bricks,[7] and when the bricks for Fire-altar are being brought.[8]

1. See X.29.1.
2. See XI.17.3.
3. See XV.1.7; XVI.2.3.
4. See XVI.3.12.
5. See XI.20.5.
6. See XII.5.4.
7. See XVI.15.8.
8. See XVI.21.3.

सदोहविर्धानेषु संमीयमानेष्वन्तरा चात्वालोत्करावन्ववेत्यापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति॥७॥

7. While the Sadas and Havirdhāna-sheds are being erected, having come through between the Cātvāla (pit) and Utkara (rubbish-heap), towards the west of the Uttaravedi, having stepped towards the south, he sits down.

1. See XI.9.5.
2. See XI.7.3.

आ वैसर्जनकालादास्ते॥८॥

8. He remains there seated upto the time of Vaisarjana-libations.[1]

1. i.e. upto XI.16.12.

होष्यमाणेषु प्रत्यतिक्रम्योत्तेरण हविर्धानं गत्वोत्तरेणाग्नीध्रीयं धिष्णियं परीत्य पूर्वया द्वारा प्राग्वंशं प्रविश्यापरेण शालामुखीयं दक्षिणातिक्रम्योपविशति॥९॥

9. When the (Vaisarjana-libations are about to be offered,[1] having stepped back, having gone towards the Havirdhāna (-shed) by the north, having gone round the Āgnīdhrīya-dhiṣṇya by the north, having entered into the Prāgvaṁśa-hall by the eastern door, having stepped to the west of the Śālāmukhīya (-fire) by the south of it, he sits down.

1. i.e. before XI.16.12.

## XIV.9

एवावन्दस्वेत्युपस्थे राजानं कुरुते॥१॥

1. With *evā vandasva...*[1] (the Adhvaryu) places the king (Soma) on his lap.[2]

1. Cp. ṚV VIII.42.2; TB II.5.8.4.
2. See XI.16.11.

हुते पूर्वो निष्क्रम्यान्वङ्ङग्नेरेति॥२॥

2. After the libation is offered (in the Gārhapatya), having stepped out first, he follows the (carrier of the) fire.

आग्नीध्रीयं प्राप्य प्रतिप्रस्थात्रे राजानं प्रदायोत्तरेणाग्नीध्रीयं दक्षिणातिक्रम्योपविशति। पूर्ववदुपस्थे राजानं कुरुते। हुते पूर्वो निष्क्रम्यापरया द्वारा

हविर्धानं राजानं प्रपाद्याध्वर्यवे प्रदायोत्तरेण हविर्धानं गत्वापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति। अग्नीषोमीयस्या वपाया होमादास्ते। हुतायां मार्जयते। वसतीवरीषु परिह्रियमाणासु दक्षिणत आस्ते। महारात्रे बुध्यमानेषु बुध्यते। उपाकृते प्रातरनुवाके वाचं यच्छत्या परिधानीयायाः। सवनीयासु प्रपाद्यमानासु पूर्वया द्वारा हविर्धानं प्रविश्याग्रेण खरं दक्षिणातिक्रम्योपविशति॥३॥

3. Having reached the Āgnīdhrīya-(fire-hearth) having handed over the king (Soma) to the Pratiprasthātṛ, having stepped towards the south, he sits down (to the south of it). He places the Soma on his lap as (he has done) earlier.[1] After a libation of ghee is offered,[2] having stepped out first, having brought the king (Soma) by the western door towards the Havirdhāna-shed, having handed over (the Soma) to the Adhvaryu, having gone to the Havirdhāna-shed, having stepped towards the south of the Uttaravedi by the west, he sits down. He remains seated there upto the offering of the omentum of the animal to Agni and Soma.[3] After (the omentum) has been offered, he sprinkles water on himself.[4] While the Vasatīvarī-waters are being carried,[5] he sits towards the south. At the very early morning when others are waking,[6] he wakes. After the morning litany is being bespoken,[7] he restrains his speech, upto the Paridhānīyā (concluding)[8] verse. While the waters to be used at the time of Soma-pressing are being brought,[9] having entered the Havirdhāna-shed by the eastern door, having stepped towards the east of the Khara (mound) by the south, he sits down there.

1. See Sūtra 1.
2. See XI.17.6.
3. See XI.20.3;
4. See XI.20.3.
5. See XI.21.1-6.
6. See XI.1.1.
7. See XII.3.15.
8. Cf. Chāndogya-upaniṣad IV.16.4.
9. See XII.7.2.

राजनि मीयमाने ऽभिषूयमाणे ग्रहेषु च गृह्यमाणेषु वाचं यच्छत्याग्रयणस्य ग्रहणात्॥४॥

4. While the king (Soma) is being measured out,[1] while it

is being pressed,[2] while the scoops are being taken,[3] he restrains his speech upto the taking of the Āgrayaṇa-scoop.[4]

1. See XII.9.3.
2. See XII.12.2.
3. Beginning with the Dadhigraha (see XII.7.5)
4. See XII.15.7.

वैप्रुषाञ्जुह्वत्सु जुहोति॥५॥

5. When (the others are) offering the Vaipṛṣa-libations,[1] he (also) offers a libation.[2]

1. See XII.16.15.
2. Cf. GB II.2.12.

पवमानेषु समन्वारब्धः सर्पति॥६॥

6. At the time of the Pavamāna (lauds), holding (the other) priests from behind, he creeps.

1. See XII.17.1; XIII.10.14.

ब्रह्मन्स्तोष्यामः प्रशास्तरित्युच्यमाने देव सवितरेतत्ते प्राहेत्यनुद्रुत्य॥७॥

7. When "O Brahman, we shall praise-sing, O Praśastṛ" is being uttered (by the Prastotṛ),[1] having recited *deva savitar-etatte te prāha....*[2],

1. See ŚB IV.6.6.6; KB XVII.7 (the orders are found in LāṭyāŚS V.11.2; DrāhyāŚS XV.3.2). The act takes place after XII.17.7.
2. TS III.2.7.a-f. The sentence in this Sūtra is incomplete. See the next Sūtra.

## XIV.10

रश्मिरसि क्षयाय त्वा क्षयं जिन्वों स्तुतेति प्रसौति॥१॥

1. he orders with *raśmirasi kṣayāya tvā kṣayaṁ jinvoṁ stuta.*[1]

1. TS IV.4.1.9.

सर्वस्तोत्राणामेष कल्पः॥२॥

2. This is the procedure of all the praise-songs.

उत्तरमुत्तरं स्तोमभागानां दधाति॥३॥

3. In every following praise-song, he adds one of the following Stomabhāga-formulae.

द्वादशाग्निष्टोमे। पञ्चदशोक्थ्ये। षोडश षोडशिनि। सप्तदश वाजपेये। एकान्नत्रिंशतमतिरात्रे। त्रयस्त्रिंशतमप्तोर्यामे॥४॥

4. Twelve in the Agniṣṭoma; fifteen in the Ukthya; Sixteen in the Ṣoḍaśin; seventeen in the Vājapeya; fortynine in the Atirātra; thirty-three in the Aptoryāma.[1]

1. There are only 31 Stomabhāga-fomulae. By repeating the 16th and the 31st formulae one can get the number 33.

स्तुते पवमाने यथेतं गत्वापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति। सवनीयस्या वपाया होमादास्ते॥५॥

5. After the Pavamāna (-laud) has been sung, having gone back in the same manner as he has come, having stepped towards the south of the Uttaravedi by the west, he sits down there. He remains seated there upto the offering of the omentum of the animal to be offered on the Soma-pressing-day.[1]

1. Thus upto XII.18.15.

हुतायां मार्जयित्वा प्रातःसवनाय संप्रसर्पत्सु ग्रहावकाशैः शृतंकारैश्चो- पस्थायोत्तरेण हविर्धानं गत्वा दक्षिणेन मार्जालीयं धिष्णियं परीत्य पूर्वया द्वारा सदः प्रविश्याग्रेण प्रशास्तुर्धिष्णियं दक्षिणातिक्रम्योपविशति॥६॥

6. After the omentum has been offered, having cleansed himself,[1] having praised by means of the Grahāvakāśa-formulae (meant for looking at the scoops),[2] and the Śṛtaṁkāra-formulae[3] while some (priests) are creeping for morning-pressing,[4] having gone towards the Havirdhāna-shed by the north, having gone around the Mārjālīya-Dhiṣṇya (fire-hearth) by the south, having entered into the Sadas through the eastern door, having stepped beyond the Dhiṣṇya of the Maitrāvaruṇa, he sits down.

1. See XII.18.15.
2. See XIII.2.7.
3. See XIII.2.7.
4. See XII.18.15.

यत्रास्मै ब्रह्मचमसमाहरति तं प्रतिगृह्य भक्षयति यथेतरे चमसान्॥७॥

7. When one brings the Brahman's goblet towards him, having accepted it, he drinks (the Soma in it) in the same manner

as the other (priests drink) the other (Soma-juice in) the (other) goblets.[1]

1. See XII.24.4ff.

उपाकृते स्तोत्रे वाचं यच्छत्या शस्त्रयाज्यायाः॥८॥

8. After the Praise-singing (stotra) has been bespoken, he restrains his speech upto the offering verse in the Śastra (-recitation).[1]

1. Cf. AB V.33.

संस्थिते सवने यथेतं प्रतिनिष्क्रामति॥९॥

9. After the Savana has stood completely established (i.e. concluded), he goes back in the same manner as he has (come).[1]

1. See Sūtra 6.

एवं विहित उत्तरयोः सवनयोः संचरो ब्रह्मत्वं च॥१०॥

10. The (act of) going and (of) the duties of the Brahman prescribed in this way (are also applicable) in the next two Savamas (viz. midday pressing and the afternoon-pressing).

आध्वर्यव एवातो ऽन्यानि कर्माणि ब्रह्मण आम्नातानि भवन्ति॥११॥

11. The duties other than those of the Brahman are prescribed in the part dealing with the ritual of the Adhvaryu itself.

अवभृथं गच्छतां दक्षिणतो गच्छति॥१२॥

12. He goes by the south of those going for the Avabhṛtha (-ritual).[1]

1. See XIII.20.2.

एवं विहितं सर्वसोमानां ब्रह्मत्वम्॥१३॥

13. The duties of the Brahman prescribed here are applicable to all the Soma (sacrifice)s.

## XIV.11

### THE DAKṢIṆĀS (SACRIFICIAL GIFTS)

दक्षिणां प्रतिग्रहीष्यन्सप्तदशकृत्वो ऽपान्य व्यावृत्य प्रतिगृह्णीयात्॥१॥

1. When about to accept the sacrificaial gift, having taken breath for seventeen times, (and) having turned away (from it) one should accept it.[1]

1. Cf. TB II.2.5.1; II.3.2.1. See also XIV.12.6.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामि। राजा त्वा वरुणो नयतु देवि दक्षिणे। अग्नये हिरण्यं तेनामृतत्वमश्याम्। वयो दात्रे मयो मह्यमस्तु प्रतिग्रहीत्रे। क इदं कस्मा अदात्। कामः कामाय। कामो दाता कामः प्रतिग्रहीता। कामं समुद्रमाविश कामेन त्वा प्रतिगृह्णामि। कामैतत्ते। एषा ते काम दक्षिणा उत्तानस्त्वाङ्गीरसः प्रतिगृह्णात्विति॥२॥

2. With *devasya tvā*... (one accepts the gift).[1]

1. Cf. TB II.2.5; III.3.2.5, TĀ III.10.

सोमाय वासः। रुद्राय गाम्। वरुणायाश्वम्। प्रजापतये पुरुषम्। मनवे तल्पम्। त्वष्ट्रे ऽजाम्। अग्ने वा। पूष्णे ऽविम्। निर्ऋत्या अश्वतरगर्दभौ हिमवतो हस्तिनम्। गन्धर्वाप्सरोभ्यः स्रगलंकरणे। विश्वेभ्यो देवेभ्यो धान्यम्। वाचे ऽन्नम्। ऊर्जे वा। ब्रह्मण ओदनम्। समुद्रायापः। उत्तानायाङ्गीरसायानः। वैश्वानराय रथम्॥३॥

3. (and) with *somāya vāsaḥ*...[1] (one should accept various items using a relevant formula).

1. TĀ III.10; cp. TB II.2.5.

वैश्वानर्यर्चा रथं प्रतिगृह्णीयाद्वैश्वानरः प्रत्नथा नाकमारुहद्दिवः पृष्ठं भन्दमानः सुमन्मभिः॥४॥

4. With a verse addressed to Vaiśvānara, one should accept chariot[1]: (the verse begins with) *vaiśvānaraḥ pratnathā nākam-āruhad*...[2]

1. Cf. TB II.2.5.4.
2. TĀ III.10; see I.7.6. The verse is completed in the next Sūtra.

## XIV.12

स पूर्ववज्जनयज्जन्तवे धनं समानमज्मा परियाति जागृविरिति॥१॥

1. *sa pūrvavaj jantave*...[1]

1. See Sūtra 4 in XIV.11.

यत्किंचाप्राणत्तत्सर्वमुत्तानस्त्वाङ्गीरसः प्रतिगृह्णात्वित्येव प्रतिगृह्णीयात्। यद्वानाम्नातमन्त्रम्॥२॥

2. Whatever is an inannimate thing, one should accept it

all only with *uttānastvāṅgīrasaḥ*...[1] or whatever thing for which no formula is mentioned, one should accept it with this formula only.

1. Cf. TB II.3.2.5 (see II.3.4.5).

सर्वत्र पुरस्तात्सावित्र उपरिष्टादन्वाधिः॥३॥

3. Everywhere the Sāvitra-formula[1] should be used before and the *anvādhi* (set after) formula[2] (should be used) afterwards.

1. See XIV.11.2 : viz. *devasya tvā*... upto *devi dakṣiṇe*.
2. *tenāmṛtatvamaśyām*... *pratigṛhṇātu*.

ग्नास्त्वाकृन्तन्नपसस्त्वातन्वत वरूत्रयस्त्वावयन्नित्येतद्वासस्यनुषजति पुरस्ताद्दैवतात्॥४॥

4. In the case of (a gift consisting of) a garment one appends this (forula viz) *gnāstvākṛntan*... (to the Sāvitra-formula) before (the mention of) the deity.[1]

1. viz. *somasya vāsaḥ*.

त इमे तान्त्रीणां दक्षिणानां प्रतिग्रहणाः स्युः॥५॥

5. Thus these (formlae) should be used at the time of receiving the gifts being given at the time of regular sacrificial procedure.

विज्ञायते च। देवा वै वरुणमयाजयन्। स यस्यै यस्यै देवतायै दक्षिणा-मनयत्तामव्लीनात्। ते ऽब्रुवन्व्यावृत्य प्रतिगृह्णाम तथा नो दक्षिणा न व्लेष्यतीति। ते व्यावृत्य प्रत्यगृह्णन्॥ ततो वै तान्दक्षिणा नाव्लीनात्। य एवंविद्वान्व्यावृत्य दक्षिणां प्रतिगृह्णाति नैनं दक्षिणा व्लीनातीति॥ तान्त्रीरेवाधिकुरुते॥६॥

6. And it is known (from a Brāhmaṇa-text): "The gods indeed, caused Varuṇa to perform a sacrifice. To whichever deity he brought the gift; that deity did stifle". They said, "Turning away form her (gift) may we accept (the gift) so that the gift will not stifle." They having turned away accepted her. Then the gift did not stifle for them. For him who knowing thus accepts the gift after having turned, the gift does not stifle." This statement pertains only to (those gifts) which refer to the sacrificial peocedure.

1. TB II.2.5.1.

बर्हिषा प्रतीयाद्गां वाश्वं वा॥७॥

अन्नेन पुरुषं हस्तिनं वा॥८॥

गन्धैः प्रियवद्येन च तल्पम्॥९॥

7-9. One should go towards the cow or the horse (given to one) with sacrificial grass (in one's hand),[1] towards the man or the horse with food; towards the bed[2], with fragrances and pleasing speech.

1. Cf. TB II.3.2.6.
2. The "bed" metaphorically means "wife" according to Rudradatta.

# XIV.13

## THE RITUAL OF THE CATURHOTṚ-FORMULAE

संवत्सरं चतुर्णामेको नाश्नीयात्। तद्व्रतमिति विज्ञायते चतुर्होतॄणामनुब्रुवाणस्य॥१॥

1. In connection with one who is studying the Caturhotṛ-formulae[1] it is known (from a Brāhmaṇa-text): "One should not eat for a year, being one of the four. This is the vow."[2]

1. TĀ III.2.
2. MS I.9.6.

एषा वा अनाहिताग्नेरिष्टिर्यच्चतुर्होतारः॥२॥

2. The (offering with the) Caturhotṛ-formulae indeed (forms) an offering for one who has not established the sacred fires.[1]

1. KS IX.15.

यः प्रजया: पशुभिर्न प्रजायेत स द्वादशाहानि तप्तमुदकं पिबन्बरासीं वसानो ऽधः शयीत॥३॥

3. He who may not multiply himself by means of progeny or cattle, should, sleep on the ground drinking hot water, wearing a thick garment.[1]

1. Cf. MS I.9.6; cp. KS IX.14.

द्वादश्याः प्रातः प्राङुत्क्रम्य प्राण्यापान्येन्द्रं गच्छ स्वाहेत्यपान्य दशहोतारं व्याख्याय चतुर्होतारं जुहुयाच्चतुर्गृहीतेनाज्येन॥४॥

4. On the morning of the twelfth night, having got up with one's face to the east, having breathed in and out, having breathed with *indraṁ gaccha svāhā*, having recited the Daśahotṛ-formulae, one should offer a libation of four-times scooped ghee with the Caturhotṛ-formulae.[2]

1. i.e. on the thirteenth day.
2. For all the details cf. KS IX.14; MS I.9.5.

अर्धं वा पूर्वेण ग्रहेण। अर्धमुत्तरेण॥५॥

5. Or one may offer the half (of the ghee) with the first part of the formula called) *graha*; and half with the next (part of the formula called *graha*).[1]

1. Cf. MS I.9.6. According to MS the Caturhotṛ-formulae have two *grahas*, viz. *vācaspataye* and *somaḥ somasya...* According to Taittirīyas, there is only one *graha* viz. TĀ II.2.2. This part is to be divided into two.

यः कामयेत प्रजायेयेति स द्वादशगृहीतेन स्रुचं पूरयित्वा दशहोतारं मनसानुद्रुत्य दर्भस्तम्बे सग्रहं जुहुयात्। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण॥६॥

6. He who desires, "May I be multiplied by progeny," should, having filled the (Juhū-) ladle with twelve-times scooped ghee, having mentally recited the Daśahotṛ-formulae, offer a libation on the bunch of Darbha-grass after the *graha* (-part of the formula is recited. Or he (may offer) half (of the ghee) with the first part of the) *graha* (formula) and the (remaining) half with the next (part of the *graha*-formula).[1]

1. Cp. TB II.2.1.1-3.

यं ब्राह्मणं विद्यां विद्वांसं यशो नर्छेत्सो ऽरण्यं परेत्य दर्भस्तम्बमुद्ग्रथ्य ब्राह्मणं दक्षिणतो निषाद्य चतुर्होतृन्व्याचक्षीत॥७॥

7. A learned Brāhmaṇa who does not obtain knowledge or success should, having gone to forest, having tied a bunch of Darbha-grss, having caused a Brāhmaṇa to sit down to the south, recite the (Caturhotṛ-formulae).[1]

1. Cf. TB II.2.1.3.

सर्वान्ससंभारयजुष्कानित्याश्मरथ्यः। होतृनित्यालेखनः॥८॥

8. According to Āśmarathya, he should recite all (the formulae) along with the Sambhāra-yajus (-formulae),[1] according to Ālekhana, (only) the Hotṛ (formulae).[2]

1. Thus TĀ III.1-11.
2. Thus TĀ III.1-7.

यो दक्षिणत आस्ते तस्मै वरं ददाति॥९॥

9. One gives a chosen (gift) to him who sits towards the South.[1]

1. TB II.2.1.5.

अथैता देवानां पत्नयः। ताभिः प्रजाकामं पशुकामं वा याजयेत्॥१०॥

10. Now the formulae (named Devānāṁ patnayaḥ).[1] One should cause him who is desirous of progeny or who is desirous of cattle to perform a sacrifice with those (formulae).[2]

1. TĀ III.9.
2. Cf. MS I.9.8.

अन्तरा त्वष्टारं देवानां च पत्नीश्चत्वारिचत्वारि पदानि प्रतिसंख्याय यजेत॥११॥

11. (In the New and Full-moon-sacrifices) between the offering for Tvaṣṭṛ and that for the wives of the gods[1] one should offer after having counted four formulae each time.[2]

1. See III.9.1ff.
2. Cf. MS I.9.8.

यदि संवत्सरं न जायेत तत्परो न सूर्क्षेत॥१२॥

12. In the course of one year if an offspring or a calf is not born, one should not pay attention to this ritual.[1]

1. Cf. MS I.9.8.

दशहोत्राभिचरन्यजेत॥१३॥

13. A sacrificer practising black magic (against his enemy) should perform an offering with the Daśahotṛ (-formulae).[1]

1. Cf. TB II.2.1.7.

स्वकृत इरिणे प्रदरे वा जुहुयात्॥१४॥

14. He should offer on a naturally salty land or in cleft (in the ground).[1]

1. See TB II.2.1.7.

## XIV.14

यद्वाचः क्रूरं तेन वषट्करोति। वाच एवैनं क्रूरेण प्रवृश्चति। ताजगार्तिमार्छतीति विज्ञायते॥१॥

1. "One utters the Vaṣaṭ-call with whatever is the cruel part of the speech. One thereby cuts him (the enemy) with the help of the cruel part of the speech only. Immediately he gets pain"—thus is known (from a Brāhmaṇa-text).[1]

1. TB II.2.1.7 (TS III.4.8.5). The cruel part of the speech means the expressions *khaṭ*, *phaṭ* etc. (See TĀ IV.27).

यः कामयेत वीरो म आजायेतेति स चतुर्होतारं जुहुयाच्चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण। आस्य वीरो जायते॥२॥

2. One who desires, "May a heroic son be born to me," should offer a libation of four-times-scooped ghee with the Caturhotṛ-(formula). Or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*). A heroic son is born of him.[1]

1. Cf. TB II.2.3.5. See and cp. XIV.13.5.

न त्वेनमपरो ऽनुजायते॥३॥

3. No other (son) is however born after him (the first heroic son).[1]

1. Cf. MS I.9.6; KS IX.14.

वरो दक्षिणा॥४॥

4. A chosen (thing) is the sacrificial gift.[1]

1. Cf. KS IX.4.

एतेनैव चतुर्होत्रा राजानं संग्रामे संयत्ते याजयेत्॥५॥

5. (The Adhvaryu) should cause a king to perform an offering with the same (viz. four-times-scooped ghee) with the Caturhotṛ-(formula) when a battle is being fought.[1]

1. Cf. KS IX.14; MS I.9.6.

यत्तत्र विन्देरंस्ततो द्वादशशतं दक्षिणाः॥६॥

6. One hundred and twelve (cows should be given as) gifts out of what they obtain there (as booty).[1]

1. Cf. KS IX.14.

पञ्चहोत्रा पशुकामं याजयेत्॥७॥

7. (The Adhvaryu) should cause a (sacrificer) desirous of cattle to perform an offering with the Pañcahotṛ (formula),[1]

1. Cf. TB II.2.11.2; KS IX.14. The sentence is incomplete. See the next Sūtra.

चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण। चतस्रो दक्षिणा ददात्यश्वं हिरण्यं गां वास इति॥८॥

8. by means of four-times scooped ghee. Or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*). The performer gives four Dakṣiṇās: a horse, gold, a bull, and a garment.[1]

1. Cf. KS XI.14.

एतेनैव दक्षिणावर्जमामयाविनं स्वर्गकामं वा याजयेत्॥९॥

9. (The Adhvaryu) should cause a (sacrificer) diseased or desirous of heaven, to perform the same (rite with the Pañcahotṛ formula) without the sacrificial gifts.

मनसा स्वर्गकामाय जुहुयात्॥१०॥

10. For a sacrificer desirous of heaven, he should offer (while reciting the Pañcahotṛ-formula) mentally.

सप्तहोत्रा यज्ञविभ्रष्टं याजयेच्चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणा-र्धमुत्तरेण॥११॥

11. He should cause a (sacrificer) fallen from sacrifice to perform an offering with the Saptahotṛ (formula) by means of four-times-scooped ghee; or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*).

यः कामयेत बहोभूर्यान्स्यामिति स दशहोतारं प्रयुञ्जीत। यः कामयेत वीरो म आजायेतेति स चतुर्होतारम्। यः कामयेत पशुमान्स्यामिति स पञ्चहोतारम्। यः कामयेतर्तवो मे कल्पेरन्निति स षड्ढोतारम्। यः कामयेत सोमपः सोमयाजी स्यामा मे सोमपः सोमयाजी जायेतेति स सप्तहोतारम्॥१२॥

12. (The sacrificer) who would desire, "May I become better than the good," should use the Daśahotṛ (Formula);... who would desire, "May a heroic son be born of me he the Caturhotṛ(-formula); who would desire, "May I be possessor of cattle" he the Pañcahotṛ (formula); who would desire, "May the seasons be arranged for me," he the Ṣaḍhotṛ (-formula); who would desire, "May I be a drinker of Soma, performer of a Soma-sacrifice, may a drinker of Soma, performer of a Soma-sacrifice be born to me," he the Saptahotṛ (-formula).[1]

1. For this Sūtra cf. TB II.2.11.1-4.

अथैष ऋतुमुखीयः षड्ढोता वाग्घोतेति। तस्य वदत्यृतुमुखऋतुमुखे जुहुयादिति। स सार्वकामः॥१३॥

13. Now this Ṣaḍḍhotṛ (-formula beginning with) *vāgghotā* ...[1] which is to be used at the beginning of every season about this (the Brāhmaṇa-text)[2] says, "One should offer in the beginning of every season. This (formula) is a fulfiller of all the desires."

1. TĀ III.6.
2. TB II.3.2.2. Here a performer of an expiation is understood.

## XIV.15

यद्येनमार्त्विज्याद्वृतं सन्तं निर्हरेरन्नाग्नीध्रे जुहुयाद्दशहोतारं चतुर्गृहीतेनाज्येन पुरस्तात्प्रत्यङ्तिष्ठन्प्रतिलोमं विग्राहम्। प्राणानेवास्योपदासयति॥ यद्येनं पुनरुपशिक्षेयुराग्नीध्र एव जुहुयाद्दशहोतारं चतुर्गृहीतेनाज्येन पश्चात्प्राङासीनोऽनुलोममविग्राहम्। प्राणानेवास्मै कल्पयतीति विज्ञायते॥१॥

1. "If they may take away him who has been selected for the office of a priest, he (the Adhvarya) should offer a four-times scooped ghee, in the Āgnīdhra (fire) while standing in front of it, with his face to the west by means of Daśahotṛ-formulae uttering these formulae in the reverse order, taking halt after every part of it. He (thereby) indeed causes his[1] breaths

to go away. If they invite him again, he should offer four times scooped ghee in the Āgnīdhra(fire) itself while sitting to the west of it with his face to the west, by means of the Daśahotṛ (-formula) in the straight order without taking halt after every part of it. He thereby arranges his very breaths"—thus is known (from a Brāhmaṇa-text).[2]

1. viz. one who has taken him out.
2. TB II.3.2.1-2.

स यः कामयेतः प्रियः स्यामिति यं वा कामयेत प्रियः स्यादिति तस्मा एतं स्थागरमलंकारं कल्पयित्वा दशहोतारं पुरस्ताद्व्याख्याय चतुर्होतारं दक्षिणतः पञ्चहोतारं पश्चाषड्ढोतारमुत्तरतः सप्तहोतारमुपरिष्टात्संभारैश्च पत्निभिश्चमुखेऽलंकृत्यास्यार्धं व्रजेत्। प्रियो हैव भवतीति विज्ञायते॥२॥

2. "He who desires, "May I be dear (of a certain person)", or about whom he desires, "May he be dear (to me)," having arranged this ornament out of Sthagara,[1] for him, having recited the Daśahotṛ (-formula) to the east (of it), the Caturhotṛ-formula to the south (of it), the Pañcahotṛ (formula) to the west (of it), the Ṣaḍḍhotṛ (-formula) to the north (of it) and the Saptahotṛ (formula) above (it), having adorned his face with (that material while reciting) the Sambhāra and Patnī-fromulae,[2] he should go towards (the person concerned). He indded becomes dear (of that person)"—thus is known (from a Brāhmaṇa-text).[3]

1. For Sthagara cp. also Kau. Sūtra 35.21.
2. TĀ III.9 and 10.
3. Cf. TB II.3.10.1-3.

त इमे चतुर्होतारो यत्र होमार्थाः सग्रहाः सस्वाहाकारास्तत्र प्रयुन्ज्येरन्। यत्राहोमार्था अग्रहा अस्वाहाकाराः॥३॥

3. When these Caturhotṛ ( and other formulae), are meant to be used for offerings, they should be used then along with the *graha* and *svāhā*-calls; when they are not meant to be used for offerings,[2] (they should be used) without the *graha* and *svāhā*-calls.

1. To every *graha*-part of the formula, *svāhā* is added.
2. as e.g. in XIV.13.7.

यत्र जपा याजमानाः॥४॥

4. When (these formulae are said to be used in) mutterings,[1] (the mutterings are to be done) by the sacrificer.

1. See XII.17.13-14.

तेषां ये विहारसंयुक्ता आहिताग्नेस्तान्प्रतीयात्। उभयोरितरान्॥५॥

5. One should consider those (formulae) which are connected with the (rituals to be performed in) Vihāra (sacrificial place)[1] to be (performed) by an Āhitāgni (one who has established fires); the others[2] to be performed by both an Āhitāgni as well as a non-Āhitāgni)[3].

1. e.g. XIV.13.10-11.
2. e.g. XIV.1.7.
3. Thus one who has not established fires will have to perform them in the Aupāsana-fire.

## XIV.16

### EXPIATIONS FOR THE SOMA-SACRIFICES

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम्। दूरेदृशं गृहपति- मथर्युम्॥ अग्निनाग्निः समिध्यते। सप्त ते अग्ने। मनो ज्योतिर्जुषताम्। त्रयस्त्रिंशत्॥ यन्मे मनसश्छिद्रं यद्वाचो यच्च मे हृदः। अयं देवो बृहस्पतिः सं तत्सिञ्चतु राधसा॥ विश्वकर्मा हविरिदं जुषाणः संतानैर्यज्ञं समिमं तनोतु। या व्युष्टा उषसो याश्च निम्रुचस्ता संदधामि हविषा घृतेन॥ अयाश्चाग्ने ऽसि। त्वं नो अग्ने। स त्वं नो अग्ने॥ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः। अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह॥ शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्। पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः॥ प्रेद्धो अग्ने दीदिहीत्येषा॥१॥

1. With 1. *agniṁ naro dīdhitibhiḥ...*, 2. *agnināgniḥ samidhyate...*, 3. *sapta te agne...*, 4. *mano jyotirjuṣatām...*, 5. *trayastriṁśat...*, 6. *yanme manasaśchidram...*, 7. *viśvakarmā haviridaṁ juṣāṇah....*, 8. *ayāścāgne'si...*, 9. *tvaṁ no agne...* 10. *sa tvaṁ no agne...*, 11. *bhadraṁ karṇebhiḥ....* 12. *svasti*

*na indro vṛddhaśravāḥ...,* 13. *pṛṣadaśvā marutaḥ...,* 14. *śataminnu śarado anti devāḥ...,* 15. *preddho agne dīdihi...* this one.[1]

1. See note on the XIV.17.1.

## XIV.17

श्रुत्कर्णाय कवये वेद्याय नमोभिर्नाकमुपयामि शंसन्। यतो भयमभयं तत्कृधी नोऽग्ने देवानामव हेड इयक्ष्व॥ अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम्। यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः॥ घृतप्रतीको घृतपृष्ठो अग्निर्घृतैः समिद्धो घृतमस्यान्नम्। घृतप्रुषस्त्वा सरितो वहन्ति घृतं पिबन्यजतादद्देव देवान्॥ आयुर्दा अग्ने। इमो अग्ने। सप्त ते अग्ने। मनो ज्योतिर्जुषताम्। त्रयस्त्रिंशत्। यन्मे मनसः। विश्वकर्मा। अग्निं युनज्मि। इन्धानास्त्वा॥ अग्निर्न ईडित ईडितव्यैर्देवैः पार्थिवैः पातु। वायुर्न ईडित ईडितव्यैर्देवैर्दिव्यैः पातुः। सूर्यो न ईडित ईडितव्यैर्देवैर्दिव्यैः पातु। विष्णुर्न् ईडित ईडितव्यैर्देवैर्दिश्यैः पातु। अग्निर्यजुर्भिः पूषा स्वगाकारैस्त इमं यज्ञमवन्तु ते मामवन्त्वनु व आरभे ऽनु मारभध्वं स्वाहेत्येतैस्त्रिभिरनुवाकैरविज्ञात-प्रायश्चित्ते सोमे त्रयस्त्रिंशतमाहुतीर्जुहोति॥१॥

1. With *śrutkarṇāya kavaye...,* 17. *agniṁ vo devam agnibhiḥ...,* 18. *ghṛtapratīko ghṛtapṛṣṭhaḥ...,* 19. *āyurdā agne...,* 20. *imo agne...,* 21. *sapta te agne...,* 22. *mano jyotir juṣatām...,* 23. *trayastriṁśat..,* 24. *yan me manasaḥ...,* 25. *viśvakarmā...,* 26. *agniṁ yunajmi....* 27. *indhānāstvā...,* 25. *agnir na īḍitaḥ...,* 29. *vāyur na īḍitaḥ...,* 30. *sūryo na īḍitaḥ...,* 31. *viṣṇur īḍitaḥ...,* 32. *agnir yajurbhiḥ...,* 33. *pūṣā svagākāraiḥ...* these three sections[1] (the Adhvaryu) offers thirty-three libations of ghee when the cause of expiation is not known in a Soma-sacrifice.

1. See KS XXXIV.9; XXXV.1 and XXXV.2 The first section ends with no. 10, the second with no. 19, and the third with no.33. No. 19 and 22 are not found in KS.

त्रयस्त्रिंशतं चाग्नीध्रे यज्ञतनूः॥२॥

2. And (he offers) thirty-three (libaitons of ghee) (called) Yajñatanū, in the Āgnīdhra (-fire).

पृथिवि भूवरि सिनीवाल्युरन्ध्र आचित्ते मनस्ते भुवो विवस्त इति वसतीवरीषु सवनीयासु वा विषिक्तासु सप्ताहुतीर्हुत्वा॥३॥

3. With *pṛthivi bhūvari*...[1] having offered seven libations (of ghee) in the case when the Vasatīvarī (-water) or the Savanīya (-water) has been spilled out,[2]

1. KS XXXV.3.
2. See XII.6.1-2. The sentence in this Sūtra is incomplete. See the next Sūtra.

## XIV.18

य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं व ऋध्यासम्। सोमस्याज्यमसि हविषो हविर्ज्योतिषां ज्योतिः। विश्वेषां वो देवानां देवताभिर्गृह्णामीत्यभिमन्त्र्य सं वः सिञ्चन्तु मरुतः समिन्द्रः सं बृहस्पतिः। सं वो ऽयमग्निः सिञ्चत्वायुषा च धनेन च। आदित्पश्यामि। आपो हि ष्ठा मयोभुव इत्येताभिः सप्तभिः संसिञ्चेदभि वा मन्त्रयेत॥१॥

1. with *ya ūrmir haviṣya*, having addressed (the water), with these seven formulae beginning with *saṁ vaḥ siñcantu marutaḥ*, 2. *māndā vāśāḥ*, 3. *āpo bhadrāḥ*, 4. *ādit paśyāmi*, 5-7. *āpo hi ṣṭhāḥ*,[1] he should pour it together or address it.

1. Cp. KS XXXV.3.

यदि प्रातःसवने प्राग्घोमात्सोममतिरिक्तं पश्येत्तं चमसेष्वभ्युन्नयेदुपजुहुयाद्वा॥२॥

2. If (the Adhvaryu) sees at the time of morning pressing before the libation (of the Soma-juice) (in the last line of goblets) that the Soma-juice is excessive (in the jars) then he should either pour it in the goblets or offer a libation of it.[1]

1. Cf. TB I.4.5.1, TMB IX.7; JB I.3.50.

हुते दृष्ट्वा स्तुतशस्त्रवन्तं कुर्यात्॥३॥

3. Having seen it after he has offered, he should make it accompanied by Stotra and Śastra.[1]

1. In this case the excessive Soma is considered as a new scoop and a Stotra and a Śastra are to be recited in connection with it. See the following Sūtras.

होतृचमसमुख्यांश्चमसानुन्नीय बृहतः स्तोत्रमुपाकरोति॥४॥

4. Having filled the goblets beginning with the goblet of the Hotṛ, (the Adhvaryu) bespeaks the Stotra sung on the Bṛhat.

गौर्धयति मारुतामिति धयद्वतीषु स्तुवीरन्॥५॥

5. They should sing the Stotra on verses containing the word *dhayat*, beginning with *gaur dhayati marutām.*[1]

1. The verses are Jaiminīya Saṁhitā IV.10.8-10; ṚV VIII.94.1-3. For this Sūtra cf. TB I.4.5.1.

अस्ति सोमो अयं सुत इति वैतासु बृहता गौरिवीतेन वा स्तुवीरन्॥६॥

6. Or they may praise-sing on these (verses beginning with) *asti soma ayaṁ sutaḥ*[1] on Bṛhat or Gaurivīta (-sāman).

1. SV II.8 1135-1138. Cf. TMB IX.1.1.

ऐन्द्रावैष्णवं होतानुशंसति॥७॥

7. The Hotṛ recites Aindrāvaiṣṇava-śastra.[1]

1. Cf. TMB IX.1.1; cp. ĀśvaŚS VI.7.2-5; ŚāṅkhāŚS XIII.10.3.

इन्द्राविष्णुभ्यां पीतस्येति भक्षमन्त्रं नमति॥८॥

8. The (Adhvaryu) modifies the formula for drinking with the words *indrāviṣṇubhyāṁ pītasya.*[1]

1. See XII.24.7.

यदि माध्यंदिन एतदेव॥९॥

9. If it is the midday-pressing (when there is excessive Soma) the same expiation (is to be done).

स्तोत्रे विकारः। बण्महाँ असि सूर्येति सौरीषु बृहता गौरिवीतेन वा स्तुवीरन्॥१०॥

10. There will be some modification in the Stotra. They should sing the Bṛhat or Gaurivīta (sāman) on the verses connected with the Sūrya beginning with *baṇmahān asi sūrya.*[1]

1. SV II.1138-1939; ṚV VIII.101.11-12; cf. TMB IX.7.6; cp. TB I.4.5.2-3.

तथैव होतानुशंसति। तथा भक्षमन्त्रः॥११॥

11. The Hotṛ recites the same Śastra; the formula for drinking (Soma) is the same.[1]

1. See Sūtras 7-8.

यदि तृतीयसवने ऽतिरिच्येतोक्थ्यं कुर्वीत॥१२॥

यद्युक्थ्ये षोडशिनम्। यदि षोडशिन्यतिरात्रम्। यद्यतिरात्रे द्विरात्रम्। यदि द्विरात्र एकस्तोत्रमेव॥१३॥

12-13. If (the Soma-juice) would be excessive in the third pressing, the Adhvaryu should make (the sacrifice) Ukthya, if in the Ukthya, then... Ṣoḍaśin; if in the Ṣoḍasin, then... Atirātra; if in the Atirātra, then... Dvirātra; if in the Dvirātra, then... a single Stotra only.[1]

1. Cp. TB I.4.5.4-5; ŚB IV.5.10.8.

तत्र वैष्णवीषु शिपिविष्टवतीषु बृहता गौरिवीतेन वा स्तुवीरन्॥१४॥

14. There (i.e. in the last case), they should praise-sing in the Bṛhat or Gaurivīta (-sāman) on the verses[1] refering to Viṣṇu, containing the word *śipiviṣṭa*.

1. viz. SV II.975-977; ṚV VII.100.5-7. For the Sūtra cf. TB I.4.5.4-5; cp. ĀśvaŚS VI.7.8; ŚāṅkhāŚS XII.9.2.

तथैव होतानुशंसति। तथा भक्षमन्त्रः॥१५॥

15. The Hotṛ recites the same Śastra; the formula for drinking (Soma) is the same.

## XIV.19

यदि सोमौ संसुतौ स्यातामादितश्चतुर्भिः संभारयजुर्भिर्हुत्वा महारात्रे प्रातरनुवाकमुपाकृत्यान्वारब्धे यजमाने जुहोति संवेशायोपवेशाय गायत्रियास्त्रिष्टुभो जगत्या अनुष्टुभः पङ्क्तया अभिभूत्यै स्वाहेति॥१॥

1. If two Soma-sacrifices are being performed simultaneously, at the time of very early morning (when it is still night), having offered libations with the first four Sambhāra-formulae,[1] having bespoken the morning litay, while the sacrificer holds him from behind, (the Adhvaryu) offers a libation of ghee with *saṁveśāyopaveśāya svāhā.*[2]

1. Cf. MS I.9.7.
2. See TS VII.5.5.1.

एवं सवनादौसवनादावुत्तरैरुत्तरैश्चतुर्भिः। संभारयजुर्भिश्छन्दसा चोत्तरे-णोत्तरेणा पाङ्क्तात्॥२॥

2. In this way (he offers libation of ghee) in the beginning of every pressing, with the each successive four Sambhāra-verses and with the successive metre upto Paṅkti.

पञ्चसवनो यज्ञः। त्रीणि सवनान्यवभृथो ऽनूबन्ध्येति। पञ्च समिद्धे ऽग्नौ हूयन्ते मृत्योर्मा पातं प्राणापानौ मा मा हासिष्टमिति॥३॥

3a. The sacrifice has five pressings: viz. the three pressings (and) Avabhṛtha (bath), and the Anūbandhyā (-cow slaughter).[1]

1. Cf. MS IV.8.5.

3b. Five liberation are offered in enkindleded fire.[1]

1. Cf. TMB IX.4.5.

पुरस्तात्पाशुकात्स्विष्टकृतो ऽध्वर्युर्जपत्येतिवन्ति प्रेतिवन्ति वाज्यानि॥४॥

3c-4a. Before the Sviṣṭakṛt-offering of the animal-sacrifice, the Adhvaryu mutters *prāṇāpānau mṛtyor mā pātam....*[1]

1. TS III.8.1.7.1.

4b. The Ājyastotras contain the word *ā*[1] or *pra*.[2]

1. Cf. TB I.4.6.1.
2. TS III.10.7.2. Cf. JB I.344. The verses containing the word *ā* are SV II.10-21. The verses containing *pra* are Jaiminīya Saṁhitā IV.1.7-9; ṚV III.27.1-3.

मरुत्वतीर्वृषण्वतीर्वा प्रतिपदः॥५॥

5. The Pratipad-verses[1] should be containing the word *marut*[2] or *vṛṣan*.[3]

1. The verses with which the Pavamāna-lauds begin.
2. Cf. TS III.1.7.2.
3. Cf. TS VII.5.5.1.

अभीवर्तो ब्रह्मसाम॥६॥

6. The Brahmasāman[1] is sung on the Abhīvarta-way of singing.[2]

1. The 3rd Pṛṣṭhastotra.
2. Cf. TB I.4.6.3.

उभे बृहद्रथंतरे भवतः॥७॥

7. Both the Bṛhat and Rathantara-sāmans take place.[1]

1. The Rathantara in the Mādhyandina-pavamāna, the Bṛhat as the first Pṛṣṭhastotra. For this Sūtra cf. TS III.1.7.2; cp. TMB IX.4.8.

यद्यग्निष्टोमः सोमः परस्तात्स्यादुक्थ्यं कुर्वीत। यद्युक्थ्यः षोडशिनम्। यदि षोडश्यतिरात्रम्। यद्यतिरात्रो द्विरात्रम्। यदि द्विरात्रस्त्रिरात्रम्। यदि त्रिरात्र एकस्तोत्रमेव॥८॥

8. If the other Soma (-sacrifice) is an Agniṣṭoma, (the Adhvaryu (on this side) should make (his sacrifice) Ukthya; if Ukthya, then Ṣoḍaśin; if Ṣoḍaśin then Atirātra; if Atirātra, then Dvirātra; if Dvirātra, then Trirātra; if Trirātra then a single stotra only.[1]

1. Cf. TS III.1.7.3; cp. JB I.44. For a single Stotra cp. also XIV.18.13,14.

अभिजित्कार्यो ऽभिजित्यै। विश्वजित्कार्यो विश्वजित्यै। सर्वपृष्ठः सर्वस्तोमो ऽतिरात्रो भवति सर्वस्याप्त्यै सर्वस्यावरुद्ध्या इति विज्ञायते॥९॥

9. "It should be an Abhijit for the sake of victory; it should be Viśvajit in order to win everything, it should be an Atirātra with all the Pṛṣṭhas and all the praise-songs, for the sake of obtainment of all, for the sake of achieving all"—thus is known (from a Brāhmaṇa-text).[1]

1. The exact Brāhmaṇa-text is not known. For the first two sentences cf. TB I.4.6.3. For Abhijit see XXII.2.6ff; For Viśvajit see XXII.2.12.

सजनीयं शस्यं विहव्यं शस्यमगस्त्यस्य कयाशुभीयं निष्केवल्यम्। तानि शंसेत्॥१०॥

10. One should recite the Sajanīya,[1] the Vihavya[2] and the Kayāśubhīya (-hymn) of Agastya[3] as the Niṣkevalya-recitation.[4]

1. ṚV II.12.
2. ṚV X.128.
3. ṚV I.165.
4. Cf. TS VII.5.5.2.

सजनीयं प्रातःसवनिके वैश्वदेवे ऽनुप्रोहेत्। विहव्यं माध्यंदिनीये मरुत्वतीये। अगस्त्यस्य कयाशुभीयं निष्केवल्यं तार्तीयसवनिके वैश्वदेवे ऽनुप्रोहेत्॥११॥

11. One should insert the Sajanīya in the Vaiśvadeva (-recitation)[1] of the morning-pressing; the Vihavya in the Marutvatīya (recitation) of the midday(-pressing); (and) Kayāśubhīya of Agastya as the Niṣkevalya (-recitation) in the Vaiśvadeva (-recitation) of the Third-pressing.[2]

1. Thereby the Prauga-śastra is meant.
2. Neither the Sūtras of the Ṛgveda nor those of the Sāmaveda are in agreement with Āpastamba in connection with these recitations.

## XIV.20

तत्रेमाः सामचोदना भवन्ति। तौरश्रवसं कार्यम्। वसिष्ठस्य निहवः कार्यः। अभीवर्तं ब्रह्मसाम कुरुतात्। उभे बृहद्रथंतरे कुरुतात्। अभिजितं विश्वजितं वा यज्ञक्रतुं कुरुतात्। क्रोशानुक्रोशे कुरुतादिति॥१॥

पुरस्तात्प्रातः सवनात्संप्रेष्यति॥२॥

1-2. There are these prescriptions in conneciton with the Sāmans (which are to be used in this Sacrifice). The Tauraśra-vasa[1] should be used. The (Sāman named) Vasiṣṭhasya Nihava should be used. Before the Morning pressing the Adhvaryu orders, "Use the Abhīvarta-sāman as the Brahma-sāman (i.e. the Sāman corresponding the Brāhmaṇācchaṁsin's recitation).[2] Use both the Bṛhat and Rathantara.[3] Make sacrifice either Abhijit or Viśvajit.[4] Use both the Krośa and Anukrośa (-sāmans)."

1. Cf. TMB IX.4.9.
2. See XIV.19.6.
3. See XIV.19.7.
4. See XIV.19.9.

पूर्वः संस्थाप्यः। अत्यभिषुत्यं वा। दक्षिणाभिर्वा वर्षीयासं यज्ञक्रतुं कुर्वीत॥३॥

3. The sacrifice should be established completely i.e. concluded before (the other sacrifice is concluded)[1]; or one may press the Soma additionally. Or one may make the sacrifice bigger on account of the sacrificial gifts (Dakṣiṇās).

1. Cp. ŚāṅkhāŚS XII.5.2.

यावद्रथाह्न्यमन्तरा गिरिर्गिरिभिद्वा नदी व्यवेयात्पर्वतान्तरये वा नानाराज्ययोर्वासंसवो नाविद्विषाणयोः संसवो विद्यत इति कङ्कतिब्राह्मणं भवति॥४॥

4. When the distance between (the places of two simultaneously performed sacrifices is as much as a days journey of a chariot, or when (in between them) a mountain or a river which breaks a mountain may separate (the two sacrifices) or when there is a distance of mountain (in between), or when (the two sacrifices are being performed) in two different states, there is no (defect of) simultaneous Soma-sacrifice. When the two sacrifices of two mutually not hating sacrificers are being performed, then there is no (defect of) simulataneous Soma-sacrifices[1]—So is (said in) the Kaṅkati-Brāhmaṇa.[2]

1. Cp. KātyāŚS XXV.14.23-26; ŚāṅkhāŚS XIII.5.1; ĀśvaŚS VI.6.11.
2. Cp. JB I.360.

यत्र दीक्षितानामुपतापः स्याद्यजमानायतने शयीत॥५॥

5. When one of the consecrated (priests in a sacrificial session) gets fever,[1] he should sleep in the place of the sacrificer.[2]

1. For XIV.20.5-XIV.21.7 cf. MS IV.8.7; MāŚS III.8.3; KātyāŚS XXV.13.20-27; see ĀśvŚS VI.9.1-4.
2. To the south of the Āhavanīya.

तं परिगृह्याग्नीध्रं नयेत्॥६॥

परीमं परि ते ब्रह्मणे ददामि ब्रह्म परिददातु देवताभ्यः। वषट्कारस्त्वा भिषज्यतु सह विश्वैर्देवैः। वसव एतद्वः प्रातःसवनं रुद्रा एतद्वो माध्यंदिनं सवनं विश्वे देवा एतद्वस्तृतीयसवनम्। तद्रक्षध्वं तद्भिषज्यत तद्गोपायत तद्वो मा विगादिति सर्वत्रानुषजति॥७॥

6-7. Having held him, (the Adhvaryu) should take him towards the Āgnīdhra (shed), with *parīṁ te brahmaṇe dadāmi...*[2] to each of the latter parts of the formulae, he adds *tadrakṣadhvaṁ...*[3]

1. Cf. ŚB III.6.1.29.
2. These formulae occur only here.
3. This formula occurs also in KātyāŚS with some variants. The older source is not known.

आग्नीध्रीयमुपसमाधाय संपरिस्तीर्य ब्राह्मणं दक्षिणतो दर्भेषु निषाद्योत्तरत उदपात्रमुपनिधाय तस्मिन्नेकविंशतिं यवान्दर्भपुञ्जीलांश्चावधाय जीवा नाम स्थ

ता इमं जीवयत जीविका नाम स्थ ता इमं जीवयत संजीविका नाम स्थ ता इमं संजीवयतेति परिब्रूयात्॥८॥

8. Having added fuel to the Āgnīdhrīya-fire, having scattered grass around (it), having caused a Brāhmaṇa to sit down upon Darbha-grass, having kept down a pot of water towards the north, having put twentyone barley-grains, and bunches of grass, he should utter, *"jīvā nāma stha...."*[2]

1. Cf. TS VI.4.9.2-3.
2. For the formula as well the ritual prescribed here, cf. MS IV.8.7; cp. KS XXVII.4.

## XIV.21

या जाता ओषधय इत्योषधिसूक्तेनैनमेताभिरद्भिरभिषिञ्चति॥१॥

1. (The Adhvaryu) besprinkles him (the person suffering from fever) with this water with the hymn addressed to herbs beginning with *yā jātā oṣadhayaḥ.*[1]

1. TS IV.2.6.

आपः प्रजापतेः प्राणा यज्ञस्य भेषजमिति चैनमाचमयन्ति॥२॥

2. And they cause him to sip (it) with *āpaḥ prajāpateḥ....*[1]

1. The formula with some variants also occurs in KātyāŚS.

अथैनमभिमृशन्ति॥३॥

उपांश्वन्तर्यामौ ते प्राणापानौ पातामुपांशुसवनस्ते व्यानं पातु वाचं त ऐन्द्रवायवः पातु दक्षक्रतू ते मैत्रावरुणः पातु चक्षुषी ते शुक्रामन्थिनौ पातां श्रोत्रं त आश्विनः पात्वात्मानं त आग्रयणः पात्वङ्गानि त उक्थ्यः पात्वायुष्टे ध्रुवः पात्वसावसाविति सर्वत्रानुषजति॥४॥

3-4. Then they (the other participants in the Sattra) touch him with *upāṁśvantaryāmau te...* at the end of each formula (the Adhvaryu) adds "O you N.N."[1]

1. All the formulae with variants from MS IV.8.7.

अथात्मानं प्रत्यभिमृशत्युपांश्वन्तर्यामौ मे प्राणापानौ पातामिति॥५॥

एवं क्रामत्या ध्रुवात्॥६॥

5-6. Then (the diseased person) touches himself with *upāṁśvantaryāmau me...* He changes (the word *te* with *me*)

thus upto (the word) *dhruvaḥ*. (Then he does not utter the words "O you N.N.").

पुष्टिपतये पुष्टिश्चक्षुषे चक्षुः प्राणाय प्राणमात्मन आत्मानं वाचे वाचमस्मै पुनर्धेहि स्वाहेत्याहुतिं हुत्वा पूर्ववदभिमर्शः॥७॥

7. With *puṣṭipataye puṣṭiścakṣuṣe...*[1] after the libation (of ghee) is offered (in the fire), the act of touching takes place as earlier.

1. Cp. MS IV.8.7.

यदि म्रियेत प्रागवभृथादग्न्यवभृथं कुर्वीरन्॥८॥

8. If (the diseased person) dies, before the Avabhṛtha, they should perform the Agnyavabhṛtha (Avabhṛth-rite in fire in stead of water).[1]

1. For this word see *Jounal of the Indological Studies* III (1988) p. 19-20.

अवभृथं वा गमयित्वा प्रोक्ष्यैनमभ्युदाहृत्य स्वैरग्निभिर्यथालोकं दहेयुः॥९॥

9. Or having caused him to go to (the place of) Avabhṛtha, having sprinkled water on him, having brought him out (of the water), they should burn him with his own fires, each of which is to be kept on its place.[1]

1. See ĀśvaŚS VI.10.23.

एतावदेकाहे॥१०॥

10. This much (ritual should take place) in a (sacrifice) of one day.

अहर्गणेष्वाहर दहेत्युक्त्वा दक्षिणाग्नेरग्निमाहृत्य निर्मन्थ्येन वा दग्ध्वा दक्षिणेन मार्जालीये मृतस्य दहनम्॥११॥

11. In the group of days, having said, "Bring, burn," having brought fire from the Dakṣiṇāgni, or by means of churned out fire, the act of burning should be done to the south of the Mārjālīya (-fire-hearth).[1]

1. Cf. TB I.4.6.5.

तूष्णीं तदहः परिसमाप्य पत्नीसंयाजान्ते कुम्भे ऽस्थीनि संभृत्य मार्जालीये निदधाति॥१२॥

12. Having silently (i.e. without any formula) completed

the (ritual of that) day, at the end of the Patnīsaṁyājas, having collected the bones in a jar, he keeps (the jar) in the Mārjālīya (shed).[1]

1. According to TB it is to be kept to the South of the Mahāvedi.

उद्गातारस्तिसृभिः सर्पराज्ञीभिरप्रतिहृताभिः स्तुवीरन्॥१३॥

13. The Udgātṛ-priests should praise-sing with the three Sarparājñī-verses without the Pratihāra-part.[2]

1. See TB I.4.6.6. The verses to be recited are SV II.726-728 (ṚV X.189.1-3).
2. Cf. JB II.345.

## XIV.22

ऋत्विजो होतृप्रथमाः प्राचीनावीतिनो यामीनरनुब्रुवन्तः सर्पराज्ञीनां कीर्तयन्तो दक्षिणान्केशपक्षानुद्ग्रथ्य सव्यान्प्रस्त्रस्य दक्षिणानूरूनाघ्नानाः सिग्भिरभिधून्वन्तस्त्रिः प्रसव्यं परियन्त्यप नः शोशुचदघमिति॥१॥

1. The priests beginning with Hotṛ, wearing their sacred threads on their right shoulders, reciting the verses connected with Yama, uttering the Sarparājñī-verses, having knotted the right tufts of hair and having loosened the left (tufts of hair) beating their right thighs, fanning (the jar) with the lappets of their garments move in the anticlockwise direction around (the jar) with *apa naḥ śośucadagham...*[2]

1. See TB I.4.6.6. The verses connected with Yama are found in TĀ VI.5.2. The Sarparājñī-verses are TS I.5.3. a-d.
2. TĀ VI.11.

सव्यानुद्ग्रथ्य दक्षिणान्प्रस्त्रस्य सव्यानूरूनाघ्नाना अनभिधून्वन्तस्त्रिः प्रति-परियन्त्यपः नः शोशुचदघमिति॥२॥

2. Having knotted the left (tufts of hair) and having loosened the right (tufts of hair), beating their left thighs, without fanning, thrice they move in the reverse manner[1] with *apa naḥ śośucadagham...*

1. Cf. TB I.4.6.7. They move in a clockwise manner.

ते यदोदञ्चः संपद्यन्ते ऽथैभ्यो ऽध्वर्युर्दक्षिणतो ऽश्मानं परिधिं दधातीमं

जीवेभ्यः परिधिं दधामि मा नो नु गादपरो अर्थमेतम्। शतं जीवन्तु शरदः पुरूचीस्तिरो मृत्युं दध्महे पर्वतेनेति॥३॥

3. When they become facing the north then the Adhvaryu places a stone as a fence towards the south with *imaṁ jīvebhyaḥ paridhiṁ dadhāmi...*[1]

1. TB III.7.11.3. For this Sūtra cp. ŚB XIII.8.4.12.

अग्निष्टोमः सोम ऐन्द्रवायवाग्रा मैत्रावरुणाग्रा वा॥४॥

4. The Soma-sacrifice is an Agniṣṭoma (The scoops for the two deities) begin either with one for Indra and Vāyu or with one for Mitra and Varuṇa.[1]

1. Cf. TMB IX.8.11;16.

यामीभिः स्तुवते॥५॥

5. They praise-sing the verses connected with Yama.[1]

1. See Sūtra 1.

स्तोत्रेस्तोत्रे ऽस्थिकुम्भमुपनिदधाति॥६॥

6. At the time of singing every Stotra, one keeps the jar containing the bones, near.

मार्जालीये भक्षान्निनयन्ते॥७॥

7. They pour the (Soma-) drinks on the Mārjālīya (-fire-hearth).

अग्न आयूंषि पवस इति प्रतिपदं कुर्वीरन्॥८॥

8. The Pratipad-verse for the Bahiṣpavamāna-stotra should be *agna āyūṁṣi pavase.*[1]

1. SV II.868-870. For this Sūtra cf. TB I.4.6.7;TMB IX.98.12.

रथंतरसामैषां सोमः स्यात्॥९॥

9. The Soma (-sacrifice) of them should be one the first Pṛṣṭhastotra of which is the Rathantara.[1]

1. Cf. TB I.4.6.7.

आयुरेवात्मन्दधते ऽथो पाप्मानमेव विजहतो यन्तीति विज्ञायते॥१०॥

10. "They keep life in themselves then go leaving the sin." —thus is known (from a Brāhmaṇa-text).[1]

1. TB I.4.6.7.

यद्यु वै नाथवान्स्याद्दग्ध्वैनं कृष्णाजिने ऽस्थीन्युपनह्य निधाय यो ऽस्यस्वो नेदिष्ठी स्यात्तत्स्थाने तं दीक्षयित्वा तेन सह यजमाना आसीरन्॥११॥

11. If the (dead person) is one who has a supporter[1] then having burnt (his body), tied up the bones in the black-antelops's hide, and kept down,[2] then having consecrated him who is the nearer (relative of him) in his place, the sacrificers should sit for the sacrificial performance (i.e. continue it).

1. i.e. either a son or a brother. See ŚāṅkhāŚS XII.11.1.
2. i.e. having preserved them.

संवत्सरे ऽस्थीनि याजयेयुः॥१२॥

12. After one year they should perform a sacrifice for the bones in the jar.[1]

1. i.e. bones are handled in such a way as if the person were alive.

व्यापातादित्याश्मरथ्यः। ओदवसानीयादित्यालेखनः॥१३॥

13. According to Āśmarathya, (this is to be done) upto the separation (*vyāpāta*);[1] according to Ālekhana, upto the Udavasānīya-day.[2] (Perhaps "upto the day of the separation of the priests" i.e.end of the sacrifice).

1. Not clear.
2. See XXI.13.1.

अग्निष्टोमः सोम इत्येतदादि॥१४॥

14. (The ritual) "The (Soma-sacrifice) is an Agniṣṭoma etc." is to be observed (as earlier).[1]

1. The word Pūrvavat ("as earlier") found in the next Sūtra belongs to this Sūtra. By the word "earlier" the ritual mentioned in XIV. 22.4-9 is meant.

पूर्ववद्द्वादशं शतं दक्षिणाः॥१५॥

15. One hundred and twelve cows (should be given as) sacrificial gifts.

## XIV.23

यदि सत्त्रायागूर्य न यजेत विश्वजितातिरात्रेण सर्वपृष्ठेन सर्वस्तोमेन सर्ववेदसदक्षिणेन यजेत॥१॥

1. He who having declared (that he would participate in) a sacrificial session, does not perform a sacrifice, should

perform the Viśvajit (-sacrifice) (of the type of) Atirātra accompanied with all the Pṛṣṭhastotras, all the Stomas, and one in which one's "all" possessions are to be given as sacrificial gifts.[1]

1. Cf. TB I.4.7.7.

त्रैधातवीयामेके सहस्रदक्षिणां समामनन्ति॥२॥

2. According to the opinion of some[1] (he should perform) a Traidhātavīyā-offering with thousand cows as sacrificial gifts.

1. Cp. TS II.4.11.4; MS II.4.4.

सत्त्रे दीक्षित्वा यदि साम्युत्तिष्ठासेत्सोममपभज्य विश्वजितातिरात्रेण पूर्ववद्यजेत॥३॥

3. If someone, after having become consecrated for a sacrificial session, would desire to stand up (i.e. discontinue to participate in that session) should, after having divided the Soma (-plants) perform the Viśvajit Atirātra (in the manner) as (described) earlier.[1]

1. See Sūtra 1. For this Sūtra cf. TMB IX.3.1.

यदि दीक्षासूत्तिष्ठासेदवलिख्योखायास्तैरन्यां मृदं संसृज्योखां कारयेत्॥४॥

4. If someone would desire to stand up (i.e. discontinue to participate in the session) during the Dīkṣā (consecration day)s, having taken out clay from the fire-pan, having mixed the clay (of) another (fire-pan) with it, he should get a fire-pan prepared.

अवलिख्य पशुशिरसां तूष्णीकेष्वाश्लेषयेत्॥५॥

5. Having taken out some portion from the heads of the animals,[1] he should stick it to the heads (of other similar animals) on which no formula has been uttered.

1. See XVI.7.12.

यद्युपसत्सु या चिता चितिः स्यान्न तामावर्तयेत्॥६॥

6. If (someone would desire to discontinue to participate in a sacrificial session) during the Upasad (-day)s, whatever layer (of the fire-altar-building) has been built, one should not repeat it.

तूष्णीकामावर्तयेत्॥७॥

7. One should repeat it silently (i.e. without any formula).[1]

1. According to Rudradatta this is an alternative to what has been said in Sūtra 6.

मन्त्रवतीमित्यपरम्॥८॥

8. (There is) another (view that it should be repeated) along with the formulae.

चिते ऽग्नावुत्तिष्ठतो नाग्निचित्या विद्यते। तूष्णीं वाग्निं चिन्वीत। मन्त्रवन्तमित्यपरम्॥९॥

9. For some one standing up (i.e. discontinuing a sacrificial session) after the fire-altar-building is prepared, there is no (necessity of the) preparation of the fire-altar-building. Or one may prepare the fire-altar-building silently (without any formula); there is another (view that one may prepare another fire-altar-building) with formulae.

प्रणीते ऽग्नौ तूष्णीमन्यं प्रणयेत्। मन्त्रवन्तमित्यपरम्॥१०॥

10. After the fire has been carried forward,[1] one should carry another (fire) silently (without any formula). There is another (view that one may carry fire) with formulae.

1. Towards the Uttaravedi.

करणेभ्यो ऽपाददीत महावेदेरुत्तरवेदेर्धिष्ण्योपरवखरसदोहविर्धानेभ्य इति। तानीतरेष्वप्यर्जयेत्॥११॥

11. One should take the portion from the different instruments viz. the great altar, Uttaravedi, fire-hearths, Uparavas, Sadas and Havirdhāna. And one should mix (those portions) in the other (i.e. his own instruments which are to be done without any formulae).

1. i.e. one who wants to discontinue the performance of a sacrificial session after the great altar, Uttaravedi etc. have been prepared. In that case these things are not be performed again. But some portion like a clod etc. is to be taken from these.

यदि सर्वै रात्रिपर्यायैरस्तुतमभिव्युच्छेत्षड्भिरैन्द्रावैष्णवीभिर्होत्रे स्तुयुः॥ तिसृभिस्तिसृभिरितरेभ्यः॥१२॥

12. If it dawns while the praise-singing with all the night rounds is not yet over,[1] they should sing the Stotra with the six[2]

verses addressed to Indra and Viṣṇu for the Hotṛ (i.e. the recitation (Śastra) of him); with three verses (they should sing) for each (of the recitation) for the other[3] (recitation)s.[4]

1. In an Atirātra-sacrifice; see XIV.3.9ff.
2. Instead of 15 in the normal procedure.
3. i.e. the recitations of the Maitrāvaruṇa, of the Brāhmaṇācchaṁsin, and of the Acchāvāka.
4. For this Sūtra cf. JB I.348.

यदि द्वाभ्यां होत्रे मैत्रावरुणाय च पूर्वस्मिन्पर्याये स्तुयुः। ब्राह्मणाच्छंसिने ऽच्छावाकाय चोत्तरस्मिन्॥१३॥

13. If (it dawns while the praise-singing) with the last two night-rounds (is not yet over), they should sing (the stotra) (corresponding the recitation of the Hotṛ and Maitrāvaruṇa in the first[1] round; and (the Stotra corresponding the recitation) of the Brāhmaṇācchaṁsin and Acchāvāka in the next (round).[2]

1. One expects here "middle" (see Rudradatta's commentary).
2. Thus the last two Stotra-śastras of the 2nd round and the first two of the last Stotra-śastra are omitted. For this Sūtra cf. JB I.348.

यद्येकेन पञ्चदशभिर्होत्रे स्तुयुः। पञ्चभिःपञ्चभिरितरेभ्यः॥१४॥

14. If (it dawns while the praise-singing) with (the last) one night-round is not yet over, they should sing (the Stotra) corresponding the recitation) of Hotṛ with fifteen (verses); with five verses, each for the other priests.[1]

1. Then the last Paryāya (round) consists of 2 x 15 verses instead of 4 x 15 verses. For this Sūtra cf. JB I.348; cp. also TMB IX.3.3. For Sūtras 12-14 cp. also in MāŚS III.7.2; ĀśvŚS VI.6.1-7; ŚāṅkhāŚS XIII.10.4-10.

अग्ने विवस्वदुषस इत्याश्विनस्य प्रतिपदं दध्यात्॥१५॥

15. (The Udgātṛ) should make *agne vivasvaduṣasaḥ*... as the Pratipad (beginnig verse) of the Āśvina-stotra (in each of these cases).[1]

1. Cf. TMB IX.3.4. The Sandhistotra is also shortened. Generally it consists of nine verses, but now of three verses (SV II.1130-1131) only.

## XIV.24

यस्याश्विने शस्यमाने सूर्यो नाविर्भवति सौर्यं बहुरूपमालभेत॥१॥

1. For him in whose case the sun does not rise while the Āśvina-śastra is being recited, (the Adhvaryu) should seize a (he-goat) of many colours to Sūrya.[1]

1. Cf. TS II.1.10.3.

सर्वा अपि दाशतयीरनुब्रूयात्॥२॥

2. He (the Hotṛ) should recite all the Ṛgvedic verses.[1]

1. i.e. he should go on reciting verses so long as the sun does not rise.

येषां दीक्षितानामाहवनीय उद्वायेदाग्नीध्रादुद्धरेत्। यदाग्नीध्रो गार्हपत्यात्। यद्गार्हपत्यो ऽत एव पुनर्मन्थेत्॥३॥

3. For those consecrated (sacrificers) in whose case Āhavanīya (-fire) is extinguished, (the Adhvaryu) should lift (fire) from the Āgnīdhra (-fire-hearth); if the Āgnīdhra (-fire) (is extinguished) from the Gārhapatya;[1] if the Gārhapatya (-fire) (is extinguished) he should churn it out from the same.[2]

1. i.e. the Śālāmukhīya.
2. For details see the next Sūtra. For this Sūtra cf. TB I.4.7.2-3.

यस्माद्दारोरुद्वायेत्तस्यारणी कुर्यात्॥४॥

4. The wood from which (in the Gārhapatya) it is extinguished, he should make the churning woods out of the same (wood).[1]

1. Cf. TB I.4.7.2-3.

क्रुमुक उपज्वलनः॥५॥

5. A Krumuka-span (should serve for) additional fuel.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥६॥

6. (The sacrificer) should give chosen gifts to the four chief priests.[1]

1. viz. Brahman, Udgātṛ, Hotṛ, Adhvaryu. For this Sūtra cf. KS XXXV.16.

यस्य सोम उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यार्धमन्तर्धायर्जीषेण सहाभिषुणुयात्। अर्धमभ्युन्नायं ग्रहैः प्रचरेयुः॥७॥

7. He whose Soma (-juice) is dried out, should break a piece of gold into two; then having kept the half (i.e. one piece) (on the Soma-husks) he should press it along with the Soma husks. Having every time poured Soma-juice on the (other) half, they should perform (the ritual).[1]

1. Cp. TB I.4.7.4.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥८॥

8. (The sacrificer) should give chosen gifts to the four priests.

1. Cp. Sūtra 6.

यस्याक्रीतं सोममपहरेयुः क्रीणीयादेव॥९॥

9. He whose Soma which has been not yet purchased, they may rob, should certainly purchase it.[2]

1. After the ritual mentioned in X.20.12ff is performed.
2. Cf. TB I.4.7.5.

यदि क्रीतं यो नेदिष्ठी स्यात्तत आहृत्याभिषुणुयात्॥१०॥

10. If (they rob the Soma after it) has been purchased, having brought from one who is the closest of him, he should press it.[1]

1. Cf. TMB IX.5.2; KS XXXIV.3.

सोमाहाराय सोमविक्रयिणे वा यथाश्रद्धं दद्यात्॥११॥

11. (The sacrificer) should give a gift to one who brings Soma or sells Soma, in accordance with his faith.

1. Cf. KS XXXIV.3.
2. Cf. TMB IX.5.2. In this case the ritual of purchase of Soma should not take place again. Cf.JB I.354.

सोमाभावे पूतीकानभिषुणुयात्। पूतीकाभाव आदारान्फाल्गुनानि च यानि श्वेततूलानि स्युः। तदभावे याः काश्चौषधीः क्षीरिणीररुणदूर्वाः कुशान्वा हरितानिति वाजसनेयकम्॥१२॥

12. In the absence of Soma, he should press Pūtīkā-plants[1] in the absence of Pūtīkās Ādāra-plants[2] and Phālguṇa-plants

which are with white flowers; in the absence of those whatever milky herbs,[3] or reddish Dūrvā-grass, or green Kuśa-grass—this is the view[4] of Vājasaneyins.

1. Cf. also TMB IX.5.4; KS XXXIV.3. JB I.354 the word Utīkā is used.
2. Cf. TB I.4.7.5.
3. Cp. JB I.354.
4. See ŚB IV.5.10.5-6.

अप्यन्ततो व्रीहियवान्॥१३॥

13. At the end even Rice and Barley-plants.[1]

1. This concession is found only here.

प्रतिधुषा प्रातःसवने सर्वान्सोमाञ्छ्रीणीयात्। शृतेन माध्यंदिने सवने। दध्ना तृतीयसवने नीतमिश्रेण वा॥१४॥

14. (The Adhvaryu) should mix fresh milk with all the Soma-juice[1] at the morning pressing; boiled milk at the midday-pressing; curds mixed with butter at the third-pressing.[2]

1. These things are to be mixed with the substitute of the Soma.
2. TB I.4.7.6-7 has different details. According to it one should mix boiled milk at the morning pressing, curds at the midday-pressing, and mixed butter at the third-pressing.

अथैकेषाम्॥ प्रतिधुक्च प्रातःसवने पूतीकाश्च। शृतं च माध्यंदिने सवने पूतीकाश्च। दधि च तृतीयसवने पूतीकाश्चेति॥१५॥

15. Now according to some,[1] fresh milk and Pūtikā-plants are to be pressed at the morning-pressing; cooked milk and Pūtikā-plants ... at the midday-pressing; curds and Pūtikā-plants ... at the third pressing.

1. The Kauthumas. Cf. TMB IX.5.5.

अग्निष्टोमः सोमः स्याद्रथंतरसामा॥१६॥

16. The Soma-sacrifice should be the Agniṣṭoma with the Rathantara-sāman (as the first Pṛṣṭhastotra).[1]

1. Cf. TB I.4.7.7.

य एवर्त्विजो वृताः स्युस्त एनं याजयेयुः॥१७॥

17. The priests who have been selected, the same should cause him to perform the sacrifice.[1]

1. Cf. TB I.4.7.7.

एकां गां दक्षिणां दद्यात्तेभ्य एव॥१८॥

18. He should give one cow as a sacrificial gift to the same.[1]

1. Cf. TB I.4.7.7.

पुनः सोमं क्रीणीयात्॥१९॥

19. (After the end of this Agniṣṭoma-sacrifice performed with the substitute of Soma) one should again purchase Soma.[1]

1. Cf. TB I.4.7.7.

अवभृथादुदेत्य पुरस्ताद्द्वादश्यास्तस्मा एव क्रतवे पुनर्दीक्षेत॥२०॥

20. Having come up from the Avabhṛtha (-bath-place),[1] before the twelfth day, one should again be consectrated for the sake of the same sacrifice (in which the Soma was robbed away).[2]

1. Of the sacrifice performed with the substitute of Soma.
2. Cp. IX.5.12; See IX.9.15; cp. also XXXV.16.

तत्र तद्दद्याद्यत्पूर्वस्मिन्दास्यन्स्यात्॥२१॥

21. There[1] one should give that which he was going to give in the previous sacrifice.[2]

1. In the again-performed sacrifice.
2. In the sacrifice performed with substitute-Soma.

## XIV.25

यदि सदोहविर्धानान्यभिदह्येरन्ग्रहानध्वर्युः स्पाशयेत्। स्तोत्राण्युद्गाता। शस्त्राणि होता॥१॥

1. If the Sadas, Havirdhāna-shed are burnt, the Adhvaryu should mark (i.e. remember) the scoops, the Udgātṛ... the Stotras (and) the Hotṛ... the Śastras.[1]

1. Cf. TMB IX.9.15; KS XXXV.17.

अनभिदग्धे सोमे पार्श्वतो देवयजनमध्यवसाय कृतान्तादेव प्रक्रामेयुः॥२॥

2. If the Soma-plant is not burnt, having settled near the place of the sacrifice, they should start from the end of what has been already done.

अभिदग्धे तु तत्प्रायश्चित्तं यदपहृते॥३॥

3. (If) however the Soma is burnt, (one should perform) the same expiation which (is to be performed) when (it is) robbed.[1]

1. For the details see XIV.24.10-21.

गोः स्थाने पञ्च गा दद्यात्। पञ्च वा वरान्॥४॥

4. Instead of one cow[1] one should give five cows;[2] or five chosen gifts.[3]

1. See XIV.24.18.
2. Cf. TMB IX.9.15.
3. Cf. KS XXXV.17.

यदि प्रातःसवने ग्रावाणं नाधिगच्छेत्पलाशदण्डमाहृत्य तेनैवाभिषुणुयात्। एतदेवास्य प्रायश्चित्तं भवतीति विज्ञायते॥५॥

5. At the morning-pressing if (the Adhvaryu) does not find the (pressing) stone, having brought a Palāśa-stick, he should press with it only. This itself is the expiation for this (mishap)—thus is known (from a Brāhmaṇa-text).[1]

1. Cf. JB I.353.

यदि माध्यंदिने यदि तृतीयसवन एतदेव॥६॥

6. If (this mishap occurs) at the midday-pressing or at the third pressing the same (is to be done).

यदि प्रातःसवने ग्रावा शीर्येत पुरस्ताद्बहिष्पवमानाद्द्युतानस्य मारुतस्य ब्रह्मसाम्ना स्तुवीरन्॥७॥

7. At the morning-pressing, if the (pressing) stone is broken before the Bahiṣpavamāna (-laud is sung), they should sing the Sāman of Dyutāna Māruta.[1]

1. Cf. TMB IX.9.13. One should read *sāmnā* in stead of *brahma-*Sāmnā as we read in TMB. Otherwise the Sūtra no. 8 will be meaningless.

ब्रह्मसाम्ना वैव॥८॥

8. Or (they should sing) the (normal) Brahmasāman[1] only (on this Sāman) (instead of the Naudhasa).

1. i.e. the third Pṛṣṭhastotra. For this Sūtra cf. JB I.353. Cf. also KS XXXV.17.

यदि माध्यंदिने यदि तृतीयसवन एतदेव पुरस्तात्पवमानेभ्यः स्तुवते॥९॥

9. If (the pressing stone is broken) at the midday pressing, (or) at the third pressing, they sing the same (Sāman) before the Pavamāna (lauds).

यदि प्रातःसवने कलशो दीर्येत वैष्णवीषु शिपिविष्टवतीष्वित्युक्तम्॥१०॥

10. It is said in a Brāhmaṇa-text[1]: "If at the morning-pressing the jar (Droṇakalaśa) is broken (the singers should sing the praise) on the (verses) refering to *Viṣṇu śipiviṣṭa*...[2]

1. TS VII.5.5.2.
2. viz. ṚV VII.10.6, 5, 7. For this Sūtra cp. TMB IX.6.9.

अथैकेषाम्। यदि प्रातःसवने कलशो दीर्येत वषट्कारनिधनं ब्रह्मसाम कुर्यादिति। असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते स्वाहा शूषाय स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा गणश्रिये स्वाहा मलिम्लुचे स्वाहा ज्योतिषे स्वाहाभिभुवे स्वाहाधिपतये स्वाहा दिवां पतये स्वाहेति त्रयोदशज्याहुतीर्हुत्वा॥११॥

11. Now according to some[1]: if at the morning pressing the jar (Droṇakalaśa) is broken one should make the Vaṣaṭkāraṇidhana-saman as the Stotra corresponding the Śastra of the Brāhmaṇācchaṁsin. With *asave svāhā, vasave svāhā*...[2] after (the Adhvaryu) has offered thirteen libations of ghee,[3]

1. viz. the Kauthumas. Cf. TMB IX.6.1. The Sāman is Grāmageyagāna VII.1.19 sung on SV I.256.
2. For the formulae cp. KS XXXV.9.
3. The sentence is incomplete. See the next Sūtra.

## XIV.26

इन्द्रस्य ग्रहो ऽस्यगृहीतो ग्राह्यो देवानां पूरसि तं त्वा प्रपद्ये सह ग्रहैः सह प्रग्रहैः सह प्रजया सह पशुभिः सहर्त्विग्भ्यः सह सोम्यैः सह सदस्यैः सह दाक्षिणेयैः सह यज्ञेन सह यज्ञपतिना॥ इन्द्राग्नी परिधी मम वातो देवपुरा मम। ब्रह्म वर्म ममान्तरं तं त्वेन्द्रग्रह प्रपद्ये सगुः साश्वः॥ वर्म मे द्यावापृथिवी वर्माग्निर्वर्म सूर्यः। वर्म मे ब्रह्मणस्पतिर्मा मा प्रापदतो भयम्॥ इन्द्राग्नी परिधी मम वातो देवपुरा मम। ब्रह्म वर्म ममान्तरं त्वेन्द्रग्रह प्रविशानि सगुः साश्वः सपूरुषः। सह यन्मे अस्ति तेनेति दीर्णं यजमानो ऽनुमन्त्रयते॥१॥

1. With *indrasya grahosi*... the sacrificer addresses the broken (jar).[1]

1. For the formulae and for the action cp. KS XXXV.10.

अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय गायत्र्या अभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय त्रिष्टुभो ऽभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय जगत्या अभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय पङ्क्त्या अभिभूत्यै स्वाहेत्येतैः प्रतिमन्त्रमनुसवनं दीर्णे पञ्चाहुतीर्जुहोतीत्येके॥२॥

2. According to some[1] with each one of the formulae beginning with *ariṣṭyā avyathyai...*[2] (the Adhvaryu) offers five libations (of ghee) in accordance with the (five pressings)[1] (when the jar (Droṇakalaśa) is broken).

1. The Kaṭhas.
2. Cp. KS XXXV.10.
3. Cp. XIIV.19.3.

यदि बहिष्पवमानं सर्पतां प्रस्तोतापच्छिद्येत यज्ञस्य शिरश्छिद्येत। ब्रह्मणे वरं दत्त्वा स एव पुनर्वर्तव्यः॥३॥

3. If the Prastotṛ is separated from those creeping for the Bahiṣpavamāna (laud),[1] the head of the sacrifice will be cut (as it were). After a chosen gift is given to the Brahman, he (the Prastotṛ) should be (formally) selected again.[2]

1. See XII.17.1.
2. Cp. TMB VI.7.13.

यदि प्रतिहर्ता पशुभिर्यजमानो व्यृध्येत। सर्ववेदसं दद्यात्॥४॥

4. If the Pratihartṛ (is separated), the sacrificer will be deprived of cattle; (in that case) he should give his entire wealth (as the sacrificial gift).[1]

1. Cf. TMB VI.7.15.

यद्युद्गाता यज्ञेन यजमानो व्यृध्येत। अदक्षिणः स यज्ञः संस्थाप्यः। अथान्य आहृत्यः॥५॥

तत्र तद्दद्याद्यत्पूर्वस्मिन्दास्यन्स्यात्॥६॥

5-6. If the Udgātṛ (is separated), the sacrificer will be deprived of the sacrifice. In that case that sacrifice should be caused to be completely established (i.e. be concluded) without any sacrificial gift; then another (sacrifice) should be brought (i.e. performed). There (in the new sacrifice) he should give whatever he would desire to give in the first sacrifice.

1. Cf. TMB VI.7.14.

युगपदपच्छेदे तूद्गातुः प्रायश्चित्तं प्रतिहर्तुः सर्वप्रायश्चित्तम्॥७॥

7. If (the Udgātṛ and Pratihartṛ are) separated simultaneously, the expiation of Udgātṛ[1] (should take place); in connection with the Pratihartṛ the general expiation (should take place).

1. See XIV.26.5-6.
2. The 33 libations: III.11.2-13.1. Or the four libations with sacred uttereances viz. 1. *bhūḥ*, 2. *bhūvaḥ*, 3. *svaḥ*, 4. b*hūḥ bhuvaḥ*, *svaḥ*. At the end of each of these the word *svāhā* is to be uttered.

पूर्वापराच्छेदे यो जघन्यो ऽपच्छिद्येत तस्य प्रायश्चित्तम्॥८॥

8. If one (of them) is separated after another, the expiation of one who is sepatrated afterwards (should be performed).

यदि माध्यंदिन एतदेव। यद्यार्भवे सर्वप्रायश्चित्तं जुहुयात्॥९॥

9. At the time of Mādhyandina (-laud) the same (is to be done); if at the time of the Ārbhava (laud), he should offer the general-expiation-libations.

## XIV.27

यत्कलश उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यार्धमन्तर्धायापो ऽवनीय पयो ऽभ्यवनयेत्। अर्धमभ्युन्नायं ग्रहैः प्रचरेयुः॥१॥

1. If the Soma-juice in the jar (Droṇakalaśa) is exhausted, having cut a piece of gold into two pieces, having put one half in the jar, having poured the (Vasatīvarī) water on it, (the Adhvaryu) should pour milk on it. Having poured (this liquid instead of Soma-juce) they should perform the ritual with the scoops.[1]

1. Cf. TMB IX.9.1-3; KS XXXV.16; see also XIV.24.7.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥२॥

2. (The sacrificer) should give four chosen (gifts) to the chief priests.[1]

1. Cf. KS XXXV.16.

अथैकेषाम्। यत्कलश उपदस्येदाग्रयणादगृह्णीयात्। यदाग्रयणः कलशात्॥३॥

3. Now according to (the view of) some ritualists: if the (Soma-juice in the) jar is exhausted (the Adhvaryu) should take

(the Soma-juice) from the Āgrayaṇa (-scoop), (and) if the Soma-juice in the) Āgrayaṇa (is exhausted)... from the Droṇakalaśa (-jar).[2]

1. Cf. ŚB IV.2.2.5.
2. Cp. MS IV.8.9.

यद्ग्रहो वा कलशो वोपदस्येदाग्रयणाद्गृह्णीयादन्याच्छुक्राद्ध्रुवाच्च॥४॥

4. If (the Soma in a) cup or the (Droṇakalaśa) jar is exhaused (the Adhvaryu) except the Soma-juice for the Śukra and for the Dhruva, should take (the Soma-juice) from the Āgrayaṇa-scoop).[1]

1. Cp. KS XXVII.9.

द्रोणकलशाद्गृह्यन्त इति सर्वग्रहाणां स्कन्नानामुपदस्तानां च विज्ञायते॥५॥

5. In connection with all the (Soma-juices) (which are poured out and (which are) exhausted, it is known from (a Brāhmaṇa-text[1] that) they are taken from the Droṇakalaśa (-jar).

1. Not known.

यद्ध्रुव उपदस्येत्स्कन्देद् दीर्येत वा तमभिमन्त्रयेतायुर्धा असि ध्रुवायुर्मे धेहि। वर्चोधा असि ध्रुव वर्चो मे धेहि। तनूपा असि ध्रुव तन्वं मे पाहीति॥ तस्मिञ्छतमानं हिरण्यमवधाय स्वाहा दिव आप्यायस्व स्वाहान्तरिक्षादाप्यायस्व स्वाहा पृथिव्या आप्यायस्वेत्याप्याययति॥६॥

6. If the Dhruva (-scoop) is exhausted or falls out or (if the Dhruva-cup) is broken, (the Adhvaryu) should address it with *āyurdhā asi*... having put a piece of gold weighing a hundred Mānas in it, he causes it (mystically) to swell with *svāhā diva āpayāyasva*...[1]

1. For this Sūtra cf. MS IV.6.6; cp. KS XXXV.7 (only the formulae).

अध्वरो ऽयं यज्ञो अस्तु देवा ओषधीभ्यः पशुभ्यो मे धनाय। विश्वस्मै भूतायाध्वरो अस्तु देवाः। स पिन्वस्व घृतवद्देव यज्ञ॥ इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः। इन्द्र इवेह ध्रुवस्तिष्ठेह यज्ञमु धारयः॥ इन्द्र एणम दीधरद्ध्रुवं ध्रुवेण हविषा। तस्मै देवा अधिब्रुवन्नयं च ब्रह्मणस्पतिः॥ ध्रुवा

द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्। ध्रुवा ह पर्वता इमे ध्रुवो राजा विशामयमित्येताभिश्चतसृभिः सन्नमभिमन्त्र्य वरं ददाति॥७॥

7. Having addressed (the cup) deposited (by the Adhvaryu on the Khara) with these four verses beginning with *adhvaroyaṁ yajño astu*[1] (the sacrificer) gives a chosen (gift) (to the Adhvaryu).[2]

1. KS XXXV.7.
2. Cf. MS IV.6.6.

## XIV.28

यदि नाराशंस उपदस्येद्यमध्वर्युः पूर्वं ग्रहं गृह्णीयात्तं वषट्कृतानुवषट्कृते हुत्वा चमसाध्वर्यवे प्रयच्छेत्। तेनैनं स आप्यायत्याप्यायस्व समेतु त इति॥१॥

1. If the (Soma in the) Nārāśaṁsa (-goblet)[1] is exhausted, after Vaṣaṭ and second Vaṣaṭ have been uttered, the Adhvaryu having offered a libation (of Soma-juice) of that scoop[2] which he takes first (from it), should give it to the Camasādhvaryu, with it (i.e. the remnants of the scoop given to him), he (the Camasādhvaryu) causes it (the contents in the exhausted goblet) to swell with *āpyayasva sametu te*...[3]

1. See XII.24.25.
2. i.e. in the normal practice the Aindrāgna-scoop.
3. TS III.2.5.k. For this Sūtra cf. TMB IX.9.5-6; KS XXXV.16.

यदि प्रातःसवने सोमो हविर्वा स्कन्देन्माध्यंदिने तृतीयसवने नक्तं तिरोअह्न्येषु वा देवां जनमगन्यज्ञ इत्येतैर्यथापूर्वमभिमन्त्र्य मनो ज्योतिर्जुषतामित्याहुतिं जुहुयात्॥२॥

2. If Soma or oblations-material falls down at the morning-pressing, or at the midday-pressing or at the third pressing or at the time of night[1] or over-day[2] (scoops),[3] having addressed with these formulae beginning with *devān janamagan*...[4] in accordance with the sequence, he should offer a libation (of ghee) with *mano jyotir juṣatām*...[5]

1. At the time of the rounds in the Atirātra-sacrifice.
2. i.e. the scoops conneccted with the Sandhi-stotra.
3. Cf. KS XV.7.
4. See IX.10.16.
5. TS I.5.3.g.

त्रयस्त्रिंशत्। द्रप्सश्चस्कन्द। यस्ते द्रप्सः। यो द्रप्सः। यस्ते द्रप्स इत्येतैः प्रति-मन्त्रमनुसवनं स्कन्ने पश्चाहुतीर्जुहोतीत्येके॥३॥

3. According to some[1] ritualists if (Soma-juice or an oblation material) is fallen out, in accordance with the pressing[2] (the Adhvaryu) offers five libations (of ghee) each with one of the (following) formulae in the sequence: *traystrimśat... drapsaścaskanda*, *yaste drapsaḥ...*, *yo drapsaḥ...*, *yaste drapsaḥ...*[3]

1. Not known.
2. For five pressings see XIV.19.3.
3. For the verses see IX.8.1; XII.7.11;XII.16.15.

यदृतुग्रहैः प्रचरन्तौ मुह्येयातां विसृष्टधेनाः सरितो घृतश्चुतो वसन्तो ग्रीष्मो मधुमन्ति वर्षाः। शरद्धेमन्त ऋतवो मयोभुव उदप्रुतो नभसी संवसन्ताम्। आ नः प्रजां जनयतु प्रजापतिर्धाता ददातु सुमनस्यमानः। संवत्सर ऋतुभिश्चाकुपानो मयि पुष्टिं पुष्टिपतिर्दधातु॥ आ देवानाम्। त्वमग्ने व्रतपा असि। यद्वो वयं प्रमिनाम। मधुश्चेत्येतैः प्रतिमन्त्रं जुहोति॥४॥

4. While performing the ritual of the Ṛtu-scoops,[1] if (the Adhvaryu and the Pratiprasthātṛ ) get confused, (the Adhvaryu) offers a libation of ghee with each of the formulae beginning with *visṛṣṭadhenāḥ saritaḥ....*[2]

1. See XII.26.8ff.
2. KS XXXV.9.

त इमं यज्ञमवन्तु ते मामवन्त्वनु व आरभे ऽनु मारभध्वं स्वाहेत्यृतुनाम-स्वनुषजति॥५॥

यदि सोमः स्कन्देद्ब्रह्मन्सोमो ऽस्कानित्युक्त्वाभूद्देवः सविता वन्द्यो नु न इत्यभिमन्त्र्य भूपतये स्वाहेति पञ्च प्रादेशान्मिमीते यथा पुरस्तात्॥६॥

5-6. If the Soma is fallen out, having uttered *brahman somoskān* (O Brahman, the Soma has fallen out), having addressed it with *abhūddevaḥ savitā...*[1] (the Adhvaryu) measures five spans with *bhūpataye svāhā ....* as (he did) earlier.[2]

1. Cf. KS XXXIV.18; the verse is also a found in TB III.7.13.4.
2. See IX.13.6.

## XIV.29

यदि चमसमभक्षितं स्तोत्रेणाभ्युपाकुर्यादारमतेत्युक्त्वोत त्या नो दिवा मतिरदितिरूत्यागमत्। सा शन्ताची मयस्करदप स्त्रिधः॥ उत त्या दैव्या भिषजा शं नस्करतो अश्विना। यूयातामस्मद्रपो अप स्त्रिधः॥ शमग्नि-रग्निभिस्करच्छं नस्तपतु सूर्यः। शं वातो वात्वरपा अप स्त्रिध इति तिस्र आग्नीध्रीये हुत्वा तं सदसि भक्षयित्वोत्तरवाससा प्रच्छाद्य दक्षिणां द्वार्बाहुमनु निर्हृत्य मार्जालीये प्रक्षाल्य पूर्वयातिहृत्य तदित्पदं विचिकेत विद्वान्यन्मृतः पुनरप्येति जीवान्। त्रिवृद्यद्भुवनस्य रथवृज्जीवो गर्भो न मृतः स जीवादिति तं चमसेष्वपिसृज्य हिरण्यगर्भः समवर्तताग्र इत्याहुतिं हुत्वाप्यायस्व मदिन्तम सोम विश्वाभिरूतिभिः। भवा नः सप्रथस्तम इत्याप्याययति॥१॥

1. If (the Adhvaryu) bespeaks a goblet (the Soma-juice out of) which has not been drunk, by means of a Stotra,[1] having said, "Do you halt," (to the singers), having offered three libations (of ghee) in the Āgnīdhrīya-fire with *uta tyā no divā matiḥ...*[2], after (the concerned priest) has drunk the (Soma in the goblet) in the Sadas-shed, having covered the (goblet) by means of his uppper garment,[3] having carried it out along the right panell of the door, having washed it in the Mārjālīya (-shed),[4] having carried it (into the Havirdhāna-shed) through the eastern (door), with *tadit padaṁ na viciketa...*[5] having kept it among the (other) goblets with *hiraṇyagarbhaḥ samavartatāgre...*[6] having offered a libation of ghee (in the Āhavanīya), with *āpyāyasya madintama soma....*[7]

1. See XII.29.5.
2. TB III.7.10.4-5; ṚV VIII.18.7-9.
3. Cf. JB I.351; cp. ŚāṅkhāŚS XIII.12.12.
4. Cp. JB I.351.
5. KS XXXV.13; TB III.7.10.6
6. TS IV.1.8.n; TMB IX.9.12; JB I.351.
7. KS XXXV.13; TS I.4.32.

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर। अरंगमाय जग्मवे ऽपश्चाद्दघ्वने नर इत्यववृष्टं भक्षमभिमन्त्र्येन्दुरिन्दुमवागादिन्दोरिन्द्रो ऽपात्। तस्य त इन्दविन्द्र-पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति भक्षयति॥२॥

2. Having addressed the Soma-drink on which rain has

been showered, with *pratyasmai pipīṣate...*[1] he drinks it with *indurindumavāgāt....*[2]

1. TB III.7.10.6.
2. Cf. JB I.351; TMB IX.9.10-11.

यदि दीक्षितो ऽवकिरेदप्स्वग्न इत्येषा॥ तपो ष्वग्ने अन्तराँ अमित्रांस्तपा शंसमररुषः परस्य। तपा वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः॥ यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात्। तमजरेभिर्वृषभिस्तप स्वैस्तपा तपस्व तपसा तपिष्ठ॥ स स्मा कृणोतु केतुमा नक्तं चिद्दूर आ सते। पावको यद्वनस्पतीन्प्रास्मा मिनोत्यजरः॥ नहि ते अग्ने तनुवै क्रूरमानाश मर्त्यः। कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ मेष इव यदुप च वि च चर्वरि यदप्सररूपरस्य खादति। शीर्ष्णा गिरौ वक्षसा वक्ष एजन्नंशुं गभस्ति हरितेभिरासभिरिति षट् पूर्णाहुतीर्हुत्वा प्रत्याहुति वरान्दद्यात्॥३॥

3. If a consecrated (sacrificer) casts semen, having offered six full-spoon-libations (of ghee) with *apsvagne...*[1] this (verse), (and) with *tapo ṣvagne...*[2] he should give a chosen gift at each libation.

1. TS IV.2.3.g; ṚV VIII.43.9.
2. KS XXXV.15.

## XIV.30

यद्देवा देवहेडनमिति वा दशाहुतीर्हुत्वा पवमानः सुवर्जन इत्येतेनानुवाकेनाभिषिञ्चेत्॥१॥

1. Or having offered ten libaitons (of ghee) with *yad devā devahedanam...*[1] (the Adhvaryu) should sprinkle water (on the sacrificer with the section (beginning with) *pavamāaḥ suvarjanaḥ.*[2]

1. TB III.7.12.1ff; TĀ II.3.
2. TB I.4.8. For the ritual see TĀ II.8.

यदि हुताहुतौ सोमौ संसृज्येयातामन्तःपरिध्यङ्गारं निर्वर्त्य यज्ञस्य हि स्थ ऋत्वियाविन्द्राग्नी चेतनस्य च। हुताहुतस्य तृप्यतमहुतस्य हुतस्य च॥ हुतस्य चाहुतस्य चाहुतस्य हुतस्य च। इन्द्राग्नी अस्य सोमस्य वीतं पिबतं जुषेथामित्यङ्गारे हुत्वा तमस्मै भक्षं प्रयच्छेत्॥२॥

2. If the Soma (-scoop) out which a libation is made and the one out of which no libation is made are mixed together

having taken away a burning ember (from the Āhavanīya-fire) within the enclosing sticks, having offered a libation (of the mixed Soma) on the ember with *yajñasya hi stha ṛtviyāvindrāgnī...*[1] he should give the Soma to the concerned priest for drinking.[2]

1. TB III.7.8.3; KS XXXV.8.
2. For this Sūtra cf. TMB IX.9.8.

मा यजमानं तमो विदन्मर्त्विजो मो इमाः प्रजाः। मा यः सोममिमं पिबात्सं-सृष्टमुभयं कृतमिति भक्षयति॥३॥

3. (The concerned priest) drinks (the Soma) with *mā yajamānaṁ tamo vidat...*[1]

1. TB III.7.8.3.

मा नो ध्वारिषुः पितरो मोत वीरा मा नः सबन्धुरुत वान्यबन्धुः। मा नो दुश्चक्षा अघशंस ईशताहुतो ऽयं यज्ञमप्येतु देवानिति भक्षयन्तमभिमन्त्र-यते॥४॥

4. (The Adhvaryu) addresses the concerned priest who is drinking (the Soma), with *mā no dhvāriṣuḥ...*[1]

1. KS XXXV.5.

सप्तर्त्विजः सप्त सदांस्येषां दश क्षिपो अश्विना पञ्चवाजाः। प्राणो व्यानो ऽपानो मन आकूतमग्निः स्वाहाकृतं हविरदन्तु देवा इति भक्षं व्यापन्नमभिमन्त्र्येदं विष्णुर्विचक्रम इति दक्षिणपूर्व उपरवे ऽवनयेत्॥५॥

5. With *saptarvijaḥ sapta sadāṁsyeṣām...*[1] having addressed the Soma-drink which is polluted on account of falling (of an insect etc. in it), with *idaṁ viṣṇur vi cakrame....*[2] he should pour it in the south-western Uparava (sounding hole).

1. KS XXXV.4.
2. TS I.2.13.e.

उत्तरपूर्वे वा॥६॥

6. Or in the north-eastern (Uparava).[1]

1. For Sūtras 5 and 6 cf. TMB IX.9.9.

यः सोमवामी स्यात्तस्मा एतं सोमेन्द्रं श्यामाकं चरुं निर्वपेत्॥७॥

7. For the sake of him who has vomitted Soma, he should pour out (grains in order to prepare) a pap for Soma and Indra.[1]

1. Cf. TS II.3.2.6-7.

## XIV.31

यदि सदोहविर्धानानि कृष्णशकुनिरुपर्युपर्यतिपतेत्पक्षाभ्यामाधून्वान इवाभिनिषीदेद्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्। यद्युच्चैः पतेन्न तदाद्रियेत॥१॥

1. If a black bird (crow etc.) will fly immediately over the Sadas or Havirdhāna (shed), or will sit while fanning with wings as it were, (the Adhvaryu) should offer a libation (of ghee into the Āhavanīya-fire) with *idaṁ viṣṇur vi cakrame...*[1] If it flies high above (these), he should not pay attention to it.

1. TS I.2.13.e.

यद्यनो रथो वान्तराग्नी सदोहविर्धाने वा वीयात्पाथिकृतीं पूर्ववन्निपेत्॥२॥

2. If a cart or a chariot passes between the two fires, or between the Sadas or Havirdhāna (-shed),[1] he should pour out (grains for) the offering to Pathikṛt as (described) earlier.[2]

1. Cp. IX.10.17.
2. See IX.1.19-21.

यदि हविर्धानं पद्येतोदस्ताम्प्सीत्सविता मित्रो अर्यमा सर्वानमित्रानवधीद्युगेन। बृहन्तं मामकरद्वीरवन्तं रथंतरे श्रयस्व स्वाहेत्याहवनीये जुहुयात्॥३॥

3. If the Havirdhāna(-shed) collapses, with *udastāmpsīt savitā...*[1] he should offer a libation (of ghee) in the Āhavanīya (-fire).

1. TB III.7.10.1.

एतेनैव पृथिव्यां वामदेव्ये श्रयस्व स्वाहेति होत्रीये यदि सदः॥४॥

4. With the same (verse) (but using the expression) *pṛthivyāṁ vāmadeve śrayasva svāhā* (instead of the expression *rathantare śvayasva svāhā* in the above mentioned verse) (he should offer a libation of ghee) in the (fire-hearth) of Hotṛ if Sadas (collapses).

अन्तरिक्षे बृहति श्रयस्व स्वाहेत्याग्नीध्रीये यद्याग्नीध्रम्॥५॥

5. With (the same verse but using the expression) *antarikṣe bṛhati śrayasva svāhā* (instead of the... in the verse

mentioned in Sūtra 3), (he should offer a libation of ghee) in the (fire-hearth) of Āgnīdhra, if the Āgnīdhra (-shed collapses).

यदि प्राग्वंशं सर्वैः शालामुखीये जुहुयात्॥६॥

6. If the east-oriented bamboo (-shed) (collapses) he should offer (a libation of ghee) in the Śālāmukhīya (=old Āhavanīya=new Gārhapatya-fire) with all (the verse).

दिवि बृहता त्वोपस्तभ्नोमीति सर्वेषामुपस्तम्भनः समानः॥७॥

7. (The formula) *divi bṛhatā tvopastabhnomi* is to be used in order to support (the fallen shed) in the same for all (the cases).[1]

1. The formulae given in Sūtras 3-7 are divided in an incorrect manner by Āpastamba 1. The first formula should be *rathantare śrayasva pṛthivyām*... 2. The second should be *vāmadeve śrayasva antarikṣe*... 3. The third should be *bṛhati śrayasva divi*.... The last should be *bṛhatā tvopastabhnomi*.

यद्येनमार्त्विज्याद्वृतं सन्तं निर्हरेरन्नाग्नीध्रे जुहुयादनुमा सर्वो यज्ञो ऽयमेतु विश्वे देवा मरुतः सामार्कः॥ आप्रियश्छन्दांसि निविदो यजूंष्यस्यै पृथिव्यै यद्यज्ञियमिति॥८॥

8. If they (the performers) exclude him who has been (formally) selectd for the office of a priest,[1] he should offer a libation (of ghee) in the Āgnīdhra's fire-hearth, with *anu mā sarvo yajñoyametu*....[2]

1. Cp. XIV.15.1.
2. TB III.7.10.2.

अन्ययज्ञे सोमं भक्षयित्वाग्निभ्यः परिभक्षमाज्येनाहवनीये जुहुयात्॥९॥

9. Having drunk Soma in the sacrifice of someone else, he[1] should offer a libation of ghee in the Āhavanīya (fire) the Paribhakṣa[2] for his fire,[3]

1. A sacrificer.
2. To miss the Soma-drink.
3. The sentence is incomplete. The formulae to be used at the time of this offering are given in the next Sūtra.

## XIV.32

अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धामाग्नेः प्रियतमं हविः स्वाहा। अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धामेन्द्रस्य प्रियतमं हविः स्वाहा। अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धाम विश्वेषां देवानां प्रियतमं हविः स्वाहेति॥१॥

1. with *apāṁ puṣpamasyoṣadhīnām...*[1]

1. TB III.7.14.2. For Sūtras XIV.31.9 and XIV.32.1; cp.LatyāŚS III.2; DrāhyāŚS VII.2.

वयं सोम व्रते तव मनस्तनूषु पिप्रतः। प्रजावन्तो अशीमहीति शेषं भक्षयित्वा देवेभ्यः पितृभ्यः स्वाहा सोम्येभ्यः पितृभ्यः स्वाहा कव्येभ्यः पितृभ्यः स्वाहेति दक्षिणाग्नौ प्रतिमन्त्रं जुहोति॥२॥

2. Having drunk the remnant (Soma) with *vayaṁ soma vrate tava...*[1] he[2] offers a libation (of ghee) in the Dakṣiṇa-fire with each one of the following formulae beginning with *devebhyaḥ pitṛbhyaḥ svāhā.*[3]

1. TB III.7.14.3 with a wrong reading *pipratah* instead of *bibhrataḥ* (see TB II.4.2.7).
2. The sacrificer who has drunk Soma in the sacrifice of someone else.
3. See TB III.7.14.4.

तं जघनेन दक्षिणाप्रागग्रान्दर्भान्संस्तीर्य दधि ददाति देवास इह मादयध्वं सोम्यास इह मादयध्वं कव्यास इह मादयध्वमिति॥३॥

3. Towards the west of it (Dakṣiṇa-fire) having spread Darbha-blades with their points to the south-east, he offers curds (on the Darbha-blades) with *devāsa iha mādayadhvam...*[1]

1. TB III.7.14.4.

अनन्तरिताः पितरः सोम्याः सोमपीथादित्युपतिष्ठते॥४॥

4. He stands near while praising (the ancestors) with *anantaritāḥ pitaraḥ somyāḥ somapīthāt.*[1]

1. TB II.7.14.4.

भये जाते ऽशक्ये यष्टुं सर्वेभ्यो हविर्भ्यः सोमेभ्यश्च द्रोणकलशे समवधाय ये देवा येषामिदं भागधेयं बभूव येषां प्रयाजा उतानूयाजाः। इन्द्रज्येष्ठेभ्यो वरुणराजभ्यो ऽग्निहोतृभ्यो देवेभ्यः स्वाहेति द्रोणकलशेन हुत्वाभये पुनर्यजेत॥५॥

5. When a danger arises and it is impossible to perform the sacrifice, having poured some portion of all the oblation (-substances) and Somas in the Droṇakalaśa, having offered an offering (of this mixture) by means of the Droṇakalaśa, with *ye devā yeṣāmidam...*[1] when there is no danger, (at that time) he should perform the (original) sacrifice.

1. TB III.7.10.4.

यदर्धर्चाल्लुप्येताभिप्रतिगृणीयाद्वा त्वं नो अग्ने। स त्वं नो अग्ने। त्वमग्ने अयासि। प्रजापत इति चतस्र आहुतीर्जुहुयात्। व्याहृतीश्च॥६॥

6. If (the Adhvaryu) fails (to respond) at a half-verse or responds either before or after (the proper time)[1] he should offer four libations (of ghee) with *tvaṁ no agne ..., sa tvaṁ no agne..., tvamagne ayāsi...* and *prajāpate...*[2]

1. See TS III.2.9.5; ĀpŚS XII.27.16.
2. For all the verses see TB III.7.11.3.

यद्यृक्तो यज्ञं भ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात्। यदि यजुष्टो भुव इति दक्षिणाग्नौ। यदि सामतः सुवरित्याहवनीये। यदि सर्वतः सर्वा जुहुयात्॥७॥

7. If there is mistake in a sacrifice in connecton with a Ṛc(-verse), he should offer a libation (of ghee) in the Gārhapatya (fire) with *bhūḥ*; if in connection with a *Yajus* (-formula) then in the Dakṣiṇa (fire) with *bhuaḥ*, if in connection with a Sāman (melody) in the Āhavanīya (-fire) with *suvaḥ*, if in connection with all (the three) then he should offer all the libations.

1. Cp. IX.16.4-5.

## XIV.33

ब्रह्मा वा मनसा ध्यायन्नासीत॥१॥

1. Or the Brahman should remain seated while meditating (on these sacred utterances).[1]

1. See XIV.32.1.

यद्यौदुम्बरी नश्येदन्यां प्रच्छिद्योर्गस्यूर्जं मयि धेहि श्रियां तिष्ठ प्रतिष्ठिता। दिवं स्तब्ध्वान्तरिक्षं च पृथिव्यां च दृढा भव। धर्त्रि धरित्रि जनित्रि यमित्रीत्यध्वर्युरुद्गाता यजमानश्चोच्छ्रयन्ति॥२॥

2. If the Audumbarī (post of Udumbara-wood) is destroyed (on account of worms etc.) having cut (i.e. having got prepared) another (Audumbarī-post), the Adhvaryu, Udgātṛ and the sacrificer raise it with *ūrgasyūrjaṁ mayi dhehi....*

संमितां नित्येन यजुषाभिमृशति॥३॥

3. After it is raised, (the Adhvaryu) touches it with the usual formula.[1]

1. viz. TS I.3.1.i; cp. XI.10.1.

यदि हविर्धाने पद्येयातां दक्षिणमध्वर्युरुद्गृह्णीयात्प्रतिप्रस्थातोपस्तभ्नुयात्। उत्तरं प्रतिप्रस्थातोद्गृह्णीयादध्वर्युरुपस्तभ्नुयात्॥४॥

4. If the two Havirdhāna(-carts) collapse, the Adhvaryu should lift the southern; the Pratiprasthātṛ should prop it up. The Pratiprasthātṛ should lift up the northern, the Adhvaryu should prop it up.

वैष्णव्योपस्तभ्नुतः। वैष्णव्योपमिनुते। आश्विन्या कल्पयतः॥५॥

5. They prop (the Havirdhāna-carts) with a verse connected with Viṣṇu.[1] with a verse connected with Viṣṇu[2] one, fixes (a post) and with a verse connected with Aśvins,[3] they make them (the carts) properly set.

1. e.g. TS I.2.13.e.
2. TS I.2.13.i.
3. e.g. TS I.4.6.a.

अग्ने वाजस्य गोमत इति तिस्रः॥ भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः। भद्रा उत प्रशस्तयः॥ भद्रा उत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये। येना समत्सु सासहः। येना समत्सु सासहो ऽव स्थिरा तनुहि भूरि शर्धताम्। वनेमा ते अभिष्टिभिरिति षड्भिरुष्णिक्ककुब्भिराग्नीध्रीये जुहुतः॥६॥

6. The three verses (beginning with *agne vājasya gomataḥ*[1] (are in Uṣṇih-metre); the three verses beginning with *bhadrā no agnirāhutaḥ...*[2] (are in Kakubh-metre). With (these

verses in) Uṣṇih and Kakubh, (the Adhvaryu and the Pratiprasthātṛ) offer libations (of ghee) in the Āgnīdhra's (fire-hearth).

1. TS IV.4.4.q-s; VS XV.35.37.
2. VS XV.38-40.

पूर्वाभिरुष्णिग्भिरध्वर्युः। उत्तराभिः ककुब्भिः प्रतिप्रस्थाता॥७॥

7. The Adhvaryu (offers the libations) with the first (three verses in) Uṣṇih; the Pratiprashtātṛ (offers the libations) with the next (three verses in) Kakubh.

शिरो यज्ञस्य प्रतिधीयताममृतं देवतामयम्। वैष्णव्या क्रियतां शिर आश्विन्या प्रतिधीयतामिति पञ्चगृहीतेन समानौ होमौ जुहुतः॥८॥

8. With *śiro yajñasya pratidhīyatām*... both of them, each reciting this verse, offer (a libation of ghee) in the Āgnīdhra-(fire-hearth).

यद्याग्निक्युखामा भिद्येत संकृष्यैनां पुनः कुर्यात्॥९॥

9. If the fire pan while it is still raw (unbaked) is broken, then having pounded (the pieces of it) he should prepare it again.

यदि पक्वा संपिष्यान्यया मृदा संसृज्योखां कारयेत्॥१०॥

10. If it breaks (after it has been already) baked, he should, after having mixed (the pieces of it) with another clay prepare (a new) fire-pan.

## XIV.34

यस्याग्निरुख्य उद्वायेद्गार्हपत्यादन्यं प्रणयेत्। स एव पुनः परीध्यः। स्वादेवैनं योनेर्जनयतीति विज्ञायते॥१॥

1. If fire in the fire-pan gets extinguished, (the Adhvaryu) should (lead forward another (fire) form the Gārhapatya. This is to be newly enkindled.[1] "One produces it from its own womb"—thus is known from (a Brāhmaṇa-text).[2]

1. In the manner described in XVI.9.4-14.
2. MS III.4.7.

कृष्णं वासः कृष्णा धेनुः कृष्णो वा गौः शतमानं च हिरण्यं दक्षिणा॥२॥

2. A black garment, a black cow, or black bull and gold weighing a hundred Mānas (should be given as) the sacrificial gift.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने क्रियते तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥३॥

3. Whatever one does on the previous day for the sake of the next day,[1] one connects the day (to the next day) by means of it; one thereby makes the sacrifice continuous.

1. e.g. bringing fuel and grass for the Savanīya-animal-sacrifice is done on the previous day (see XI.21.10). See also Sūtra 4 below.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने वसतीवरीर्यज्ञायज्ञियं प्रति गृह्णाति तेनाहरभ्यासजति। तेन यज्ञं संतनोति। यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने पयांसि विशास्ति तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥ यदति प्रेष्यति तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥४॥

4. Whatever Vasatīvarī-water one brings on the previous day for the sake of Yajñāyajñiya (-stotra) on the next day, one connects the day (to the next day) by means of it; one makes the sacrifice continous by means of it. Whatever one orders on the previous day about the milks[2] for the sake of the next day, one connects the day (to the next) by means of it; one makes the sacrifice continuous thereby. Whatever one orders further,[3] one connects the day (to the next) thereby; one makes the sacrifice continuous thereby.

1. Really speaking, it is not the Vasatīvarī-water but the Pānnejanī water which is poured at the time of the Yajñāyajñiya-stotra (see XIII.15.9).
2. See XI.21.8.
3. See e.g. XXI.26.7.

एतेषामेकस्मिन्नप्यक्रियमाणे नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः। नमो वाचे नमो वाचस्पतये नमो विष्णवे बृहते करोमि स्वाहेत्याहुतिं हुत्वा सर्वप्रायश्चित्तं जुहुयाज्जुहुयात्॥५॥

5. When any one of these rites is not being done, then having offered a libation (of ghee) with *namo brahmaṇe namostvagnaye*...[1] one should offer the all-expiation-libations.[2]

1. TĀ II.12.4.
2. 33 libations. For these see III.11.2-13.1. Or the libations with the great sacred utterances (*bhūḥ, bhuvaḥ, svaḥ* and *bhūr bhuvaḥ svaḥ*). Cp. XIV. 26.7.

# XV.1

## PRAVARGYA

प्रग्वर्यं संभरिष्यन्नमावास्यायां पौर्णमास्यामापूर्यमाणपक्षस्य या पुण्ये नक्षत्रे तूष्णीं काण्टकीं समिधमाधाय युञ्जते मन इति चतुर्गृहीतं जुहोति॥१॥

1. One who is going to collect (prepare the utensils required for) the Pravargya,on the new-moon-day or the full-moon-day or under an auspicious constellation of the fortnight of the waxing (moon), having silently (without any formula) put a thorny fuel-stick (on the fire) offers four-times-scooped (ghee) (in the fire) with *yuñjate mana uta yuñjate....*[1]

1. TĀ IV.2.1; in accordance with the ritual TĀ.V.2.1.

अथ यदि दीक्षितः काण्टकीमेवैतया समिधमादध्यात्। यजुरेव वदेदित्येके॥२॥

2. Now if the (sacrificer has already been) consecrated,[1] (the Adhvaryu) should put a thorny (fuel-stick) (on the fire) with this (the formula mentioned in the previous Sūtra). According to some, he should only recite the formula.[2]

1. According to ĀpŚS X.19.15, optionally, it is possible for a sacrificer to settle on the sacrificial place after the Dīkṣā (consecration).
2. Cf. TĀ V.2.2. Āpastamba here mentions the view of his own school as that of "some" others.

देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादायाभ्रिरसि नारिरसीत्यभिमन्त्र-यते॥३॥

3. With *devasya tvā savituḥ prasave...* having taken the spade with *abhrirasi nārirasi...* he addresses it.

साग्निक्या व्याख्याता॥४॥

4. (The details about) it (the spade) (have been explained (by the details about the spade) used for the fire-(altar-building-ritual).[1]

1. See XVI.1.7. From this we can infer that originally the chapter describing Pravargya must have been *after* the chapter of Agnicayana.

उत्तिष्ठ ब्रह्मणस्पत इति ब्रह्माणमामन्त्रयते॥५॥

5. With *uttiṣṭha brahmaṇaspate...*[1] he calls the Brahman.[2]

1. TĀ IV.2.1.(4).
2. Cf. TĀ V.2.6.

उपोत्तिष्ठति ब्रह्मा। उभावुत्तरमर्धर्चं जपतः। आददते कृष्णाजिनम्। अनुनयन्त्यजां पुंश्छगलामश्वं वृषाणमिति॥६॥

6. The Brahman rises (from his seat). Both (the Adhvaryu and the Brahman) mutter the half of the verse.[1] They take the skin of black antelope.[2] They lead a she-goat[3] with a little he-goat (as her young one) and a stallion.

1. The verse mentioned in the previous Sūtra.
2. See Sūtra 10.
3. See XV.4.10.

प्रैतु ब्रह्मणस्पतिरिति प्राञ्चोऽश्वप्रथमा अभिप्रव्रजन्ति यत्र मृदं खनिष्यन्तः स्युः॥७॥

7. Keeping the stallion as the foremost, they go to the east, to that place where they are going to dig out clay, with *praitu brahmaṇaspatiḥ...*[1]

1. TĀ IV.2.2(5).

अपि वास्यैते संभारा परिश्रिते ऽभ्युदाहृता भवन्ति॥८॥

8. Or these materials are already collected in an enclosed place.[1]

1. Cf. ŚB XIV.1.2.15.

अग्रेणाहवनीयं मृत्खनः। पूर्वःपूर्व इतरः॥९॥

9. The place from where the soil is to be dug should be to the east of the Āhavanīya. (Each of the) other (succeeding material should be placed) to the east (of the preceding one).

उत्तरेण मृत्खनं कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य देवी द्यावापृथिवी इति मृत्खनमभिमन्त्रयते। ऋध्यासमद्येति मृत्खने ऽभ्रिया प्रहृत्य मखस्य शिर इत्यपादाय मखाय त्वेति हरति। मखस्य त्वा शीर्ष्ण इति कृष्णाजिने निवपति॥१०॥

10. To the north of the place from where the soil is to be dug, having spread the black-antelope's skin with its neck part to the east and hairy side upwards, (the Adhvaryu) addresses

that place with *devī dyāvāpṛthivī...*[1] Having struck by means of the spade on the place from where soil is to be dug, with *ṛdhyāsamadya,*[2] having taken out (the soil) with *makhasya śiraḥ...*[3] he carries it away[4] with *makhāya tvā.*[5] He throws it down on the black-antelope's skin[6] with *makhasya tvā śīrṣṇe.*[7]

1. TĀ IV.2.2(6).
2. TĀ IV.2.2.(7A).
3. TĀ IV.2.2.(7B).
4. Cf. TĀ V.2.7.
5. TĀ IV.2.3.(8).
6. Cf. ŚB XIV.1.2.1.
7. TĀ IV.2.3.(8).

एवं द्वितीयं तृतीयं च हरति॥११॥

11. In the same manner he carries (the soil) for the second and the third time (and throws it on the black-antelope's skin).[1]

1. Cf. TĀ.V.2.8.

तूष्णीं चतुर्थं यावतीं मृदं प्रवर्ग्यपात्रेभ्य आप्तां मन्यते॥१२॥

12. For the fourth time, without reciting any formula (he carries) as much soil as he thinks to be enough for (the preparation of) the Pravargya-utensils.[1]

1. Cf. TĀ V.2.8.

एवमितरान्संभारान्॥१३॥

13. In the same manner (he should carry away) the other materials.[1]

1. The other materials are mentioned in XV.2.1.

अभिमन्त्रणे विकारः॥१४॥

14. There will be modification at the time of addressing (these materials).

## XV.2

इयत्यग्र आसीरिति वराहविहतम्। देवीर्वम्रीरिति वल्मीकवपाम्। इन्द्रस्यौजो ऽसीति पूतीकानजलोमानि कृष्णाजिनलोमानि च संसृज्याग्निजा असि प्रजापते रेत इति॥१॥

1. (the Adhvaryu addresses) the (earth) grubbed by a boar with *iyatyagra āsīḥ*;[1] the earth of an ant-hill with *devīr vamrīḥ...*,[2] the Pūtīkā-plants with *indrasyaujosi...*[3] and the hair of a he-goat and the skin of a black antelope, after these have been mixed up, with *agnijā asi prajāpate retaḥ...*[4]

1. TĀ IV.2.3.(9).
2. TĀ IV.2.3.(11).
3. MS, KS.
4. TĀ IV.2.4.(14).

आयुर्धेहि प्राणं धेहीत्यश्वेनावघ्राप्य मधु त्वा मधुला करोत्वित्यजयाभिदोहयति॥२॥

2. With *āyur dhehi prāṇaṁ dhehi...*[1] having caused the stallion to smell the materials, with *madhu tvā madhulā karotu*,[2] he causes a she-goat milk on them.

1. TĀ IV.2.5.(15)
2. TĀ IV.2.5(16).

अभिदोहनमेके ऽवघ्रापणात्पूर्वं समामनन्ति॥३॥

3. According to the opinion of some (ritualists)[1] the act of milking (of the she-goat) (should be done) before the act of causing the stallion to smell.

1. Not known.

बहव आर्याः परिगृह्य हरन्ति॥४॥

4. Many Ārya (-men)[1] carry the material (towards the sacrificial hall) after having gathered them up (into the skin of a black antelope).[2]

1. Member of the three higher castes.
2. Cp. V.2.12. where the word Ārya is not found.

उत्तरेण विहारमुद्धते ऽवोक्षिते सिकतोपोप्ते परिश्रिते निदधति॥५॥

5. To the north[1] of the sacrificial ground on a place which has been dug up (and) on which (water) has been sprinkled, on

which sand has been strewn, and which has been enclosed,[2] they put (the materials down).

1. Cf. ŚB XIV.1.2.15.
2. Cf. TĀ V.2.12.

मधु त्वा मधुला करोत्विति मदन्तीरुपसृजति॥६॥

6. With *madhu tvā mudhulā katotu* he pours the Madantī (boiling) water (on the clay).[2]

1. TĀ IV.2.5.(1).
2. Cf. TĀ V.2.12.

ये चोखासंसर्जनाः संभारा यच्चान्यद्दृढार्थ उपार्धं मन्यते॥७॥

7. (He mixes) it with all those (other) materials which have to be mixed for the (preparation of) fire-pan and also whatever else he considers to be necessary for the strengthening of the materials[1] but only upto a half (of the whole quantity).

1. See for details XVI.4.1.

अथात्यन्तप्रदेशः॥८॥

8. Now (this is) the general rule.

यत्किंच प्रवर्ग्य उदककृत्यं मदन्तीभिरेव तत्क्रियते। नैनं स्त्री प्रेक्षते न शूद्रः॥९॥

9. In the Pravargya (-ritual) whatever is to be done with water that is done by means of Madantī (-boiling water) only. Neither a woman nor a Śūdra sees it (Pravargya) pot (while being prepared).

न कुर्वन्नभिप्राणिति॥१०॥

10. (The Adhvaryu) does not breathe out over (the Pravargya-pot being prepared)[1]

1. Cf. TĀ V.3.1.

अपहाय मुखमनभिप्राणन्वेणुना करोति॥११॥

11. He prepares it by means of a bamboo-stick turning away his face and without breathing (over it).[1]

1. Cf. TĀ. V.3.1-2.

न प्रवर्ग्यमादित्यं च व्यवेयात्॥१२॥

12. No one should pass between the Pravargya and the Sun.

यत्र क्व च विप्रक्रान्ते प्रवर्ग्य आदित्यो ऽस्तमियात् कृतान्तादेव विरमेत्। श्वोभूते शेषं समाप्नुयात्॥१३॥

13. If the sun sets when the Pravargya (ritual) has been started (but not completed), he should stop at the end of (whatever) is done only; he should complete (the remaining ritual) on the next day.

संप्रक्लिश्य मृदं मखस्य शिरो ऽसीति पिण्डं कृत्वां यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यां निगृह्य महावीरं करोति त्र्युद्धिं पञ्चोद्धिमपरिमितोद्धिं वा प्रादेशमात्रमूर्ध्वसानुमुपरिष्टादासेचनवन्तं मध्ये संनतं वायव्यप्रकारम्॥१४॥

14. Having kneaded the soil, with *makhasya śiro'si*[1] having made a ball (of it), with *yajñasya pade stha*[2] having pressed the Mahāvīra (-pot)[3] by means of thumbs, he prepares it, which has three elevations, or five elevations, or an unlimited number of elevations,[4] which is of the measure of a span (in height) which has a raised top, which has an opening (for the sake of) pouring out (of the liquid) in the upper part, and which is bent in the middle just like the Vāyavya-cup.[5]

1. TĀ IV.2.5(17).
2. TĀ IV.2.5(18).
3. The pot for Pravargya-ritual.
4. Cf. TĀ V.3.3. For other details see XVI.4.7.
5. See XII.1.4.

## XV.3

गायत्रेण त्वा छन्दसा करोमीति प्रथमम्। त्रैष्टुभेनेति द्वितीयम्। जागतेनेति तृतीयम्॥१॥

1. With *gāyatreṇa tvā chandasā karomi*[1] (the Adhvaryu) prepares the first (elevation on the pot); with *traiṣṭubhena...*[2] (he prepares) the second; with *jāgatena...*[3] (he prepares) the third.[4]

1. TĀ IV.2.5(19).
2. TĀ IV.2.5(19).
3. TĀ IV.2.5(19).
4. For this Sūtra cf. TĀ V.3.3.

अपि वा सर्वैरेकैकम्॥२॥

2. Or (he prepares) each (of the elevations) with all the three (formulae).[1]

1. Cf. TĀ V.3.3.

मखस्य रास्नासीत्युपबिलं रास्नां करोति॥३॥

3. With *makhasya rāsnāsi*[1] he prepars a girdle slightly below the mouth (of the Mahāvīra).[2]

1. TĀ IV.2.5(20).
2. Cp. TĀ V.3.5; cp. also XVI.4.12-5.1.

अदितिस्ते बिलं गृह्णात्विति वेणुपर्वणा बिलं करोति॥४॥

4. With *aditiste bilaṁ gṛhṇātu*[1] he prepares a cavity (in the Mahāvīra) by means of a piece of bamboo.[2]

1. TĀ IV.2.5(21).
2. Cf. TĀ V.3.4.

तृतीयवेलामतिनयति॥५॥

5. He leads the piece of bamboo (in order to prepare the cavity) upto the third (i.e. the lowermost) limit.

यावद्दैवताय सौविष्टकृतायाग्निहोत्राय भक्षायाप्तं मन्येतेत्यपरम्॥६॥

6. There is another (view) that (he should prepare the cavity of that much size) as much as he considers to be adequate (to contain) the quantity for the (principal libation) to the deity,[1] for the Sviṣṭakṛt libation,[2] for the Agihotra,[3] (and) for the drinking.[4]

1. See XV.10.11.
2. The second libation of the Pravargya (XV.10.11) is similar to the libation to Agni Sviṣṭakṛt. See VIII.3.11.
3. See XV.11.9.
4. See XV.11.10ff.

सूर्यस्य हरसा श्रायेत्युत्तरतः सिकतासु प्रतिष्ठाय मखो ऽसीत्यनुवीक्षते॥७॥

7. With *sūryasya harasā śrāya*[1] having placed (the Mahāvīra) towards the north on the sand,[2] with *makho'si*[3] he looks at it.

1. TĀ IV.2.5 (22).
2. See XVI.5.3.
3. TĀ IV.2.5(25).

एवं द्वितीयं तृतीयं च करोति॥८॥

8. He prepares the second and the third (Mahāvīra pots) in the same manner.[1]

1. Thus in the manner described in XV.2.14-3.7. For these reserve Mahāvīra-pots see ŚB XIV.1.2.17.

तूष्णीमितराणि॥९॥

9. The other (utensils)[1] are prepared silently (i.e. without any formula.[1]

1. Mentioned in the following Sūtras.

एतस्या एव मृदो दोग्ध्रे करोति हस्त्योष्ठ्ये प्रसेचनवती यथा स्रुग-दण्डैवम्॥१०॥

10. Out of the same clay (which was used for the preparation of the Mahāvīra-pots), he prepares the milking pots,[1] which have spouts like elephant's lips, and outlets for pouring out (the liquid), and which appear to be like the Juhū without handle.

1. See XV.9.4;8;9.

वर्षीय आध्वर्यवं प्रतिप्रस्थानात्॥११॥

11. (The milking pot) of the Adhvaryu (should be) bigger than the one) of the Prastiprasthāṭr.

आज्यस्थालीं रोहिणकपाले च परिमण्डले घोटप्रकारे॥१२॥

12. (Out of the same clay, the Adhvaryu should prepare) a pot for ghee, and two round and horse-like potsherds for Rauhiṇa (sacrificial breads).[1]

1. See XV.10.10; 11.5.

घर्मेष्टकां कुलायिनीमिति यदि साग्निचित्यो भवति॥१३॥

13. If the (Soma-sacrifice) is accompanied by fire-altar-building (-rite) (he prepares out of that soil) the Gharma-brick and the Kulāyinī (nest-like) (brick).[1]

1. See XV.17.5; see also XVI.24.14-15.

नाप्रवर्ग्ये स्यातामित्यपरम्॥१४॥

14. There is another view that (these two bricks) should not be (prepared) in a (Soma-sacrifice) without Pravargya (-rite).

श्लक्ष्णीकरणैः श्लक्ष्णीकुर्वन्ति॥१५॥

अहतचण्डातकैर्गवीधुकैः क्लीतकाभिर्वेणुपर्वभिराज्येनेति॥१६॥

15-16. They make (the Mahāvīra-pots) smooth,[1] by means of the smoothening substances, viz. unwashed (new) female-garments, Gavīdhuka (grass-blades), pieces of Klitakā,[2] bamboo-pieces, and ghee.

1. Cf. ŚB XIV.1.2.9 (cp. also VI.5.2.4)
2. Sweet-wood (according to Rudradatta).

वृष्णो ऽश्वस्य शकृद् गार्हपत्ये प्रदीप्य प्रथमकृतं महावीरं शफाभ्यां परिगृह्य धूपयति वृष्णो अश्वस्य निष्पदसीति॥१७॥

17. Having enflamed (a lump of) dried up dung of the stallion[1] over the Gārhapatya (-fire), having held it fast by means of a pair of tongs, the Adhvaryu fumigates the Mahāvīra which has been prepared first, with *vṛṣṇo aśvasya....*[2]

1. Cf. TĀ V.3.5.
2. TĀ IV.3.1.

एवं द्वितीयं तृतीयं च धूपयति। तूष्णीमितराणि॥१८॥

18. In the same maner he fumigates the second and the third (Mahāvīras).[1] (He fumigates) the other (utensils) silently (i.e. without reciting any formula).

1. See XII.3.8.
2. See XV.3.12.

शफाभ्यामेवात ऊर्ध्वं महावीरानादत्ते॥१९॥

19. Hereafter he holds the Mahāvīras only by means of the pair of tongs.

अग्रेण गार्हपत्यमवटं खात्वा लोहितपचनीयैः संभारैरवस्तीर्य तेषु महावीरानुपावहरति॥२०॥

20. Having dug up a pit in front of the Gārhapatya (-fire), having spread out the materials (by burning which the utensils) would be baked red, he brings the Mahāvīra (pot) s there (and places them there).[1]

1. Cp. XVI.5.8.

# XV.4

अर्चिरसीति प्रथमम्। शोचिरसीति द्वितीयम्। ज्योतिरसि तपो ऽसीति तृतीयम्॥१॥

1. With *arcirasi*[1] (the Adhvaryu) (puts down) the first (Mahāvīra); with *śocirasi* the second; with *jyotirasi taposi* the third (on the scattered material in the pit).

1. For the formulae in this Sūtra cp. TĀ IV.5.6.

तूष्णीमितराण्यन्ववधाय लोहितपचनीयैः संभारैः प्रच्छाद्य गार्हपत्ये मुञ्जानादीप्योपोषत्यर्चिषे त्वेत्येतैः प्रतिमन्त्रं प्रतिदिशम्॥२॥

2. Having put down the other (utensils) silently, having covered them over with the materials by burning which the utensils would be baked red, having enflamed Muñja (-grass) etc. over the Gārhapatya (-fire), he sets fire (to those materials), with each one of the formulae beginning with *archiṣe tvā*[1] in each direction (respectively).

1. TĀ IV.3.2.

अपि वा सर्वैः सर्वतः॥३॥

3. Or with all (the formulae) on all (the directions).

पच्यमानान्मैत्र्योपचरत्यभीमं महिना दिवमिति॥४॥

4. With the verse connected with Mitra,[1] beginning with *abhīmaṁ makinā divam*[2] he does the necessary things[3] in connection with the (Mahāvīras) being baked.

1. Cf. TĀ V.3.6.
2. TĀ IV.3.1.(3a).
3. See ŚB VI.5.4.10. According to Rudradatta the word *upacarati* in this Sūtra means "he adds fuel" (continuously, with this verse). See also XVI.5.10.

उत्तरया वा॥५॥

5. Or (he may do so), with the next verse.[1]

1. Cf. TĀ IV.3.1.(3.b).

पक्वेषु सिद्ध्यै त्वेति धृष्टी आदाय भस्मापोह्य प्रथमकृतं महावीरं शफाभ्यां परिगृह्योद्वासयति॥६॥

6. When they are baked, having taken up two fire-stirring sticks with *siddhyai tvā*,[1] having removed the ashes, having

lifted up the Mahāvīra (-pot) which was prepared first, by means of the pair of tongs, he takes it out (of the fire).

1. TĀ IV.3.2(4).

देवस्त्वा सवितोद्वपत्वित्युद्वास्यापद्यमानः पृथिव्यामाशा दिश आपृणेत्युत्तरतः सिकतासु प्रतिष्ठाय सूर्यस्य त्वा चक्षुषान्वीक्ष इत्यनुवीक्षते॥७॥

7. With *devastvā savitodvapatu...*[1] having taken it out (of the fire), with *apadyamānaḥ pṛthivyam...*[2] having put it down towards the north on the sand,[3] with *sūryasya tvā cakṣuṣān-vīkṣe*[4] he looks at it.[5]

1. TĀ IV.3.2(5).
2. TĀ IV.3.2(6).
3. See VI.5.11.
4. TĀ XVI.3.2(7).
5. Cf. TĀ V.3.7.

एवं द्वितीयं तृतीयं चोद्वासयति। तूष्णीमितराणि॥८॥

8. In the same manner he takes the second and the third (Mahāvīra-pots) (out of the fire). (He takes) the other utensils (out of fire) silently (i.e. without any recitation).

अथैनान्प्रदक्षिणं सिकताभिः पर्यूहतीदमहममुमामुष्यायणं विशा पशुभि-र्ब्रह्मवर्चसेन पर्यूहामीति। विशेति राजन्यस्य। पशुभिरिति वैश्यस्य॥९॥

9. Then he moves them round by the right with *idamahamamamum āmuṣyāyaṇaṁ viśā paśubhir brahmavarca-sena paryūhāmi...*[1] (In the formula he uses the words *viśā* (in the case) of a Kṣatriya (-sacrificer); (and) *paśubhiḥ* (in the case) of a Vaiśya (-sacrificer).[3]

1. TĀ IV.3.3(5).
2. In stead of the word *amum* the Adhvaryu has to utter the name of the sacrificer and the word *āmuṣyāyaṇam* he has to utter "one belonging to N.N. family (*gotra*)".
3. In the case of a Brāhmaṇa-sacrificer one has to utter the Mantra as given above (Rudradatta). But according ot BaudhāŚS IV.4 only the word *brahmavarcasena* is to used in the case of a Brāhmaṇa-sacrificer. For this Sūtra cf. TĀ V.3.8.

अथैनान्प्रभूतेनाजापयसाछृणत्ति। गायत्रेण त्वा छन्दसा छृणद्मीत्येतैस्त्रिभि-स्त्रिभिरेकैकम्॥१०॥

10. Then he pours ample milk of she-goat on them. (He does this) with the three formulae beginning with *gāyatreṇa tvā chandasā chṛṇomi*[1] in connection with each (of the three Mahāvīras).[2]

1. TĀ IV.3.3(9).
2. Cf. TĀ V.3.9.

अपि वा सर्वैरेकैकम्। तूष्णीमितराणि॥११॥

11. Or he does this with all (the formulae) in connection with each (of the Māhavīras). (He does the same) in connection with the other (utensils) silently (without any formula).

अथैनान्कृष्णाजिन उपनह्यासजति देव पुरश्चर सघ्यासं त्वेति॥१२॥

12. Having wrapped them up in the skin of black antelope he hangs them up with *deva puraścara saghyāsaṁ tvā.*[1]

1. TĀ IV.3.3(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥१३॥

13. There is another (view) that this formula is to be used at a later time.[1]

1. Thus this formula should be used after the ritual mentiond in XV.1.2. is performed.

## XV.5

प्रवर्ग्येण प्रचरिष्यन्तः संवृण्वन्ति द्वाराणि॥१॥

1. When they are about to perform the Pravargya (-ritual),[1] they close the doors (of the Prāgvaṁśa).

1. See XI.2.5.

परिश्रयन्ति पत्न्याः॥२॥

2. They enclose the shed of the wife of the sacrificer.

पश्चाद्धोतोपविशति पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा यजमानः प्रस्तोता च। उत्तरतः प्रतिप्रस्थाताग्नीध्रश्च॥३॥

3. The Hotṛ sits down towards the west; the Adhvaryu towards the east; the Brahman, the sacrificer and the Prastotṛ

towards the south; (and) the Pratiprasthātṛ and the Āgnīdhra towards the north.

1. To the west of the place mentioned in Sūtra 4.

मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वाग्रेण गार्हपत्यं दर्भान्संस्तीर्य तेषु महावीरानुपावहरति देव पुरश्चर सघ्यासं त्वेति॥४॥

4. Having touched the boiling water,[1] having made the pacification[2] by means of the first chapter,[3] having spread the Darbha-grass along the front of the Gārhapatya-(fire), (the Adhvaryu) keeps the Mahāvīras on them (blades of grass) with *deva puraścara saghyāsaṁ tvā*.[4]

1. See XV.2.9.
2. See XV.2.9.
3. viz. TĀ IV.1.
4. TĀ IV.3.3(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥५॥

5. There is another (view) that this formula is to be used at a later time.[1]

1. See XV.4.13.

अत्रैव सर्वं परिघर्म्यम्॥६॥

6. Here itself (he places) all (the utensils needed for the Gharma-offering).[1]

1. Mentioned in Sūtras 7-20.

अथौदुम्बराणि। सम्राडासन्दीं नितराम्। राजासन्द्या वर्षीयसीमेके समामनन्ति। मौञ्जीभी रज्जुभिरेकसराभिर्व्युताम्॥७॥ चतस्रः स्रुचः॥८॥ द्वे अनिष्टुब्धे॥९॥ निष्टुब्धयोर्वर्षीयस्युपयमनी प्रोक्षणीधान्याः॥१०॥ स्रुवौ शफौ महावीर-संमिताव्रस्क्यौ धृष्टी मेथीं मयूखान् षट् शकलान् काण्टकीं च समिधं त्रयोदश वैकङ्कतान् परिधीन् वैकङ्कतानि घर्मेन्धनानि। खादिराणि पालाशान्यौ-दुम्बराण्यर्कमयाणि कार्ष्मर्यमयाणि वैणवानि शमीमयानि वा॥११॥ त्रीणि कार्ष्णाजिनानि धवित्राणि शुक्लकृष्णलोमानि॥१२॥ तेषां वैणवा दण्डा बाहुमात्रा भवन्तीति विज्ञायते॥१३॥ औदुम्बरदण्डानीत्यपरम्॥१४॥ द्वौ रुक्मौ रजतसुवर्णौ॥१५॥ शतमानौ भवतः॥१६॥ अथ मौञ्जानि॥१७॥ वेदौ॥१८॥

तयोरन्यतरः परिवासितः॥१९॥ अभिधानीं निदाने त्रीणि विशाखदामानि प्रभूतान्मुञ्जप्रलवान्। रौहिण्योः पिष्टान्यफलीकृतानाम्। खरेभ्यः सिकताः। मौञ्जे पवित्रे। दर्भमये इत्यपरम्॥२०॥

7-20. Now (utensils) made of Udumbara[1]: emperor's throne-seat lower (than the king's throne)—according to the opinion of some ritualists (it should be bigger. than king's throne[3] (which is woven by means of one-stranded threads of Muñja-grass,[4] four ladles—two (of which should be) uncarved,[5] out of the carved ones the supporting ladle should be bigger than the Prokṣaṇī-ladle[6]; two spoons[7]; two pairs of tongs[8] whose openings should be of the same measures as that of the Mahāvīra; two stirring sticks,[9] a peg[10] and (three) pins,[11] six chips[12] and one thorny fuel stick[13]; thirteen enclosing sticks of Vikaṅkata (wood)[14] and (the fuel-sticks) of Vikaṅkata for the heating of Gharma, or (the fuel-sticks) of Khadira, Palāśa, Udumbara, Arka, Kārṣmarya, Bamboo or Śamī[15]; three fans made of the skin of black antelope with white and black hair[16]; their handles should be of Bamboo, (and each one should be) one arm in length[16]—thus is known from a Brāhmaṇa-text; there is another view that their handles should be of Udumbara-wood; two plates one of silver and the other one of gold[19]—they should be one hundred Mānas in weight—Now the implements made out of Muñja-grass—two grass brushes (Vedau)[20] one of them should be with its ends cut off[21]; a tether,[22] two leg-halters[23]; three two-branched cords[24]; and a large quantity of Muñja (-grass)[25]; flour of unhusked (rice-grains) for the two Rauhiṇa-sacrificial-breads[26], sands for the mounds[27]; two starainers of Muñja (-grass)[28]—there is another view that (the strainers should be) of Darbha-grass.

1. Cf. ŚB XIV.1.3.9.
2. The word "emperor" here refers to Mahāvīra and the word "king" refers to Soma (see X.29.7).
3. Cp. ŚB XIV.1.3.8.
4. See X.6.10; XV.8.15.
5. For their use see XV.9.2.
6. For the use of these see XV.5.21; XV.10.6.
7. See XV.7.3.

8. See XV.3.17;19
9. See XV.7.8.
10. See XV.6.13.
11. See XV.6.13.
12. See XV.11.6-7.
13. See XV.11.9.
14. See XV.8.1-4; cf. TĀ V.4.9—10.
15. See XV.8.10.
16. See XV.8.5ff.
17. Not identified.
18. Cp. BaudhāŚS IX.5.
19. See XV.7.3, 8.5; 11.2.
20. See XV.7.2.
21. See XV.10.6.
22. See XV.9.3.
23. See XI.9.4.
24. See XV.6.13;17.
25. See XV.7.3.
26. See XV.9.1;10.10;11.5.
27. See XV.6.20ff.
28. See XV.5.21.

प्रोक्षणीनामावृता प्रोक्षणीः संस्कृत्य ब्रह्माणमा मन्त्रयते॥२१॥

21. Having sanctified the sprinkling water according to the manner of sanctifying the sprinkling water (in the basic paradigm),[1] he calls the Brahman.

1. See I.11.6-9. Here the strainers mentioned in XV.2.20 are to be used.

## XV.6

ब्रह्मन्प्रवर्ग्येण प्रचरिष्यामः॥ होतर्घर्ममभिष्टुहि। अग्नीद्रौहिणौ पुरोडाशावधिश्रय। प्रतिप्रस्थातर्विहर। प्रस्तोतः सामानि गायेति॥१॥

1. "O Brahman, we shall perform the Pravargya, O Hotṛ do you praise the Gharma; O Āgnīdhra do you place the Rauhiṇa-sacrificial-breads on the fire (for being baked); O Pratiprasthātṛ, do you spread out (the utensils); O Prastotṛ, sing the melodies.[1]

1. Cf. TĀ XV.4.1. For the Brahman see Sūtras 2-3, for the Hotṛ see AB I.19; KB VIII.4; ŚB XIV.1.3.3. For the Āgnīdhra see Sūtra 6.

यजुर्युक्तं सामभिराक्तखमित्युपांशूक्त्वोमिन्द्रवन्तः प्रचरतेत्युच्चैरनुजानाति॥२॥

2. Having inaudibly uttered *yajuryuktaṁ sāmabhirāktakham*...[1] with *indravantaḥ pracarata*...[2] (the Brahman) grants the permission loudly.

1. TĀ IV.4.1(2).
2. TĀ IV.4.1(2).

प्रचरतेति वा॥३॥

3. Or (he grants the permission) with "*pracarata* (do you perform)."[1]

1. Source not known.

यमाय त्वा मखाय त्वेति सर्वं परिघर्म्यमभिपूर्वं त्रिः प्रोक्षति॥४॥

4. (The Adhvaryu) sprinkles, water upon all the Pravargya-utensils, three times[2] every time in the same order,[3] with *yamāya tvā* or *makhāya tvā*.[4]

1. Cf. TĀ V.4.1(2).
2. Cf. TĀ V.4.1(2).
3. Thus one has to maintain the order a, b, c, d at every time one should not sprinkle, water on them in the following order a,c, b, d, and d, c, b, a, etc.
4. Cf. TĀ V.4.1(2).
5. TĀ IV.5.2.

प्रोक्षितानि व्यायातयति॥५॥

5. He makes them spread out after they have been sprinkled (with water).

अधिश्रयत्याग्नीध्रो रौहिणौ पुरोडाशौ तूष्णीमुपचरितौ॥६॥

6. The Āgnīdhra keeps the two Rauhiṇa (sacrificial-breads) in connection with various rites which have been performed silently (without formula).

एतस्मिन्काले प्रतिप्रस्थाता दर्विहोमसंस्कारेणाज्यं संस्करोति॥७॥

7. At that time the Pratipasthātṛ sanctifies the ghee in the manner of that of the Darvī-homas.[1]

1. i.e. according to Rudradatta in the manner of the Gṛhya-ritual. See ĀpGS I.22.

नैतस्य संस्कारो विद्यत इत्यपरम्॥८॥

8. There is another view that there should not be sanctification of this (viz. ghee).[1]

1. The source of this is not known.

अत्र दध्यधिश्रयति॥९।

9. At that time (the Pratiprasthātṛ) places the curds[1] on fire.

1. See XV.10.12.

अथैतां सम्राडासन्दीमादायाग्रेणाहवनीयं पर्याहृत्य पुरस्ताद्राजासन्द्याः सादयति॥१०॥

10. Then having taken the emperor-throne-seat,[1] having carried it round along the front of the Āhavanīya, (the Adhvaryu) places it in front of the king's throne-seat.[2]

1. See XV.5.7.
2. i.e. the throne-seat for Soma. For this Sūtra cf. ŚB XIV.1.3.8.

तस्यां कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्नप्रचरणीयौ महावीरावुपाहरति देव पुरश्चर सघ्यासं त्वेति॥११॥

11. On it (emperor's throne-seat) having spread the black antelope's skin with its neck to the east and hairy side turned upwards, he places the two Mahavīras which are not to be used, on it (the skin) with *deva puraścara saghyāsam...*[1]

1. TĀ IV.3.3.(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥१२॥

12. There is another view that this formula is to be used, at a later time.[1]

1. Cp. XV.4.13.

अथैतां मेथीं मयूखान्विशाखदामानीत्यादायाग्रेण होतारं जघनेन गार्हपत्यं दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन दक्षिणं द्वारं मेथीं निहन्ति होतुः समीक्षायै॥१३॥

13. Then having taken this peg, the pins,[1] and the two branched cords,[2] having carried them out (of the fire-hall),

along the front of the Hotṛ, and the rear of the Gārhapatya (-fire) by the southern door, he fixes a pin to the south of the southern door in such a manner that the Hotṛ can see it.[3]

1. See XV.5.11.
2. See XV.5.20.
3. Cf. ŚB XIV.1.3.7.

एतस्यैव द्वारस्य पूर्वस्यै द्वार्यायै दक्षिणतो वत्साय शङ्कुम्॥१४॥

14. (He fixes) a pin for the calf towards the south of the eastern door-post of the same (i.e. southern) door.

एतस्यैवापरस्यै द्वार्यायै दक्षिणतो ऽजाया अभ्यन्तरम्॥१५॥

15. (He fixes a pin) for the she-goat,[1] towards the south of the western door-post of the same (i.e. southern) door, inwards (i.e. to the north of the pin for the calf).

1. See XV.1.6.

उत्तरतो बर्कराय॥१६॥

16. (He fixes a pin)[1] for the kid (of the she-goat), towards the north.

तेषु विशाखदामानि व्यायातयति॥१७॥

17. He causes the two-branched cords to be fastened separately on them.

1. i.e. on the pins mentiond in Sūtras 15 and 16.

तान्येव व्यायातितानि भवन्त्योद्वासनात्॥१८॥

18. These same (cords) remain fastened (to the pins) upto the disposal fo the Pravargya (-utensils).[1]

1. See XV.13.1ff.

तैरेनान्काले बध्नन्ति॥१९॥

19. He binds them (the animals) at the time (of milking).

1. See XV.9.5ff.

ततः खरानुपवपति॥२०॥

उत्तरेण गार्हपत्यमेकम्। उत्तरेणाहवनीयमेकम्॥२१॥

20-21. Then he piles up the mounds—one towards the

north of the Gārhapatya,[1] the other towards the north of the Āhavanīya.[2]

1. See XV.7.3. This Khara (mound) is called Pravṛñjanīya Khara.
2. See XV.13.2. This Khara is called Udavasānīya-Khara.

उत्तरपूर्वं द्वारं प्रत्युच्छिष्टखरं करोति बाह्यतो निःपचेनवन्तम्॥२२॥

22. He prepares the Ucchiṣṭa Khara towards the north - eastern door, with an outward outlet.

1. For the purpose of this mound see XV.11.16.

उत्तरेणाहवनीयं शृतदध्यासादयति॥२३॥

23. He places heated curds towards the north of the Āhavanīya (-fire).

1. See XV.6.9.

## XV.7

शकलान्काण्टकीं च समिधम्॥१॥

1. (The Adhvaryu places (six) chips)[1] and one thorny fuel-stick[2] (also towards the north of the Āhavanīya-fire).

1. See XV.5.11; See also XV.11.6-7.
2. See XV.5.11.

अथैतं प्रचरणीयं शफाभ्यां परिगृह्याप्रच्छिन्नाग्रेण वेदेनोपरिष्टात्संमार्ष्टि देव पुरश्चर सघ्यासं त्वेति॥२॥

2. Then having held the Mahāvīra which is to be used, by means of the pair of tongs he brushes it from above by means of the pair of tongs, he brushes it from above by means of the grass-brush the ends of which have not been cut off,[1] with *deva puraścara saghyāsaṁ tvā....*[2]

1. See XV.5.18.
2. TĀ IV.3.10.

प्राणाय स्वाहा व्यानाय स्वाहेति स्रुवेणाहवनीये सप्तैकादश वा प्राणाहुतीर्हुत्वा देवस्त्वा सविता मध्वानक्त्विति स्रुवेणोपर्याहवनीये महावीरमक्त्वा पृथिवीं तपसस्त्रायस्वेत्यपरस्मिन्खरे राजतं रुक्मं निधाय प्रतिष्ठाप्य महावीरमन्यस्मै

वा प्रदाय द्वयान्मुञ्जप्रलवानादाय दक्षिणेषामग्राणि गार्हपत्ये प्रदीपयत्यर्चिषे त्वेति। तेषामग्रैरुत्तरेषां मूलानि शोचिषे त्वेति। तेषां मूलैर्दक्षिणेषां मूलानि ज्योतिषे त्वेति। तेषां मूलैरुत्तरेषामग्राणि तपसे त्वेति॥३॥

3. With *prāṇāya svāhā vyānāya svāhā...*[1] having offered Prāṇa-libations (of ghee) in the Āhavanīya (-fire) by means of the spoon, with *devastvā savitā madhvānaktu*[2] having anointed the Mahāvīra, holding it above (the Āhavanīya) by means of the spoon, with *pṛthivīṁ tapasastrāyasva*[3] having placed the silver plate[4] on the western mound,[5] having (temporarily) kept down the Mahāvīra (somewhere) or having given it to someone else, having taken up two bunches of Muñja-cuttings (one in each hand) he enflames their tips on the Gārhapatya (-fire) with *archiṣe tvā.*[7] (He enflames) the roots of the (Muñja-cuttings held) in the left hand by means of the (enflamed) tips of those (Muñja-cuttings held in the right hand) with *śociṣe tvā.*[8] (He then enflames) the roots of those held in the right hand by means of the roots of these (held in the left hand) with *jyotiṣe tvā.*[9] (He then enflames) the tips of those held in the left hand by means of the roots of those (held in the right hand) with *tapase tvā*[10].

1. TĀ IV.5.3.
2. TĀ IV.5.4.
3. TĀ IV.5.5.
4. Cf. TĀ V.4.5.
5. See XV.6.21.
6. Cp. TĀ V.4.5.; ŚB XIV.1.3.15.
7-10. TĀ IV.3.2.

तान्व्यत्यस्तानुपरि रुक्मे निदधात्यर्चिरसि शोचिरसि ज्योतिरसि तपो ऽसीति॥४॥

4. He keeps down those (Muñja-cuttings) upon the plate inversely[1] with *arcirasi śocirasi...*[2]

1. Thus some pointing to the east and some pointing to the west.
2. TĀ IV.5.6.

संसीदस्व महाँ असीति तेषु महावीरं प्रतिष्ठाप्याञ्जन्ति यं प्रथयन्त इति स्त्रुवेण महावीरमनक्ति। अभिपूरयति॥५॥

5. With *saṁsīdasva mahān asi...*[1] having placed the Mahāvīra on them (Muñja-cuttings), with *añjanti yaṁ pratha-*

*yantaḥ*...[2] he anoints[3] it with ghee by means of the spoon; or he fills (it) with ghee.

1. TĀ IV.5.2.2(7).
2. TĀ IV.5.8.
3. Cf. ŚB XIV.1.3.13.

अध्यधि महावीरमसंस्पृशन्यजमानः प्राञ्चं प्रादेशं धारयमाणो जपत्यनाधृष्या पुरस्तादित्येतैर्यथालिङ्गम्॥६॥

6. Holding the span (of his hand) (with the fingers) pointing to the east, above the Mahāvīra without touching it, the sacrificer mutters *anādhṛṣyā purastāt*...[1] in accordance with the characteristic marks (in the formula).

1. TĀ IV.5.9. The formula contains references to different directions. In accordance with the words indicating directions the sacrificer holds his span in that direction.

मनोरश्वासि भूरिपुत्रेत्युत्तरतः पृथिवीमभिमृशति॥७॥

7. With *manoraśvāsi bhūriputra*...[1] he touches the earth towards the north (of the Mahāvīra)[2].

1. TĀ IV.5.10.
2. See TĀ V.4.7-8.

सिद्ध्यै त्वेति धृष्टी आदत्तो ऽध्वर्युः प्रतिप्रस्थाता च॥८॥

तपो ष्वग्ने अन्तराँ अमित्रानिति गार्हपत्यादुदीचोऽङ्गारान्निरूह्य चितःस्थ परिचित इति प्रदक्षिणमङ्गारौ पर्यूह्य॥९॥

8. With *tapo ṣvagne antarān amitrān*...[1] having taken out embers from the Gārhapatya to the north, with *citaḥ stha paricitaḥ*[2] having surounded the Mahāvīra by the right with (these) embers,[3]

1. TĀ IV.5.11
2. TĀ IV.5.12.
3. The sentence is incomplete. See the next Sūtra.

## XV.8

वैकङ्कतैः परिधिभिः परिधत्तः॥१॥

1. (the Adhvaryu and the Pratiprasthātṛ) enclose (the Mahāvīra) with the enclosing sticks of Vikaṅkata (wood).[1]

1. See XV.5.11.

मा असीति प्राञ्चावध्वर्युर्निदधाति। प्रमा असीत्युदञ्चौ प्रतिप्रस्थाता॥२॥

2. With *mā asi* the Adhvaryu places the two (enclosing sticks) pointing to the east with *pramā asi* the Prathiprasthātṛ (places) the two pointing to the north.[4]

1. TĀ IV.5.13.
2. Cf. ŚB XIV.1.3.26-27.i.e. one to the south and the other to the north.
3. TĀ IV.5.13.
4. i.e. one to the west and one to the east. For this Sūtra cf. ŚB XIV.1.3.26-27.

एवमवशिष्टानां पूर्वेणपूर्वेण मन्त्रेणाध्वर्युः। उत्तरेणोत्तरेण प्रतिप्रस्थाता॥३॥

3. In the same manner the Adhvaryu (places the two) of the remaining (enclosing sticks) each time with the first formula; (and) the Pratiprasthātṛ (places the two of the remaining enclosing sticks) each time with the immediately next formula.

अध्वर्युरेव दक्षिणतस्त्रयोदशं निदधात्यन्तरिक्षस्यान्तर्धिरसीति॥४॥

4. The Adhvaryu himself places the thirteenth (enclosing stick) to the south with *antarikṣasyāntardhirasi*.[2]

1. See TĀ V.4.9-10.
2. TĀ IV.5.13.

दिवं तपसस्त्रायस्वेति सौवर्णेन रुक्मेणापिधायाभिर्गीर्भिरिरिति तिसृभिरभि-मन्त्र्य धवित्राण्यादत्ते। गायत्रमसीति प्रथमम्। त्रैष्टुभमसीति द्वितीयम्। जागतमसीति तृतीयम्॥५॥

5. With *divaṁ tapasastrāyasva*,[1] having covered the Mahāvīra by means of the golden plate,[2] having addressed (the Mahāvīra) with three formulae beginning with *ābhir gīrbhiḥ*[3] he takes three fans[4] with *gāyatramasi*[5] the first; with *traiṣṭubhamasi*[6] the second; and with *jāgatamasi*[7] the third.

1. TĀ IV.5.14.
2. See TĀ V.4.10. Cp. XI 7.3.
3. TĀ IV.5.15-17.
4. Cf. TĀ V.4.11. For the fans see also XV.5.12 above.
5-7. TĀ IV.5.18.

तैरेनं त्रिरूर्ध्वमुपवाजयति मधु मध्विति॥६॥

6. By means of these (fans) he fans (the Mahāvīrā) upwards with *madhu madhu* (*madhu*).

1. Cf. TĀ V.4.11.
2. TĀ IV.5.19.

तेषामेकं प्रतिप्रस्थात्रे प्रयच्छति। एकमाग्नीध्राय॥७॥

7. He gives one of those (fans) to the Pratiprasthātṛ and one to the Āgnīdhra.

आग्नीध्रप्रथमास्त्रिः प्रदक्षिणमूर्ध्वं धून्वन्तः परियन्ति॥८॥

8. With the Āgnīdhra as the first, they go round the Mahāvīra by the right, three times fanning (the fire) upwards.

1. Cf. TA. V.4.1.

तमभिमुखाः पर्युपविशन्ति। पुरस्तादध्वर्युः। दक्षिणतः प्रतिप्रस्थाता। उत्तरत आग्नीध्रः॥९॥

9. They sit down round it, (each one) facing towards it: the Adhvaryu to the east; the Pratiprasthātṛ to the south; and the Āgnīdhra to the north.[1]

1. Cf. TĀ V.4.13.

अव्यतिषङ्गमूर्ध्वं धून्वन्त प्रणवैः संराधयन्त इन्धानाः समञ्जन्तो वाग्यता आसते॥१०॥

10. They sit down there fanning (the fire) upwards, without allowing the fans to touch each other, promoting the recitation of the verses by (the Hotṛ) (with the sound) *om*, making the fire (round the Mahāvīra) flare up (by adding fuel to it), pouring (ghee) (into the Mahāvīra), and restraining their speech.

1. Cf. TĀ V.4.13.

प्रज्वलिते रुक्ममपादत्त इति विज्ञायते॥११॥

11. "After the fire has flared up, (the Adhvaryu) takes away the (golden) plate[1] from over the Mahāvira)"--thus is known (from a Brāhmaṇa-text).[2]

1. See XV.8.5.
2. The Brāhmaṇa-text is not known.

यत्राभिजानाति याभिर्वर्तिकां ग्रसिताममुञ्चतमिति तदध्वर्युर्महावीरमभि-मन्त्रयते दश प्राचीर्दश भासि दक्षिणेत्यनुवाकेन॥१२॥

12. When he comes to know (of the Hotṛ reciting the verse) *yābhir vartikām...*[1] he (the Adhvaryu) addresses the Mahāvīra with the section (beginning with) *daśa prācīrdaśa bhāsi dakṣiṇā.*[2]

1. ṚV I.112.8. See ĀśvŚS IV.6.3.
2. See TĀ IV.6; See V.6.

यत्राभिजानात्यप्नस्वतीमश्विना वाचमस्मे इति तदुपोत्तिष्ठन्नध्वर्युराह रुचितो घर्म इति॥१३॥

13. When he comes to know (of the Hotṛ reciting the verse) *apnasvatīmaśvinā vācamasme,*[1] then, standing, the Adhvaryu says, "the Gharma is glowing".[2]

1. ṚV I.112.24. See ĀśvŚS IV.6.3.
2. See TĀ IV.6 at the end.

अध्वर्युप्रथमा अनभिधून्वन्तस्त्रिः प्रतिपरियन्ति॥१४॥

14. With the Adhvaryu as the first, they (the three) go round the Mahāvīra in the reverse direction, three times, without fanning (the fire).[1]

1. Cf. TĀ V.4.12.

धवित्राण्यादायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति। तानि प्रतिप्रस्थाताग्रेणाहवनीयं पर्याहृत्य सम्राडासन्द्यां सादयति॥१५॥

15. Having taken the fans the Adhvaryu gives them to the Pratiprasthātṛ. The Prastiprasthātṛ having carried them round along the front of the Āhavanīya (fire) places them on the emperor's throne-seat.[1]

1. See XV.6.10.

यथालोकमवस्थाय सर्व ऋत्विजो यजमानाश्चाधीयन्तो महावीरमवेक्षन्त उपश्यं गोपामिति॥१६॥

16. Having stood in accordance with their respective places all the priests and the sacrificer look at the Mahāvīra reciting *apaśyaṁ gopām....*[1]

1. TA IV.7.1-18. For this Sūtra cf. TĀ V.6.10-12.

अनुवाकशेषं तु परिश्रिते प्रतिप्रस्थाता पत्नीं वाचयति त्वष्टीमती ते सपेयेति॥१७॥

17. The Pratiprasthātṛ, however, causes the wife of the sacrificer recite,[1] within the enclosure, the remaining part of the section viz. *tvaṣṭīmatī te sapeya...*[2]

1. Cf. ŚB XIV.1.4.16.
2. TĀ IV.7.19.

## XV.9

ततः संप्रेष्यत्यग्नीद्रौहिणौ पुरोडाशावासादयेति॥१॥

1. Then (the Adhvaryu) orders: "O Āgnīdhra, do you keep the two Rauhiṇa-sacrificial-breads."[1]

1. See XV.5.20.

अनिष्टुब्ध्ययोः स्रुचोरुपस्तीर्णाभिघारितौ पुरोडाशावासादयति। दक्षिणं परिधिसंधिमन्वेकम्। उत्तरं परिधिसंधिमन्वितरम्॥२॥

2. (The Āgnīdhra) keeps the two sacrificial breads within the Vedi upon the two uncarved ladles after having spread out ghee as base and having poured ghee over them—one near the southern joint of the enclosing sticks and the other near the northern joint of the enclosing sticks.

1. See XV.5.9.

सावित्रेण रशनामादायादित्यै रास्नासीत्यभिमन्त्र्य पूर्वया द्वारोपनिष्क्रम्य त्रिरुपांशु घर्मदुघमाह्वयतीड एह्यदित एहि सरस्वत्येहीति॥३॥

3. Having taken the tether[1] with the formula connected with Savitṛ[2], having addressed (the tether) with *adityai rāsnāsi* having gone out (of the fire-hall) by the eastern door, thrice inaudibly he calls the Gharma-milk-yielding (cow) with *iḍa ehyadita ehi sarasvatyehi.*[4]

1. Cf. TĀ V.7.1. See XV.5.20 where it is called *abhidhānī.*
2. TĀ IV.8.1.
3. TĀ IV.8.2.
4. TĀ IV.8.3.

प्रत्येत्य दोग्ध्रे निदाने इत्यादाय दक्षिणया द्वारोपनिष्क्रम्य त्रिरुच्चैरसावेह्यसावेहीति यथानामा भवति॥४॥

4. Having come back, having taken the two milking pots and the two leg-halters, having gone out (of the fire-hall) by 1-4

the southern door, he calls the cow with "N.N. Come here, in accordance with the name of the cow.[5]

1. See XV.3.10.
2. See XV.5.20.
3. See XV.6.13-17. The calves are standing towards the south. The milking takes place there.
4. TĀ IV.8.4.
5. Cf. TĀ V.7.1.

अदित्या उष्णीषमसीति रशनया घर्मदुघमभिदधाति। वायुरस्यैड इति वत्सम्॥५॥

5. With *adityā uṣṇīṣamasi*[1] he tethers the cow by means of the tether, with *vāyurasyaiḍah*[2] (he tethers) the calf.[3]

1. TĀ IV.8.5.
2. TĀ IV.8.6.
3. By means of the two-branched cord.

पूषा त्वोपासृजत्वित्युपावसृज्य यस्ते स्तनः शशय इति घर्मदुघमभिमन्त्रयते॥६॥

6. With *pūṣā tvopāvasṛjatu*[1] having let loose the calf (towards the mother-cow), with *yaste stanaḥ śaśaye*[2] he addresses the Gharma-milk-yielding cow.

1. TĀ IV.8.7.
2. TĀ IV.8.8.

उस्र घर्मं शिंषोस्र घर्मं पाहि घर्माय शिंषेति निदाय वत्सं बृहस्पतिस्त्वोपसीदत्वित्युपसीदति॥७॥

7. Having tied up the calf with *usra gharmaṁ śiṁṣosra...*[1] (then having taken it away from the cow), he sits down (in order to milk the cow) with *bṛhaspatistvopasīdatu*.[2]

1. TĀ IV.8.9.
2. TĀ IV.8.10.

दानवः स्थ पेरव इति स्तनान्संमृश्याश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्व पूष्णे पिन्वस्व बृहस्पतये पिन्वस्वेन्द्राय पिन्वस्वेन्द्राय पिन्वस्वेति वर्षीयसि दोग्धे दोग्धि॥८॥

8. With *dānavaḥ stha peravaḥ*[1] having touched the udders

(of the cow) all together,[2] with *aśvibhyāṁ pinvasva...*[3] he milks (the cow) into the bigger milking pot.[4]

1. TĀ IV.8.11.
2. See TĀ V.7.11.
3. TĀ IV.8.12.
4. See XV.3.11.

तूष्णीं प्रतिप्रस्थाता ह्रसीयस्यजाम्॥९॥

9. The Pratiprasthātṛ (milks) the she-goat into the smaller (pot) silently (=without any formula).[1]

1. All the other details are the same as mentioned in Sūtras 5-8.

यत्राभिजानात्युत्तिष्ठ ब्रह्मणस्पत इति तदुपोत्तिष्ठन्तावग्नीधे पयसी प्रदाय पूर्वावतिद्रुत्य शफोपयमानाददाते। गायत्रो ऽसीति प्रथमम्। त्रैष्टुभो ऽसीति द्वितीयम्। जागतमसीत्युपयमनं प्रतिप्रस्थाता॥१०॥

10. When he comes to know (of the Hotṛ reciting) *uttiṣṭha brahmaṇaspate...*[1] then, standing up, (the Adhvaryu and the Pratiprasthātṛ), having given the two milks to the Āgnīdhra, having run beyond, along the east, take the pair of tongs and the supporting ladle[3] —(the Adhvaryu) takes the first (tong) with *gāyatramasi*[4]; the second with *traiṣṭubhamasi*[5]; the Pratipasthātṛ (takes) the supporting ladle with *jāgatamasi*.[6]

1. ṚV I.40.1. See AB I.22; ĀśvaŚS IV.7.4.
2. See XV.5.11.
3. See XV.5.11.
4-6. TĀ IV.1.13.

यत्राभिजानात्युपद्रव पयसा गोधुगिति तदाग्नीध्रो ऽनुप्रपद्यते॥११॥

11. When (the Adhvaryu) comes to know (of the Hotṛ reciting the verse) *upa drava payasā godhug...*[1] the Āgnīdhra should approach (the other two) at the back (with the two milking pots).

1. See AB I.22.

सहोर्जो भागेनोप मेहीति पय आह्रियमाणं प्रतीक्षते॥१२॥

12. With *sahorjo bhāgenopa mehi*[1] he looks at the milk being brought forth.

1. TĀ IV.8.14.

## XV.10

इन्द्राश्विना मधुनः सारघस्येति महावीरे गोपय आनयति॥१॥

1. With *indrāśvinā madhunaḥ sāraghasya...*[1] (the Adhvaryu) pours the milk of cow into the Mahāvīra.[2]

1. TĀ IV.8.15.
2. Which is lying on the Khra. See XV.7.3.

स्वाहा त्वा सूर्यस्य रश्मये वृष्टिवनये जुहोमीत्युद्यन्तमूष्माणमनुमन्त्रयते॥२॥

2. With *svāhā tvā sūryasya raśmaye...*[1] he addresses the vapor rising (from it).

1. TĀ IV.8.16.

मधु हविरसीत्यजापयः॥३॥

3. With *madhu havirasi...*[1] he pours down the milk of she-goat.[2]

1. TĀ IV.8.17.
2. Both the milks are poured by the Adhvaryu. Cf. ŚB XIV.2.1.18.

अजापयस आनयनमेके पूर्वं समामनन्ति॥४॥

4. According to the opinion of some (ritualists) the act of pouring of the she-goat[1] milk (should be done) first.

1. See ŚB XIV.2.1.18.

सूर्यस्य तपस्तपेत्यूष्माणम्॥५॥

5. He addresses the vapor (of the milk of she-goat) with *sūryasya tapastapa.*[1]

1. TĀ IV.8.18.

द्यावापृथिवीभ्यां त्वा परिगृह्णामीति शफाभ्यां महावीरं परिगृह्य प्रच्छिन्नाग्रेण वेदेन भस्म प्रमृज्यान्तरिक्षेण त्वोपयच्छामीत्युपयमनेन प्रतिप्रस्थातोप यच्छति॥६॥

6. With *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*[1] having taken the hold of the Mahāvīra by means of the pair of tongs,[2] having rubbed off the ashes (from its bottom and sides) by means of the grass-brush (Veda)[3] whose ends have been cut off,[4] with

*antarikṣeṇa tvopayacchāmi*[5] the Pratiprasthātṛ supports it by means of the supporting ladle.[6]

1. TĀ IV.8.19.
2. Cf. ŚB XIV 2.1.16.
3. See XV.5.19.
4. Cf. ŚB XIV.2.1.16.
5. TĀ IV.8.20.
6. Cf. ŚB XIV.2.1.17.

देवानां त्वा पितॄणामनुमतो भर्तुं शकेयमित्यादायोत्थाय तेजो ऽसि तेजो ऽनुप्रेहीति हरति॥७॥

7. With *devānāṁ tvā pitṝṇām...*[1] having taken[2] and having stood up with *tejo'si tejo'nuprehi*[3] (the Adhvaryu) carries it to the Āhavanīya-fire.

1. TĀ IV.8.21.
2. Cf. TĀ V.7.8.
3. TĀ IV.8.22.

व्रजन्ननवानं पञ्च वातनामानि व्याचष्टे समुद्राय त्वा वाताय स्वाहेति॥८॥

8. While going (towards the Āhavanīya-fire) he utters, without breathing out, the five Vātanāman (-formulae) beginning with *samudrāya tvā vātāya svāhā.*

1. Cf. TĀ V.7.9-10.
2. TĀ IV.9.1.

अपान्य पञ्चोत्तराण्यग्नये त्वा वसुमते स्वाहेति॥९॥

9. Having breathed out (he recites) the next five Vātanāman (formulae) beginning with *agnaye tvā vasumate svāhā.*

एतस्मिन्काले प्रतिप्रस्थाता दक्षिणं रौहिणं प्रतिष्ठितं जुहोत्यहर्ज्योतिः केतुना जुषतां सुज्योतिर्ज्योतिषां स्वाहेति॥१०॥

10. At that time[1] the Pratiprasthātṛ offers the southern Rouhiṇa (-sacrificial-bread)[2] in fire, in such a manner that it will be well-established (there), with *aharjyotiḥ ketunā...*[3]

1. Cp. TĀ V.7.12.
2. See XV.9.2.
3. TĀ IV.10.4.7(a).

अपरेणाहवनीयं दक्षिणातिक्रामन्विश्वा आशा दक्षिणसदिति ब्रह्माणमीक्षते। विश्वान्देवानयाडिहेति होतारम्। स्वाहाकृतस्य घर्मस्येति घर्ममभिमन्त्र्याश्राव्य प्रत्याश्राविते संप्रेष्यति घर्मस्य यजेति। अश्विना घर्मं पातमिति वषट्कृते जुहोति। स्वाहेन्द्रायवडित्यनुवषट्कृते॥११॥

11. Stepping beyond towards the south along the west of the Āhavanīya (fire) (the Adhvaryu) looks at the Brahman with *viśvā āśā dakṣiṇasad*[2], (and) at the Hotṛ with *viśvān devān ayāḍ iha*.[2] Having addressed the Gharma with *svāhākṛtasya gharmasya*...[3] having caused (the Āgnīdhra to say) *astu śrauṣaṭ*,[4] after he has responded, (the Adhvaryu) orders (the Hotṛ) "Do you recite the offering verse connected with the Gharma." (At the end of the offering verse) after the Vaṣaṭ (has been uttered), the Adhvaryu offers the libation, with *aśvinā gharmaṁ pātam*.[5] (He offers the second libation) after the second Vaṣaṭ-call has been uttered, with *svāhendrāya vaṭ*.[6]

1. TĀ IV.9.2.
2. TĀ IV.9.3.
3. TĀ IV.9.4.
4. Cf. TĀ V.8.2.
5. TĀ IV.9.5.
6. TĀ IV.9.6.

घर्ममपातमश्विनेत्यनुवाकशेषेणोपस्थायायोपर्याहवनीये धार्यमाणं प्रतिप्रस्थाता शृतदध्नाभिपूरयति॥१२॥

12. After the Adhvaryu has stood near while praising with the remaining part of the section beginning with *gharmamapātam aśvinā*[1] the Pratiprasthātṛ fills in with heated curds[2] the Mahāvīra which is being held over the Āhavanīya-fire (by the Adhvaryu).

1. TĀ IV.9.7.
2. See XV.6.9.

इषे पीपिह्यूर्जे पीपिहीति विक्षरन्तमनुमन्त्रयते॥१३॥

13. With *iṣe pīpihyūrje pīpihi*[1] (the Adhvaryu) addresses the overflowing (Mahāvīra).[2]

1. TĀ IV.10.1.
2. Cf. TĀ V.8.4-5.

## XV.11

अथैनं दिशो ऽनु प्रहावयति त्विष्यै त्वा द्युम्नाय त्वेन्द्रियाय त्वा भूत्यै त्वेति॥१॥

1. Then the Adhvaryu causes the Mahāvīra to overflow in all the directions: to the east) with *tviṣyai tvā*; (to the south) with *dyumnāya tvā*; (to the west) with *indrāya tvā*; (to the north) with *bhūtyai tvā*.[1]

1. For all the formulae see TĀ IV.10.2.

प्रत्याक्रम्योपयमने शेषमानीयान्तर्वेद्युपयमनं निधाय पूर्वस्मिन्खरे राजतं रुक्मं निधाय तस्मिन्महावीरं प्रतिष्ठापयति धर्मासि सुधर्मा मेन्यस्मे ब्रह्माणि धारयेति। क्षत्राणि धारयेति राजन्यस्य। विशं धारयेति वैश्यस्य॥२॥

2. Having stepped back,[1] having poured the remant (milk from the Mahavīra) into the supporting ladle, having kept down the supporting ladle within the altar, having placed the silver plate on the eastern mound,[2] he establishes the Mahāvīra on it, with *dharmo'si sudharmā me'nyasmai brahmāṇi dhāraya* (in the case of a Brāhmaṇa-sacrificer; ... *kṣatrāṇi dhāraya* in the case of a Kṣatriya (-sacrificer); ... *viśaṁ dhāraya*[3] in the case of a Vaiśya (-sacrificer).

1. ŚB XIV. 2.2.29. The Adhvaryu steps back from the place where he has made the offering in the Āhavanīya, towards the north.
2. Cf. ŚB XIV.2.2.30.
3. For the formula see TĀ IV.10.3.

नेत्त्वा वातः स्कन्दयादिति॥३॥

3. (To this formula he adds) *nettvā vātaḥ skandayāt*.[1]

1. TĀ IV.10.3.

यद्यभिचरेदमुष्य त्वा प्राणे सादयामीति सादयेत्॥४॥

4. If he wants to practise black magic, he should place (the Mahāvīra)[1] with *amuṣya*[2] *tvā prāṇe sādayāmi*.[3]

1. Cf. TĀ V.8.7.
2. Here the name of his enemy is to be uttered.
3. TĀ IV.10.4.

अत्र प्रतिप्रस्थाता पूर्ववदुत्तरं रौहिणं जुहोति॥५॥

5. At this stage, the Pratiprasthātṛ offers the northern

Rauhiṇa (-sacrificial-bread), in the same manner as mentioned earlier.[2]

1. See Sūtra:8.
2. See XV.10.10.

अथैताञ्छकलानुपयमने ऽञ्जञ्जुहोति पूष्णे शरसे स्वाहेत्येतैः प्रतिमन्त्रम्॥६॥

6. At this stage, (the Adhvaryu) offers those (five) chips[1] anointing them (by means of the milk) in the supporting ladle[2] each one with one of the formulae (in the order, beginning with) *pūṣṇe śarase svāhā*.[3]

1. See XV.5.11; 7.1.
2. See XV.11.2. According to ŚB XIV.2.2.31 it is not the chips but drops of milk are to be offered by means of the chips.
3. TĀ IV.10.5.

षष्ठं शकलं सर्वेषु लेपेष्वक्त्वानन्वीक्षमाण उदञ्चं निरस्यति रुद्राय रुद्रहोत्रे स्वाहेति॥७॥

7. Having anointed the sixth chip with all the wipings[1], he throws it towards the north,[2] without looking at it,[3] with *rudrāya rudrahotre svāhā*.[4]

1. Cf. TĀ V.8.9.
2. Outside the fire-hall.
3. Cf. TĀ V.8.9-10.
4. TĀ IV.10.6.

पुरस्ताद्रौहिणहोमाच्छकलानेके समामनन्ति॥८॥

8. According to the opinion of some ritualists,[1] the chips should be offered before the offering of the northern Rauhiṇa (-sacrificial bread).

1. See ŚB XIV.2.2.41.

अथाप उपस्पृश्य तूष्णीं काण्टकीं समिधमाधायैतस्मादेव शेषादुपयमनेनाग्निहोत्रं जुहोति भूः स्वाहेति। तूष्णीं वा॥९॥

9. Then having touched water,[1] having put a thorny fuel-stick (on fire) silently (without any formula), he offers the Agnihotra with the same remnant (milk) by means of the supporting ladle,with *bhūḥ svāhā*[2] or silently.

1. Cf. TA.V.8.9.
2. TĀ IV.10.10.

उपयमने शेषं सर्वे समुपहूय भक्षयन्ति॥१०॥

10. All the participants (in the Pravargya-ritual) drink the remnant (milk) in the supporting ladle ,after having invited mutually.

1. Cf. TA V.8.12.

असावसावुपह्वयस्वेति कर्मनाधेयेनामन्त्रयते। उपहूत इति प्रतिवचनः॥११॥

11. (The Adhvaryu) invites each one of them with "O N.N. do you become invited" (using)the word (denoting) his official designation (instead of the expression N.N.).[1] The reply (of the participants is "(I am) invited."

1. See VII,3.13-14,XII.24.15.

होताध्वर्युर्ब्रह्मा प्रतिप्रस्थाताग्नीद्यजमानश्च॥१२॥

12. (The participants are as follows), "Hotṛ, Adhvaryu, Brahman, Pratiprasthātṛ, Āgnīdhra and Sacrificer.

सर्वे प्रत्यक्षम्॥१३॥

13. All of them actually (drink).

अपि वा यजमान एव प्रत्यक्षम्। अवघ्रेणेत्तरे॥१४॥

14. Or only the Sacrificer (drinks) actually; others (do so only) by smelling it.

हुतं हविर्मधु हविरिति भक्षयित्वोपयमनं प्रतिप्रस्थात्रे प्रयच्छति॥१५॥

15. With *hutaṁ havir madhu haviḥ*[1] after they have drunk,[2] (the Adhvaryu) gives the supporting ladle to the Pratiprasthātṛ.

1 TĀ IV.10.11.

2. Cf. ŚB XIV.2.2.42.

तदुच्छिष्टखरे प्रक्षाल्यान्तर्वेद्युपयमनं निधाय तस्मिन् रुक्माववधाय मदन्ती-रानीयापोहिष्ठाभिर्मार्जयित्वा निनीयापो ऽत्रैव सर्वं परिघर्म्यं समवधाय॥१६॥

16. After (the Pratiprasthātṛ) has washed that supporting ladle on the Ucchiṣṭa-mound,[1] has placed it within the altar, has put the two plates on it, has brought the Madantī (boiling) water and after all of them have washed themselves (with it)

with the Āpohiṣṭhīyā-verses,[2] having poured down the water (within the altar), having kept all the Pravargya-material there only,[3]

1. See XV. 6.22.
2. TS IV.1.5.b-d.
3. The sentence is incomplete. See the next Sūtra.

## XV.12

घर्माय संसाद्यमानायानुब्रूहीति संप्रेष्यति। संसाद्यमानायानुब्रूहीति वा॥१॥

1. (the Adhvaryu) orders, "Do you recite (the verses) for the Pravargya utensils being placed together (O Hotṛ)", or "Do you recite (the verses) for (those) being placed togther (O Hotṛ)."

आ यस्मिन्सप्त वासवा इत्यभिज्ञायाग्रेणाहवनीयं पर्याहृत्य सम्राडासन्द्यां सादयति स्वाहा त्वा सूर्यस्य रश्मिभ्य इति प्रातः। स्वाहा त्वा नक्षत्रेभ्य इति सायम्॥२॥

2. Having come to know (of the Hotṛ reciting) *ā yasmin sapta vāsavā...*, having carried round the Pravargya-utensils along the front of the Āhavanīya-fire, he deposits[1] them on the emperor's throne with *svāhā tvā sūryasya raśmibhyaḥ*[2] in the morning; *svāhā tvā nakṣatrebhyaḥ*[3] in the evening.

1. Cf. TĀ V.8.13.
2-3. TĀ IV.10.12.

यत्राभिजानात्यद्धि तृणमघ्न्ये विश्वदानीमिति तद्गामवसृज्य मदन्तीरुपस्पृश्योत्तमेनानुवाकेन शान्तिं कुर्वन्ति॥३॥

3. When he comes to know (of the Hotṛ reciting) *addhi tṛṇamaghnye viśvadānīm...*[1] and has let the cow loose,[2] touched the boiling waters, all the participants perform the pacificatory rite.[3]

1. ṚV I.164.40.Cp. AB I.22.
2. Which is bound since XV.9.8.
3. The pacification is done with recitation of TĀ IV.42. See XV.5.4.

एवं सायंप्रातः प्रवर्ग्योपसद्भ्यां चरन्ति॥४॥

4. In this manner they perform the Pravargya and Upasad-rites in the evening and in the morning.

1. As described in XV.6.1-12.3.

त्र्युपसत्के षट्कृत्वः। षडुपसत्के द्वादशकृत्वः॥ द्वादशोपसत्के चतुर्विंशतिःकृत्वः ॥५॥

5. In a (Soma-) sacrifice of three Upasad (-days)[1] (they perform these rites six times; ...of six Upasad (days)[2] ...twelve times, ...of twelve Upasad-days[3] ...twentyfour-times[4].

1. Thus in the Jyotiṣṭoma-one-day-sacrifice.
2. When for example fire-altar building is associated with it.
3. As for example in an Ahīna-sacrifice.
4. For this Sūtra cf. TĀV.6.1-2; ŚB XIV.3.1.1.

एवावन्नाना॥६॥

6. (Only) this much is different.

उत्तरेण मन्त्रेण सायं रौहिणं जुहोति। अपीपरो माह्नो रात्रियै मा पाहि। एषा ते अग्ने समित्तया समिध्यस्व। आयुर्मे दा वर्चसा माञ्जीरिति सायं समिधमादधाति। अपीपरो मा रात्रिया अह्नो मा पाहीति प्रातः॥७॥

7a. With the latter formula he offers the Rauhiṇa (-sacrificial bread) in the evening.[1]

1. See XV.10.10; 11.5. Thus TĀ IV.10.7(b) is used in the evening for this purpose.

7b. With *apīparo māhnaḥ...* he offers a fuel-stick in the evening; with *apīparo mā rātriyā ahnaḥ...* (he offers a fuel-stick) in the evening.[1]

1. See XV.11.9.

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायमग्निहोत्रं जुहोति। सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः॥८॥

8. With *agnirjyotir jyotiragniḥ svāhā*[1] he offers the Agnihotra in the evening[2]; with *sūryo jyotiṛ jyotiḥ sūryaḥ svāhā*[3] in the morning.

1. TĀ IV.10.9. See VI.10.8.
2. Instead of *bhuvaḥ svāhā*. See XV.11.9.
3. TĀ IV.10.9. See VI.10.8.

संसृष्टहोमं वा॥९॥

9. Or he offers in a mixed manner.[1]

1. See VI.10.9.

अग्निष्टोमे प्रवृणक्ति॥१०॥

10. In the Agniṣṭoma he performs the Pravargya-rite.[1]

1. Cf. TĀ V.6.3.

नोक्थ्ये प्रवृञ्ज्यात्॥११॥

11. He should not perform the Pravargya-rite in the Uthya (-sacrifice).[1]

1. Cf. TĀ V.6.3.

विश्वजिति सर्वपृष्ठे प्रवृणक्ति॥१२॥

12. He performs the Pravargya-rite in the Viśvajit-sacrifice consisting of all the Pṛṣṭha-sāmans.[1]

1. Cf. TĀ V.6.3.

तेन प्रवृज्य संवत्सरं न मांसमश्नीयात्। न रामामुपेयात्। न मृन्मयेन पिबेत्। नास्य राम उच्छिष्टं पिबेत्। तेज एव तत्संश्यतीति विज्ञायते ॥१३॥

13. "After having performed the Pravargya-rite, for one year (the sacrificer) should not eat meat, should not apporach a black woman, should not drink from an earthen pot, no black man should drink the remnant (water) of him, he (the black-man) reduces his (of the sacrificer) lustre"—thus is known (from a Brāhmaṇa-text).[1]

1. TĀ V.8.13.

## XV.13

प्रवर्ग्यमुद्वासयिष्यन्नजामग्नीधे ददाति। पष्ठौहीं ब्रह्मणे। धेनुं होत्रे। रुक्मावध्वर्यु॥१॥

1. When (the Adhvaryu) is going to dispose of the Pravargya,[1] (the sacrificer) gives a she-goat to the Āgnidhra; a four year-old cow to the Brahman, a milch-cow to the Hotṛ, (and) the two plates (one of gold and the other of siver) to the Adhvaryu.[2]

1. For the time of the disposal of Pravargya, see XI.5.9.
2. Cp. ŚB XIV.3.1.32-35.

अपरं खरं पूर्वस्मिन्खरे न्युप्योच्छिष्टखरं संकृष्योत्तरेणाहवनीयं सम्राडासन्दीं प्रतिष्ठाय तस्यां सर्वं परिघर्म्यं समवधायौदुम्बर्यां स्रुचि चतुर्गृहीतं गृहीत्वा घर्म या ते दिवि शुगित्येतैर्यथालिङ्गं जुहोति॥२॥

2. Having poured down the rear mound upon the front mound, having scrapped the Ucchiṣṭa-mound,[1] having placed the emperor's throne-seat to the north of the Āhavanīya (-fire), having put down all the Pravargya (-implements) together upon it, having taken four-times-scooped ghee in a ladle of Udumbara (-wood) with *gharma yā te divi śuk...*[2] he offers the libations (of ghee) in accordance with the characteristic marks (in the formula).

1. So that it can be carried along afterwards (see XV.13.8).

2. TĀ IV.11.1-2.

अपि वा प्रतिप्रस्थाता त्रीन्संनखाञ्छलाकामुष्टीनादाय तेषामेकमाहवनीये प्रदीप्यास्यदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या ते दिवि शुगिति। तस्मिन्नपरं प्रदीप्याहवनीये पूर्वं प्रहृत्य नाभिदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या ते ऽन्तरिक्षे शुगिति। तस्मिन्नपरं प्रदीप्याहवनीये पूर्वं प्रहृत्य जानुदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या ते पृथिव्यां शुगिति॥३॥

3. Or rather, having taken up three handfuls of grass-blades, of such a quantity that while holding them in one's hand the nails of the figers would join the nail of the thumb, having enflamed one of these on the Āhavanīya, the Pratiprasthātṛ holds it at the (level) of the height reaching upto his mouth. The Adhvaryu offers a libation upon it with *gharma yā te divi śuk...* having enflamed another (handful of grass) up on it (i.e. the first), having thrown the first upon the Āhavanīya, the Pratiprasthātṛ holds (the second) at the level of the height reaching upto the navel. The Adhvaryu offers a libation upon it with *gharma yā te'ntarikṣe śuk*. Having enflamed another handul of grass upon it (i.e. the second), having thrown the earlier (i.e. the second) upon the Āhavanīya, the Pratiprasthātṛ holds (the third) at the level of the height reaching upto the knee. The Adhvaryu offers a libation upon it (i.e. the third) with *gharma yā te pṛthivyām śuk....*[1]

1. For the formulae in this Sūtra see TĀ IV.11.1-2. For the other details cp. ŚB XIV.3.1.8.

आहवनीय एवैनमनुप्रहरति॥४॥

4. (The Pratiprasthātṛ) throws it (the third) in the Āhavanīya itself.

अनु नो ऽद्यानुमतिरिति परिश्रिते प्रतिप्रस्थाता पत्नीमुदानयति॥५॥

5. With *anu no'dyānumatiḥ...*[1] the Pratiprasthātṛ leads the wife of the sacrificer in a covered manner.[2]

1. TĀ IV.11.3. (TS III.3.11.1).
2. Having covered her with a cloth etc.

अन्विदमनुमत इत्युपनिष्क्रामन्ति॥६॥

6. With *anvidamanumate...*[1] (all the priests and the sacrificer) go out (of the sacrificial hall).

1. TĀ IV.11.3 (TS III.3.11.m).

अनुहरन्ति मेथीमभ्रिं मयूखान्विशाखदामानि खराविति॥७॥

7. (The assistants) carry the peg, the spade, the pins, the two-branched cords, and the two mounds.[1]

1. The mounds which are now kept in a big pot.

दक्षिणत उच्छिष्टखरं परिहरति॥८॥

8. (An assistant) carries the Ucchiṣṭa-mound to the south (towards the Mārjālīya).[1]

1. See XV.16.10.

सम्राडासन्द्या द्वावन्तर्वेदि पादौ द्वौ बहिर्वेदि प्रतिष्ठाप्य संप्रेष्यति प्रस्तोतः साम गायेति॥९॥

9. Having placed the two feet of the emperor's throne seat within the altar and two outside the altar, (the Adhvaryu) orders, "Do you sing the Sāman, O Prastotṛ."

सर्वे सहपत्नीकास्त्रिः साम्नो निधनमुपयन्ति। अर्धाध्वे द्वितीयम्। प्राप्यापरेणोत्तरवेदिं तृतीयम्। सर्वत्र संप्रेष्यति॥१०॥

10. All, together with wife of the sacrificer join in the chanting of the finale (Nidhana) of the Sāman, thrice. They sing the finale while starting to go (for the first time); at the half-way (i.e. between the place of sacrifice and the place of the disposal of the Pravargya), for the second time; and after

having reached the Uttaravedi (where the disposal of the Pravargya is to be made), for the third time. (The Adhvaryu) orders at each (stage).[1]

1. Cp. XIII.20.4; See TĀ V.9.4.

## XV.14

दिवस्त्वा परस्पाया इति प्रथमे ऽभिप्रव्रजन्ति। ब्रह्मणस्त्वा परस्पाया इति द्वितीये। प्राणस्य त्वा परस्पाया इति तृतीये॥१॥

1. With *divastvā paraspāyāḥ...*[1] they go after the sāman has been sung for the first time; with *brahmaṇastvā paraspāyāḥ...*[2] (they go...) the second time; with *prāṇasya tvā paraspāyāḥ...*[3] (they go) the third time.

1-3. TĀ IV.11.4-6.

उत्तरेणोत्तरवेदिं सम्राडासन्दीं प्रतिष्ठाय संप्रेष्यति प्रस्तोतर्वार्षाहरं साम गायेष्टाहोत्रीयं साम गायेति। इष्टाहोत्रीयस्य साम्नो निधनमुपयन्ति॥ न वार्षाहरस्य॥२॥

2. Having placed the emperor's throne-seat to the north of the Uttaravedi, (the Adhvaryu) orders; "Do you sing the Vārṣāhara-sāman, O Prastotṛ", "Do you sing the Iṣṭāhotrīya-sāman." They join in the singing of the finale of the Iṣṭāhotrīya-sāman (only) and not of the Vārṣāhara (-sāman).

1. Cf. ŚB XIV.3.1.26 where there is a mention of Vārṣāhara-sāman only.

यद्युपरिष्टात्परिषिञ्चेत्तत्र वार्षाहरं चोदयेत्॥३॥

3. If one is going to sprinkle (water) afterwards, then he should order for singing of the Vārṣāhara-sāman at that stage (only).[1]

1. See XV.16.8.

उदकुम्भमादायाध्वर्युर्वल्गुरसि शंयुधाया इति त्रिः प्रदक्षिणमुत्तरवेदिं परिषिञ्चन्पर्येति। निधाय कुम्भं शं च वक्षि परि च वक्षीति त्रिरपरिषिञ्चन्प्रति-पर्येति॥४॥

4. Having taken up the jar of water he goes round by the right, sprinkling round the Uttaravedi, three times, with *valgu-*

*rasi śaṁyudhāyāḥ.*[1] Having kept down the jar he goes round in the reverse direction, without sprinkling round, three times, with *śaṁ ca vakṣi pari ca vakṣī.*[2]

1. TĀ IV.11.7.
2. TĀ IV.11.8. For this Sūtra cf. TĀ V.9.6.

चतुःस्रक्तिर्नाभिर्ऋतस्येत्युत्तरवेदिमभिमृश्य सदो विश्वायुरित्युत्तरेणोत्तरनाभिं खरौ न्युप्यानुव्यूहति॥५॥

5. With *catuḥsraktir nābhir ṛtasya...*[1] having touched the Uttaravedi, with *sado viśvāyuḥ...*[2] poured down the two mounds to the north of the Uttaravedi, he piles them (into one single mound.

1. TĀ IV.11.9.
2. TĀ IV.11.10.

अप द्वेषो ह्वर इति मार्जालीयदेश उच्छिष्टखरम्॥६॥

6. With *apa dveṣo apa hvara*[1] (he pours down) the Ucchiṣṭa-mound on the region[2] of the Mārjālīya.

1. IV.11.11.
2. i.e. the place where the Mārjālīya will be prepared afterwards.

उत्तरेणोत्तरनाभिं खरे हिरण्यं निधाय तस्मिन् प्रचरणीयं महावीरमुपावहरति॥७॥

7. Having placed gold to the north of the Uttaranābhi,[1] he brings, (by means of the pair of tongs) and places down the Mahāvīra used (in the ritual).[2]

1. See XV.6.21; ŚB XIV.3.1.16.
2. On the gold.

अत्रैवेतरौ पूर्वापरौ दक्षिणोत्तरौ वा॥८॥

8. On this spot itself (he places) the other two (Mahāvīras) either in the east-west-direction or in the south-north-direction.

अत्रैव सर्वं परिघर्म्यं सर्वतः परिमण्डलमादित्यस्य रूपं करोति॥९॥

9. On that spot itself, (he places) all the Pravargya-utensils round (the Mahāvīras) in a circle and he makes out the form of the (orb of ) sun.

महीनां पयो ऽसीति महावीरे गोपय आनयति। ज्योतिर्भा असि वनस्पतीनामोषधीनां रस इति मधु। वाजिनं त्वा वाजिनो ऽवनयाम इति दधि॥१०॥

10. With *mahīnāṁ payo'si*[1] he pours the cow-milk (into the Mahāvīra); with *jyotir bhā asi...*[2] honey, and with *vājinaṁ tvā...*[3] curds.[4]

1-3. TĀ IV.12.1-3.
4. Cp. ŚB XIV.3.1.23.

एवं द्वितीयं तृतीयं च पूरयति॥११॥

11. In the same manner he fills he second and the third (Mahāvīra).

अपि वाज्यमेव प्रथम आनयेत्। मधु द्वितीये। दधि तृतीये॥१२॥

12. Or rather the should pour only ghee in the first (mahāvīra); (only) honey in the second (and only) curds in the third.

घर्मैतत्ते ऽन्नमेतत्पुरीषमिति दध्ना मधुमिश्रेण पात्राणि पूरयति यान्यासेचनवन्ति। अभ्युक्षतीराणि। अरिक्तताया इति विज्ञायते॥१३॥

13. With *gharmaitat te'nnam...*[1] he fills in with curds mixed with honey,[2] the (Pravargya-) utensils which have bowls. He sprinkles (curds mixed with honey) over the others. (One does this) "for the sake of non-emptiness" thus is known (from a Brāhmaṇa-text.[3]

1. TĀ IV.11.12.
2. Cf. TĀ V.9.7.
3. Not known.

## XV.15

अथ यदि पुरुषाकृतिं करिष्यन्स्यात्समानमा प्रथमस्योपावहरणात्। अत्रैवेतरावुपावहृत्य शिरसो रूपं करोति। अप्रच्छिन्नाग्रं वेदमुपरिष्टान्निदधाति शिखाया रूपम्। अभितो दोग्ध्रे कर्णयो रूपम्। अभितो हिरण्यशकलावाज्यस्रुवौ वाक्ष्यो रूपम्। अभितः स्रुवौ नासिकयो रूपम्। प्रोक्षणीधानीं मुखस्य रूपम्। आज्यस्थालीं ग्रीवाणां रूपम्। अभितो धृष्टी जत्रूणां रूपम्। अभितः शफावंसयो रूपम्। अभितो रौहिणहवन्यौ बाह्वो रूपम्। प्राचीं मेथीं पृष्टीनां रूपम्। अभितो धवित्रे पार्श्वयो रूपम्। मध्ये तृतीयमुरसो रूपम्। मध्य उपयमनमुदरस्य

रूपम्। तस्मिन् सर्वं रज्जुमयं समवदधात्यान्त्राणां रूपम्। उदीचीमभ्रिं श्रोण्यो रूपम्। अभितः शङ्कू सक्थ्यो रूपम्। मध्ये तृतीयं मेढ्रस्य रूपम्। अभितो रौहिणकपाले पार्ष्ण्यो रूपम्। रौहिणपिष्टशेषेणापध्वंसयति मज्जारूपम्। वेदं विस्रस्यानुविकिरति स्नाव्नां रूपम्। अवकाभिर्धूपतृणैरिति प्रच्छादयति मांसस्य रूपम्। दध्ना मधुमिश्रेणावोक्षति लोहितस्य रूपम्। कृष्णाजिनेनोत्तरलोम्ना प्रच्छादयति त्वचो लोम्नां रूपम्। सम्राडासन्दीं विस्रस्योपरिष्टान्निदधाति साम्राज्यस्य रूपम्॥१॥

1a. Now, if (the Adhvaryu) is going to make out a human form[1] (the ritual) upto bringing and placing of the first Mahāvīra everything should be the same (as described above).

1. By arranging the Pravargya-utensils.

1b. Having brought and placed the other two Mahāvīras to the same spot, he makes out the form of the head. He places the grass-brush with its ends not cut, above it (and makes out) the form of the tufts of hair. He places the two milking pots (and makes out) the form of the two ears; (...) the two pieces of gold or the two spoons, for ghee on the (two) sides ... the two eyes; (...) the two spoons on the two sides (...) the (two) nostrils; (...) the ladle for the sprinkling water (...) the mouth; the vessel for ghee (...) the neck; (...) the two stirrring sticks on the (two) sides (...) the collar-bones; (...) the pair of tongs on the (two) sides (...) the two shouldrs; (...) the (two) ladles for offering the Rauhiṇa (-sacrificial-breads) on the (two) sides (...) (two) arms; (...) the peg to the east (...) ribs; (...) the (two) fans on the (two) sides (...) flanks; (...) in the middle third (fan) (...) the chest; (....) in the middle the supporting ladle (....) belly; (....) the everything made out of cords, within it (....) entrails; (....) the spade towards the north (...) the two buttocks; (...) the (two) pins on (the two) sides (...) the (two) thighs; (....) the third (pin) in the middle (....) the male organ; (...) the potsherds for the Rauhiṇa (-sacrificial breads) on the (two) sides (....) the two heels; he dusts (the various parts) with the remnants of the Rauhiṇa (-sacrificial-breads) (to make) the form of the nerves; having loosened the grass-brush he scatters, (he thereby makes out) the form of the muscles; he covers (the various parts with Avakā (plants) and blades of incense-grass (he thereby makes)

the form of flesh; he sprinkles (the various parts) with curds mixed with honey (he thereby makes) the form of blood; He covers (the various parts) with the skin of black antelope with the hairy side of it upwards (he thereby makes) the form of skin and of hair; having dismantled the emperor's throne-seat, he places it upon (the figure); (he thereby gives) the form of imperial status (to the figure).[1]

1. Cp. ŚB XIV.3.1.20-22.

## XV.16

उत्तरवेद्यामुद्वासयेत्तेजस्कामस्य। उत्तरवेद्यामन्नाद्यकामस्य॥१॥

1. In the case of a (sacrificer) desirous of lustre (the Adhvaryu) should dispose of (the Prarargya) on the Uttaravedi; in the case of a (sacrificer) desirous of food (he should dispose of it) on the Uttaravedi.[1]

1. TĀ V.10.2-3.

पुरो वा पश्चाद्वोद्वासयेत्। अपां मध्य उद्वासयेत्। नदिद्वीप उद्वासयेत्॥२॥

2. He should dispose of it either in the front or at the rear (of the place of sacrifice).[1] He should dispose of it in the midst of water.[2] He should dispose of it on an island in a river.[3]

1-2. Cf. TĀ V.10.3-4.
3. Cf. ŚB IX.2.1.19.

यदि नदिद्वीप उद्वासयेन्न परिषिञ्चेत्॥३॥

3. If he would dispose of it on an island in a river, he should not sprinkle water round it.[1]

1. See XV.14.4.

यं द्विष्याद्यत्र स स्यात्तस्यां दिश्यौदुम्बर्यां शाखायामुद्वासयेत्। ऊर्ग्वा उदुम्बरो ऽन्नं प्राणः शुग्घर्मः। इदमहममुष्यामुष्यायणस्य शुचा प्राणमपिदहामीति शुचैवास्य प्राणमपिदहति। ताजगार्तिमार्छतीति विज्ञायते॥४॥

4. In the case of a (sacrificer) whom he may hate, he should dispose of it on a branch of Udumbara in the direction in which he (the sacrificer) may be residing. "The Udumbara is indeed strenght, food, breath; the Gharma (is indeed) heat. (He should say) "Here do I burn out by means of heat the breath

of N.N., the son of N.N." He indeed burns the breath of him by means of heat only. "He quickly goes to pain"—thus is known (from a Brāhmaṇa-text).[1]

1. TĀ V.10.5-6.

यत्र दर्भा उपदीकसंतताः स्युस्तदुद्वासयेद्वृष्टिकामस्य॥५॥

5. In the case of a (sacrificer) desirous of rain-shower, (the Adhvaryu should dispose of (the Pravargya) at a place where there are Darbha-blades eaten by white ants.[1]

1. Cf. TĀ V.10.6.

उत्तरवेद्यां नित्यं कल्पं ब्रुवते॥६॥

6. They describe the (disposal of Pravargya) on the Uttaravedi as an obligatory procedure.[1]

1. i.e. when there is no specific desire of the sacrificer, the Pravargya should be disposed of on the Uttaravedi.

नैनमुद्वासितं वयांसि पर्यासीरन्नाग्नेः प्रणयनात्॥७॥

7. Birds should not (be allowed to) sit round the (utensils of Pravargya which have) been disposed of, till the carrying forward of the sacred fire.[1]

1. Cf. TĀ V.10.3-4.

अत्रैके परिषेचनं समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the act of sprinkling round (of water) (should be done) now.[2]

1. See ŚB XIV.3.1.25.
2. Contrast XV.15.3-4.

अथैनमुपतिष्ठन्ते रन्तिर्नामासि दिव्यो गन्धर्व इति॥९॥

9. With *rantir nāmāsi...*[1] (all the participants) stand near while praising (the Pravargya).

1. TĀ IV. 11.13-20.

एतत्त्वं देव घर्म देवो देवानुपागा इत्यभिमन्त्र्येदमहं मनुष्यो मनुष्यानिति प्रदक्षिणमावृत्य सुमित्रा न आप ओषधय इति मार्जालीयदेश उच्छिष्टखरे

मार्जयित्वोद्वयं तमसस्परीत्यादित्युमुपस्थायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये जुहोति। उपतिष्ठन्त इत्येके। इममू षु त्यमस्मभ्यमित्याहवनीये जुहोति। उपतिष्ठन्त इत्येके॥१०॥

10. After all of them have addressed (the Pravargya) with *etat tvaṁ deva gharma...*,[1]; have turned by the right with *idamahaṁ manuṣyo manuṣyān...*,[2]; have washed themselves (by sprinkling water upon themselves) in the region of the Mārjālīya, upon the Ucchiṣṭa-mound[3] with *sumitrā na āpa oṣadhayaḥ...*,[4]; have stood near (the place) while praising with *udvayaṁ tamasaspari...*[5]; (the Adhvaryu) offers a libation (of ghee) in the Gārahapatya (fire)[6] with two (verses beginning with) *udu tyam*[7] and *citram.*[8] According to some (ritualists) they stand near the place praising (with these verses). He offers a libation of ghee) in the Āhavanīya with *imamūṣu tyamamasmabhyam....*[9] According to some (ritualists) they stand near praising, with (that verse).

1. TĀ IV.11.21.
2. TĀ IV.11.22.
3. See XV. 13.9.
4. TĀ IV.11.23.
5. TĀ IV.11.24.
6. Cf. TĀ V.9.11
7-8. TĀ IV.11.24.
9. TĀ IV.11.15.

## XV.17

### THE EXPIATIONS IN CONNECTION WITH THE PRAVARGYA

यदि घर्मः स्कन्देदस्कान्द्यौः पृथिवीमिति द्वाभ्यामेनमभिमन्त्रयेत॥१॥

1. If the Gharma (pot) spils, (the Adhvaryu) should address it with two verses beginning with *askān dyauḥ.*[1]

1. TĀ IV.13.1-2.

यदि घर्मेण चरत्सु विद्युदापतेद्या पुरस्ताद्विद्युदापतदित्येतैर्यथालिङ्गं जुहुयात्॥२॥

2. While they are performing the ritual with the Gharma-pot, if lightning falls, he should offer libation (of ghee) in

accordance with the characteristic marks in the formulae beginning with *yā purastād vidyut....*[1]

1. TĀ IV.14. The characteristic marks refer to the direction in which the lightning falls.

यदि सर्वतः सर्वा जुहुयात्॥३॥

3. If (there are lightnings) on all sides, he should offer all the libations.

प्राणाय स्वाहा पूष्णे स्वाहेत्येतावनुवाकौ घर्मप्रायश्चित्तानि॥४॥

4. The section beginning with *prāṇāya svāhā*[1] and *pūṣṇe svāhā*[2] contain the (formulae) for all the expiations in the Pravargya (-ritual).

1. TĀ IV.15.
2. TĀ IV.16.

घर्मेष्टकामुपदधात्युदस्य शुष्माद्भानुनेत्यनुवाकेन। कुलायिनीं यास्ते अग्न आर्द्रा योनय इत्यनुवाकेन। ऐडिक्या चित्याध्वर्युरग्निमभिमृशत्यग्निरसि वैश्वानरोऽसीत्यनुवाकेन॥५॥

5. With the section beginning with *udasya śuṣmād*[1] (the Adhvaryu) lays down the Gharma-brick;[2] with the section beginning with *yāste agna ārdrā yonayaḥ*[3] he lays down the Kulāyinī (brick) with the Aiḍikī-layer[4]. With the section beginning with *agnirasi*[5] he touches the fire (-altar-building).

1. TĀ IV.17.
2. See XV.3.13; XVI.24.14-15.
3. TA IV.18.
4. See XVII.11.3. The meaning of the word *aiḍikī* is not clear.
5. TĀ IV.19.

भूर्भुवः सुवरिति सर्वप्रायश्चित्तानि॥६॥

6. (The sacred utterances) *bhūḥ, bhuvaḥ* and *svaḥ* are useful for all the expiations.

यदि महावीरः पद्येतोर्ध्व ऊ षु ण ऊतय इति द्वाभ्यामेनमुच्छ्रयीत॥७॥

7. If the Mahāvīra falls down (from the emperor's throne seat, or from the mound or from the pair of tongs), he should lift it up with the two verses beginning with *ūrdhva ū ṣu ṇa ūtaye.*[1]

1. TĀ IV.20.2.

यदि भिद्येत विधुं दद्राणमिति संदध्यात्॥ ततो यानि दृढार्थे संश्लेषणानि स्युस्तैरेनमभिदिह्याद्यदन्यन्मांसान्माषेभ्यश्च यदृते चिदभिश्रिष इति॥८॥

8. If it breaks, he should join the (pieces together) with *vidhuṁ dadrāṇam*... whatever adhsive substances other than flesh and beans, there may be for making them firm, with them he should join it, with *ṛte cidabhiśriṣe.*[2]

1. TĀ IV.20.3.
2. TĀ IV.20.4.

यदि घर्ममतिपरीयुर्न वा प्रतिपरीयुः पुनरूर्जा सह रय्येत्येताभ्यामेनं प्रतिपरीयुः॥९॥

9. If they go round the Gharma-pot for times more (than prescribed) or if they do not go round it in the reverse direction,[1] they should go round it in the reverse direction with these two verses beginning with *punarūrjā* and *saha rayyā.*[2]

1. See XV.8.8 and 14.
2. TĀ IV.20.5.

मा नो घर्म व्यथित इत्यष्टौ घर्मे व्यथिते प्रायश्चित्तानि॥१०॥

10. In the case of Gharma-pot being oscilitated[1] there are eight expiations (to be performed) with *mā no gharma vyathitaḥ*...[2]

1. See also IX.17.
2. TĀ IV.20.6-9.

अपि वा घर्ममेव व्यथितमेतासां चतसृभिरभिमन्त्रयेत॥११॥

11. Or he may address the oscilitated Gharma-pot itself with the first four verses out of these.

यदि घर्मेण चरत्स्वादित्यो ऽस्तमियादपरस्यां द्वारि दर्भेण हिरण्यं प्रबध्योद्वयं तमसस्परीत्युपस्थायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये हुत्वा प्रवृज्य श्वोभूते वयः सुपर्णा इत्यादित्यमुपतिष्ठन्ते॥१२॥

12. While they are performing (the ritual) with the Gharma-pot, if the sun sets, having tied a piece of gold to the western door by means of Darbha (-blade), having stood there while praising (the sun) with *ud vayaṁ tamasas pari*...,[1] having offered libations (of ghee ) in the Gārhapatya-fire with two

verses beginning with *udu tyaṁ*[3] and *citram*,[3] having performed the Pravargya-ritual, they stand while praising the sun with *vayaḥ suparṇā*...,[4] on the next day.

1-4. TĀ IV.20.10.

## XV.18

यदि घर्मधुग्दोहकाले नागच्छेदन्यां दुग्ध्वा प्रवृज्य तां सुत्यायां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्स्यात्॥१॥

1. If the cow yielding milk for the Gharma, does not come at the time of milking,[1] (the Adhvaryu) should milk another cow, and perform the Pravargya-ritual, (and the sacrificer) should give that cow to a Brāhmaṇa, whom he is not going to visit in the future.

1. See XV.4.4.

यदि घर्मधुगि पयो न स्याद्दृतेश्चतुर्थं पादं स्तनं कृत्वा पिन्वयेत्॥२॥

2. If there will be no milk in the cow (brought for) yielding milk for the Gharma, then having prepared a skin-bag accompanied by four feet, he should fill it with milk and having made the fourth foot a teet, cause milk to flow.

यदि दधि दुहीत बार्हस्पत्यं शंसेत्॥३॥

3. If the cow yields curds, he should recite a hymn addressed to Bṛhaspati.

यदि पय आश्विनं सोदर्कम्॥४॥

4. If (the cow yields) milk along with curds then (he should recite a hymn) addressed to Aśvins.

यद्यु वै लोहितं दुहीत रौद्र्यर्चा जुहुयात्॥५॥

5. If, however, (the cow) yields blood, he should offer a libation (of ghee) with a verse addressed to Rudra.

यदि नश्येद्धातुर्ऋग्भ्यां जुहुयात्॥६॥

6. If (the cow) disappears he should offer a libation (of ghee) with two verses of Dhātṛ.[1]

1. i.e. the two verses addressed to Dhātṛ. These are TS III.3.11.g-k.

यद्यस्यै वत्सो वायोर्नियुत्वत ऋचा जुहुयात्॥७॥

7. If the calf of her (disappears), he should offer a libation (of ghee) with a verse of Vāyu Niyutvat.[1]

1. TS I.4.4.a.

यद्यमेध्यमयज्ञियं वाभिनिषीदेदाग्नेय्यर्चा जुहुयात्। आग्निवारुणयेत्येके॥८॥

8. If (the Gharma-cow) sits on a dirty thing or on something which is impure from the point of view of the sacrifice, he should offer a libation (of ghee) with a verse addressed to Agni;[1] with a verse addressed to Agni and Varuṇa,[2] according to some ritualists.

1. TS I.1.14.1.
2. TS II.5.12.w.

यद्येनां वयो ऽभिविक्षिपेदाश्विन्यर्चा जुहुयात्॥९॥

9. If a bird swingles upon her (the Gharma-cow), he should offer a libation (of ghee) with a verse addressed to Aśvins.[1]

1. e.g. TS I.4.6.a.

यद्युद्रा पतेत्सं वा विजेत शार्दूलो वा हन्यादर्कक्षीरमजाक्षीर आश्चोत्य तेन प्रचरेत्॥१०॥

10. If (the Gharma-cow, while being milked) jumps, or gets frightened, or a leopard may kill her, then having poured the sap of Arka-tree or milk of a she-goat, he should perform (the Pravargya-ritual).

सुत्यायां प्रवृञ्जनमेके समामनन्ति॥११॥

11. According to the opinion (of some ritualists), there, the Pravargya-ritual is to be done on the Soma-pressing-day.[1]

1. See KB VIII.7;

तत्र मीमांसा॥१२॥

12. The thinking in that respect (is as follows):

यदा पुरस्तादरुणा स्यादथ प्रवृज्यः। उपकाश उपव्युषं समयाविषित उदितानुदित उदिते वा। प्रातः संगवे माध्यंदिने वा पवमाने स्तुते॥१३॥

13. When there will be reddish colour in the east then one should perform the Pravargya; or when it becomes bright

on all sides or before the dawn, or when the sun is slightly seen, or when it is half risen, or when it is completly risen; or at the time of morning-milking or after the midday-pavamāna-laud is sung.[1]

1. For the last alternative cf. KB VIII.7.

आग्नीध्रागारे प्रवृज्यः॥१४॥

14. The Pravargya-ritual should be performed in the Āgnīdhra-shed.[1]

1. Instead of the normal practice to perform it on the Khara (mound) situated to the north of the Gārhapatya. For this Sūtra cf. KB VIII.7.

सकृदेव प्रवृज्य इति विज्ञायते॥१५॥

15. "The Pravargya-ritual should be performed only once"[1] thus is known from a Brāhmaṇa-text.[2]

1. i.e. only on the Sutyā-day and only in the morning.
2. TĀ V.6.2.

तान्येतान्यौपसदैः प्रवृञ्जनैर्विकल्पेरन्॥१६॥

16. These[1] (Pravargya-rituals) should be considered as optional to the Pravargya-rituals performed on the Upasad-days.

1. The plural is not necessary, because in this case there is only one Pravargya-ritual. There is also no need to perform the Pravargya ritual on the Sutyā-day, if it is performed during the Upasad-days.

दधिघर्मं भक्षयन्ति भूर्भुवः सुवरित्यनुवाकेन॥१७॥

17. (The priests officiating in the Pravargya-ritual) consume the Dadhi (curds)-gharma,[1] with the section[2] beginning with *bhūḥ bhuvaḥ svaḥ*.

1. See XIII.4.4.
2. TĀ IV.21.

## XV.19

व्याख्याता घोरास्तन्वो ऽरण्येऽनुवाक्यो गण उत्तरौ चानुवाकौ॥१॥

1. The (sections containing the) dangerous forms of Agni, the group called Araṇye'nuvākya (=to be recited in forest), and the subsequent two sections are already explained.[1]

1. i.e. their applicaiton has been already mentioned. Out of the six sections of TĀ (IV.22-27) the first two are mentioned in ĀpŚS

V.15.4; V.17.8; the next two are mentioned in XVII.16.15-16 and XVIII.12.12; the fifth (TĀ IV.26). is mentioned in XVII.17.7. and the last i.e. the sixth (TĀ IV.27) in XIV.14.1.

यदि घर्मेण चरत्स्वेकसृक उत्तिष्ठेद्वि गा इन्द्र विचरन्स्पाशयस्वेत्येत-मभिमन्त्र्योभयत आदीप्यालमुकमस्मै प्रत्यस्येदग्ने अग्निना संवदस्वेति॥२॥

2. While they are performing the Gharma-ritual, if a singly wandering jackal will stand up (i.e. comes near the ritual-utensils), (the Adhvaryu) having addressed it with *vi gā indra vicaran spāśayasva*,[1] having inflamed a brand on both the sides should throw it towards it with *agne agninā saṁvadasva.*[2]

1. TĀ IV.28.1.
2. TĀ IV.28.2.

अथैनमुपतिष्ठन्ते सकृत्ते अग्ने नम इत्यनुवाकशेषेण॥३॥

3. Then they stand praising him with the remaining part of the section beginning with *sakṛt te agne.*[1]

1. TĀ IV.28.3.

अथ यदि गृध्रः सलावृकी भयेडको दीर्घमुख्युलूको भूतोपसृष्टः शकुनिर्वा वदेदसृङ्मुखः। यदेतत्। यदीषितः। दीर्घमुखि। इत्थादुलूकः। यदेतद्भूतान्यन्वाविश्य। प्रसार्य सक्थ्यावित्यैर्यथालिङ्गमभिमन्त्र्योल्मुकप्रत्यसनादि समानम्॥४॥

4. If a vulture, a female wolf, a wild ram, a Parra-bird, an owl, a man possessed by a ghost, or a (black) bird (crow) may cry (near the Pravargya-utensils), having addressed it (him) with one of the following formulae in accordance with the characteristic mark (word indicating the bird etc.) *asṛṅmukhaḥ...,*[1] *yadetat...,*[2] *yadīṣitaḥ....,*[3] *dīrghamukhi...,*[4] *itthādulūkaḥ...,*[5] *yadetad bhūtānyanvāviśya...,*[6] *prasārya sakthyau...,*[7] the Adhvaryu should do the same (act of) inflaming a brand and throwing it towards it (him).

1-7. TĀ IV.29-35.

यदि घर्मधुक्क्रिमिणा स्यादत्रिणा त्वा क्रिमे हन्मीत्यनुवाकेनास्याः क्रिमीन्हन्यात्॥५॥

5. If the Gharma-cow gets worms, he should kill her worms with the section beginning with *atriṇā tvā krime hanmi*[1].

1. TĀ IV.36.

अपि वा सार्वत्रिकमेतत्प्रायश्चित्तं क्रियेत॥६॥

6. Or rather this expiation may be performed in general.[1]

1. i.e. not necessarily if the Gharma-cow has worms but if any cow gets worms.

यमभिचरेत्तस्य लोहितमवदानं कृत्वाहरावद्य शृतस्येत्यवाकेन जुहुयात्॥७॥

7. In the case of him (sacrificer) against whom he (the Adhvaryu) would practise black magic, having taken a portion of blood, he should offer it (at the time of Pravargya) with the section beginning with *āharāvadya śṛtasya*.[1]

1.TĀ IV.37.

यमभिव्याहरिष्यन्स्यात्त्रिरात्रावरं ब्रह्मचर्यं चरित्वा गत्वैनमभिव्याहरेद्ब्रह्मणा त्वा शपामीत्यनुवाकेन॥८॥

8. In the case of him (sacrificer) whom he is going to curse, having practised chastity at least for three days, having gone towards him (the sacrificer) he should curse him with the section beginning with *brahmaṇā tvā śapāmi*.

1. TĀ IV.38.

यं द्विष्यात्तस्य गोष्ठे स्वजमोषधीं निखनेदुत्तुद शिमिजावरीत्यनुवाकेन॥९॥

9. In the case of him (the sacrificer) whom he hates, he should bury a self-born plant in the cow-stall of him with the section beginning with *uttuda śimijāvari*.[1]

1. TĀ IV.39; cp. AV VII.113.2.

अपि वा गोष्ठस्यैव दक्षिणां द्वार्बाहुमेतेनैव विचालयेत्॥१०॥

10. Or he should shake the southern post of the door of the cow-stall with the same section.

यद्युद्गाता पुरुषसाम न गायेदध्वर्युरेवैतेन साम्नोद्गायेद्भूर्भुवः सुवरित्यनु-वाकेन॥११॥

11. If the Udgātṛ does not sing the Puruṣa-sāman,[1] the Adhvaryu himself should sing this Sāman with the section beginning with *bhūḥ bhuvaḥ svaḥ*[2].

1. See XVI.22.3.
2. TĀ IV.24.

## XV.20

## THE INTERMEDIARY CONSECRATION (AVĀNTARA-DĪKṢĀ)

अवान्तरदीक्षां व्याख्यास्यामः॥१॥

1. We shall explain the intermediary consecration.[1]

1. This intermediary consecration is different from the one dealt with in XI.1.13. This consecration is meant for one who is going to study Pravargya-text.

पर्वण्युदगयन आपूर्यमाणपक्षस्य वा पुण्ये नक्षत्रे केशश्मश्रु वापयित्वा-पराह्णे प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य पूर्ववदुपाकृत्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वा चतस्र औदुम्बरीः समिधो घृतान्वक्ता अभ्यादधाति पृथिवी समिदित्येतैर्मन्त्रैः॥२॥

2. On a joining-day during the period when the sun is in the northern hemisphere, or under an auspicious constellation in the bright fortnight, having caused hair on the head and beard to be shaved, at the time of afternoon, having gone to the eastern or the northern direction, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered sacred grass around (the fire), having formally introduced (the sages of the chapter to be studied) in the same manner as mentioned earlier[1], having touched the boiling water, having performed the pacification by means of the first section, (the teacher accompanied by the student) puts four Udumbara-fuel-sticks which have been besmeared with ghee, (on the fire) with these formulae beginning with *pṛthivī samidh....*

1. This refers to Āpastamba-gṛhya-Sūtra VIII.1.

अथ देवता उपतिष्ठते ऽग्ने व्रतपते व्रतं चरिष्यामीति।३॥

3. Then he stands praising the deities with *agne vrata-pate...*[1]

1. TĀ IV.41.5.

अथैनं सर्वेषामनुवाकानां प्रभृतीरभिव्याहरयति। प्रथमोत्तमयोर्वा॥४॥

4. Then (the teacher) makes (the student) utter the beginning (verse)s of all the sections; or (only) of first and the last (sections).

उत्तमेनानुवाकेन शान्तिं कृत्वा ततः संमीलयति वाचं च यच्छति॥५॥

5. Having performed the pacification by means of the last section,[1] he closes his eyes, and restrains his speech.

1. TĀ XV.12.3.

अथास्याहतेन वाससा प्रदक्षिणं संमुखं शिरो वेष्टयित्वास्तमिते ग्रामं प्रपादयति॥६॥

6. Then having covered his[1] head along with the face, in a clock-wise manner by means of an unwashed garment he makes him return to the village after the sun-set.

1. Of the student.

वाग्यत एतां रात्रिं तिष्ठत्यास्ते वा॥७॥

7. He stands or sits with his voice restrained during that night.

श्वो भूते खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्याथास्य षट्तयमभिविदर्शयति। सप्ततयमित्येके। अग्निमादित्यमुदकुम्भमश्मानं वत्सं महानग्नाम्। हिरण्यं सप्तमम्॥८॥

8. On the next day in the morning, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred grass) around (the fire), (having taken away the garment from the head of the student), he causes (the student to see a group of six (things) —according to some a group of seven (things)—viz. fire, sun, a jar full of water, a stone, a calf, and a small girl; (and) gold as the seventh.

अपि वादितस्त्रीणि विदर्शयित्वा यथोपपातमितराणि॥९॥

9. Or rather having shown the first three, (he shows) the other (things) in accordance with their availability.

अत्रैतद्वासो गुरवे दत्त्वा वयः सुपर्णा इत्यादित्यमुपतिष्ठते॥१०॥

10. Having given that garment to the teacher, (the student) stands praising the sun with *vayaḥ suparṇā...*[1]

1. TĀ IV.20.10.

अथास्य ब्रह्मचर्यमधि॥११॥

नित्ये॥१२॥

11-12. Now regarding the rules of his student-ship to be observed in the obligatory manner.

न नक्तं भुञ्जीत॥१३॥

13. He should not eat at the time of right.

यदि भुञ्जीतापज्वलितम्॥१४॥

14. If (at all) he eats (he should eat the food on which) light is thrown (by means of a burning fire-brand).

न मृन्मयं प्रति धयीत॥१५॥

15. He should not drink out of an earthen (pot).[1]

1. Cp. XV.12.13.

न स्त्रिया न शूद्रेण संभाषेत॥१६॥

16. He should not converse with a woman (and) with a Śūdra.[1]

1. Cp. XV.2.9.

नोपानहौ न छत्रम्॥१७॥

17. He should not hold either shoes or unbrella.

न चक्रीवदारोहेत्॥१८॥

18. He should not mount upon a vehicle (with wheels).

न गतासुमीक्षेत्। न स्नायात्॥१९॥

19. He should not look at a dead person; he should not bathe himself.

अष्टम्यः पर्वाणि चोपवसेद्वाग्यतः॥२०॥

20. Being restrained in his speech, he should observe fast on the eighth days and joining days (in a month).

न च संविशेत्॥२१॥

21. And he should not sleep (on these days and nights).

## XV.21

संवत्सरमेतद्व्रतं चरेत्। एतस्मिन्नेव संवत्सरे ऽधीयीत॥१॥

1. One should observe this vow[1] for a year. During the same year he should study (the Pravargya-ritual).

1. See also TĀ I.32.1.

यद्येतस्मिन्संवत्सरे नाधीयीत यावदध्ययनमेतद्व्रतं चरेत्॥२॥

2. If one does not study (the Pravargya-ritual) during this year, one should observe it as long as one (continues one's study).

संवत्सरे पर्यवेते खिले ऽच्छदिर्दशे ऽग्निमुपसमाधाय संपरिस्तीर्य पूर्ववद्विसृज्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वावृत्तैर्मन्त्रैः समिध आधायावृत्तैर्देवता उपस्थायोत्तमेनानुवाकेन शान्तिं कृत्वा गुरवे वरं दत्त्वा केशश्मश्रु वापयते॥३॥

3. After the year is completed, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred grass) around (the fire), having given up (the study) as (described) earlier,[1] having touched boiling water, having performed pacificaiton by means of the first section, having put fuel-sticks (on the fire) with formulae repeated backwards (i.e. recited in the reverse order) having praised the deities in the reverse order, having performed the pacificatory-rite with the last section, having given the chosen thing to the teacher, (the student) causes his hair on the head and the beard shaved.

1. Cp. XV.20.2; See TĀ IV.41.6.

अथास्य स्वाध्यायमधि नित्ये॥४॥

4. Now regarding the rules of his study to be observed in the obligatory manner.[1]

1. Cp. XV.20.11-12.

नानुत्सृष्टाध्यायो ऽधीयीत॥५॥

5. After having completed one's study (in manner of completion) one should not study.

न नक्तम्॥६॥

6. One should not study during the night time.

नातिदोषमब्रह्मचर्यमापद्य न मांसं खादित्वा न केशश्मश्रुलोमनखानि वापयित्वा न केशान्प्रसाध्य न दतः प्राक्षाल्य॥७॥

7. (One should) not (study) in the evening, (or) after having broken chastity, (or) after having eaten meat, (or) having *not* caused one's hair (on the head) and beard shaved, (and) nails cut, or after having made one's hair (on the head) beautiful, (or) after having cleansed one's teeth.

नाक्तो नाभ्यक्तो नार्द्रो नार्द्रे नाववृष्टे नाभ्रे न छायायां न पर्यावृत्त आदित्ये न हरितयवान्प्रेक्षमाणो न ग्राम्यस्य पशोरन्ते नारण्यस्य नापामन्ते॥८॥

8. (One should) not (study) when one has applied ointment to one's eyes, (or) when one has ointed one's body, (or) when one is wet (after bath), (or) on a wet place, (or) on a place where rain has not fallen, (or) when there are clouds (in the sky), (or) when the sun is about to set, (or) while looking at green grass, (or) near a village-animal, (or) near the forest, (or) near the waters.

नाश्रृतमुत्पतितं न लोहितं दृष्ट्वा। न हर्म्याणि न शरीराणि न शवं नापपात्रम्॥९॥

9. (One should) not (study) after uncoooked (flesh) falls upon one, (or) having seen blood; (or) when one has seen palaces, limbs, on corpse, or something fallen.

अध्येष्यमाणः प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शेऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वापरेणाग्निं दर्भेष्वासीनो दर्भान्दूर्वा वा धारयमाणः पराचीनमधीयीत॥१०॥

10. When one is going to study (the Pravargya-texts), having gone out of the eastern or northern direction, having kept fire in solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred

grass) around (the fire), having touched boiling water, having performed pacification by means of the first section, sitting towards the west of the fire on the Darbha-grass, holding Darbha (grass) or Dūrvā (-grass) one should recite (the text) straightway (without repeating).

वरं वा दत्त्वौपासने॥११॥

11. Or, having given a chosen gift (to the teacher) (he may study Pravargya) (having done the ritual) in connection with the) Aupāsana (fire of the teacher).

अध्येष्यमाणो नान्या वाचो वदेत्॥१२॥

12. While about to study one should not utter any other words.

यत्र क्वचाशान्तिकृतं पश्येत्पुनरेव शान्तिं कृत्वाधीयीत॥१३॥

13. Wherever (whenever) one may see anything on which no pacification is done, one should study after having done again the pacification.

अधीत्य चोत्तमेन॥१४॥

14. And after having studied (every day one should perform the pacification) by means of the last (section).

न प्रवर्ग्यायोपनिष्क्रम्याप्रविश्यान्यदधीयीतान्यदधीयीत॥१५॥

15. Having gone out (of the village) for (studying) the Pravargya (text) one should not study anything else without (i.e. before) entering (into the village).

## AGNICAYANA (FIRE-ALATA-BUILDING)

## XVI.1

अग्निं चेष्यमाणोऽमावास्यायां पौर्णमास्यामेकाष्टकायां वोखां संभरति॥१॥

1. (The sacrificer) who is going to build fire (-altar) should collect (the material for) the Ukhā (fire-pan) either on the Newmoon day or Full-moon-day or on the Ekaṣṭakā-day.[1]

1. Cf. ŚB VI.2.2.23. Ekāṣṭakā means the eighth day in the black fortnight in the month of Māgha.

अषाढामधिकृत्यैके समानन्ति॥२॥

2. Some think that (this is to be done) on the Aṣāḍhā.

बृहस्पतिपुरोहिता देवा देवानां देवा देवाः प्रथमजा देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु द्वितीयास्तृतीयेषु त्रिरेकादशास्त्रिस्त्रयस्त्रिंशा अनु व आरभ इदं शकेयं यदिदं करोमि ते मावत ते मा जिन्वतास्मिन्ब्रह्मन्नस्मिन्क्षत्रे ऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मन्नस्यां देवहूत्यामिति चतुर्गृहीतं जुहोति॥३॥

3. With *bṛhaspatipurohitā devāḥ*...[1] (the Adhvaryu) offers libations of ghee scooped for four times.[2]

1. Cp. KS XXXVIII.12.
2. Cf. KS XVIII.19.

जुहूं स्रुवं च संमृज्य जुह्वामष्टगृहीतं गृहीत्वा युञ्जानः प्रथमं मन इति यजुरष्टमाभिर्ऋग्भिरेकामाहुतिं जुहोत्यन्तर्वेद्यूर्ध्वस्तिष्ठन्॥४॥

4. Having cleared the Juhū (ladle) and Sruva (spoon) having taken eight-times scooped ghee in the Juhū, standing erect inside the altar, he offers a single libation with seven verses beginning with *yuñjānaḥ prathamaṁ manaḥ* having a Yajus-formula in the eighth place.[1]

1. For the verse and the formula see TS IV.1.1.a-h. For the ritual cf. KS XVIII.19; cp. MS III.1.1; TS V.1.1.1; ŚB VI.3.1.8.

यं कामयेत पापीयान्स्यादित्येकैकं तस्य जुहुयाज्जिह्मस्तिष्ठन्॥५॥

5. (In the case of a sacrificer) in connection with whom he thinks that he (the sacrificer) should be worse, he should offer (the libation) one by one, while standing crookedly.[1]

1. For this Sūtra cp. TS V.1.1.1-2 where there is no mention of standing crookedly.

यदि कामयेत च्छन्दांसि यज्ञयशसेनार्पयेयमित्युक्तम्॥६॥

6. It is said: if he desires, "May I give the success of the sacrifice to the metres (he should make the verse (viz. TS IV.1.1.h) at the end...."[1]

1. Cf. TS V.1.1.3.

ऋचा स्तोमं समर्धयेत्यपरं चतुर्गृहीतं गृहीत्वा देवस्य त्वा सवितुः प्रसव इति चतुर्भिरभ्रिमादत्ते वैणवीं कल्माषीं सुषिरामसुषिरां वोभयतःक्ष्णूमन्यतरतः-क्ष्णूं वा प्रादेशमात्रीमरत्निमात्रीं व्यायाममात्रीमपरिमितां वा। खादिरीं पालाशीमौदुम्बरीमर्कमयीं कार्ष्मर्यमयीं वैकङ्कतीं शमीमयीं वा यो वा यज्ञियो वृक्षः फलग्रहिः॥७॥

7. With *ṛcā stomaṁ samardhaya*,[1] having taken another ghee scooped for four times[2], he takes spade (in his hand) with four verses beginning with *devasya tvā savituḥ*[3]—the spade which should be made out of bamboo, spotted, hollow or not hollow, having edge on both the sides or having edge on one of the two sides, one span long, or one cubit long, or one fathom long or of unmeasured length or it may be made out of Khadira, or Palāśa, Or Udumbara, or Arka, or Kārṣmarya, or Vikaṅkata or Śamī or of any other tree which is worthy for being used in a sacrifice and which carries fruits[4].

1. TS IV.1.1.i.
2. "and then having offered it in the Āhavanīya-fire"—these words are missing in text.
3. TS IV.1.1.k-n.
4. For all these qualifications cp. TS V.1.1.4; MS III.1.2.; KS XIX.1; ŚB VI.3.1.3ff

## XVI.2

इमामगृभ्णन्रशनामृतस्येत्यश्वाभिधानीं रशनामादाय प्रतूर्तं वाजिन्ना द्रवेत्य-श्वमभिदधाति॥१॥

1. Having taken the string, binding the horse, with *imāmagṛbhṇan...*[1] he (the Adhvaryu) binds the horse by means of it with *pratūrtaṁ vājin....*[2]

1. TS IV.1.2.a.
2. TS IV.1.2.b. For this Sūtra cf. TS V.1.2.1.

तूष्णीं गर्दभस्यादाय युञ्जाथां रासभं युवमिति गर्दभम्॥२॥

2. Having taken (the string) of the ass silently (i.e. without uttering any formula), he binds the ass with *yuñjāthāṁ rāsabham....*[1]

1. TS IV.1.2.c.

योगेयोगे तवस्तरमिति तिसृभिरश्वप्रथमा अभिप्रव्रजन्ति यत्र मृदं खनिष्यन्तः स्युः॥३॥

3. Keeping horse in front[1] they go towards that place where they are going to dig out clay[2] with three verses beginning with *yoge yoge...*[3]

1. Cf. MS III.1.3.
2. TS I.1.2.d-f.
3. The clay is to be used for making a fire-pan.

यदि कामयेत पापवस्यसं स्यादिति गर्दभप्रथमा गच्छेयुः॥४॥

4. If he desires that (the sacrificer) should be worse, then they should go having kept ass in the front.[1]

1. Cf. MS III.1.3.

अग्निं पुरीष्यमङ्गिरस्वदच्छेहीति जपति॥५॥

5. At the time of going he mutters *agniṁ purīṣyam aṅgirasvadacchehi.*

1. TS V.1.2.4.

अग्निं पुरीष्यमङ्गिरस्वद्गच्छेम इति येन द्वेष्येण संगच्छते तमभिमन्त्रयते। अपश्यन्निर्दिशति॥६॥

6. He addresses the hateful person (enemy) whom he meets while going, with *agniṁ purīṣyam aṅgirasvadacchema.*[1] He indicates him if he is not looking at him.

1. TS IV.1.2.9.

अग्निं पुरीष्यमङ्गिरस्वद्धरिष्याम इति वल्मीकवपाम्। आ सूर्यस्योदेतोस्तामुद्धृत्योपतिष्ठते॥७॥

7. Having dug out a fossilied anthill before the sunrise, he stands near it praying with *agniṁ purīṣyam...*[1]

1. TS IV.1.2.h. For this Sūtra cp. MS III.1.3;TS V.1.2.5.

अन्वग्निरुषसामग्रमख्यदिति वल्मीकवपायाः प्रक्रामति॥८॥

8. He steps on the fossilized anthill with *anvagniruṣsāmagramakhyat.*[1]

1. TS IV.1.2.k.

आगत्य वाज्यध्वन आक्रम्य वाजिन्पृथिवीमिति द्वाभ्यां मृत्खनमश्वमाक्रमय्य द्यौस्ते पृष्ठमित्यश्वस्य पृष्ठं संमार्ष्टि॥९॥

9. With two verses beginning with *āgatya vājyadhvanaḥ* and a *kramya vājin pṛthivīm*[2] having made the horse to step with its right front foot upon the place from where clay is to be dug out, he touches the back of the horse with *dyauste pṛṣṭham....*[3]

1. TS IV.1.2.l.
2. TS IV.1.2.m.
3. TS IV.1.2.n. For this Sūtra cp. ŚB VI.3.3.12.

अभितिष्ठ पृतन्यतो ऽधरे सन्तु शत्रवः। इन्द्र इव वृत्रहा तिष्ठापः क्षेत्राणि संजयन्। अभिष्ठितो ऽसीति यं द्वेष्टि तमधस्पदमश्वस्य मनसा ध्यायति॥१०॥

10. With *abhi tiṣṭha pṛtanyataḥ..* he thinks about him whom he hates, to be under the foot of the horse.

1. TB II.4.2.9. For this Sūtra cp. TS V.1.2.c; MS III.1.4.

उत्क्रामोदक्रामीदिति द्वाभ्यां मृत्खनादुदञ्चमश्वमुत्क्रमय्यापो देवीरुपसृजेत्यश्वस्य पदे ऽप उपसृज्य पदे हिरण्यं निधाय॥११॥

11. With two verses beginning with *utkrāmodakāmīt*,[1] having caused the horse to step up to the north from the place from which clay is to be dug out,[2] with *apo devīrupasṛja...*[3] having released water on the foot-print of the horse,[4] then having kept a piece of gold there,[5]

1. TS IV.1.2.o,p.
2. Cp. TS V.1.2.6.
3. TS IV.1.2.I.
4. TS V.1.3.1; cp ŚB VI.3.3.22.
5. Cf. TS V.1.3.2. The sentence is completed in the next Sūtra.

## XVI.3

जिघर्म्यग्निमा त्वा जिघर्मीति मनस्वतीभ्यामेकामाहुतिं हिरण्ये हुत्वापादाय हिरण्यं परि वाजपतिः कविरग्निरिति तिसृभिरभ्रिया मृत्खनं परिलिखति। बाह्यांबाह्यां वर्षीयसीम्॥१॥

1. (Then) having offered one libation of ghee on the piece of gold with the two verses containing the word *manas* (mind)[1]

begining with *jigharmyagnim* and *ā tvā jigharmi*,[2] then having taken away the piece of gold, the Adhvaryu digs around the place from which clay is to be dug out, by means of the spade with three verses beginning with *pari vājapatiḥ...*[3] Each outer line should be bigger than the previous one.[4]

1. Cf. TS V.1.3.4.
2. TS. IV.1.2.r and s.
3. TS IV.1.2.t-w.
4. Cf. ŚB VI.3.3.25.

देवस्य त्वा सवितुः प्रसव इति द्वाभ्यां खनति॥२॥

2. Then he digs out the clay with the two[1] verses beginning with *devasya tvā savituḥ prasave*.[2]

1. Cf. TS V.1.4.1.
2. TS IV.1.3.a-b.

अपां पृष्ठमसीति पुष्करपर्णमाहृत्यैतयैव विवेष्ट्य शर्म च स्थो वर्म च स्थ इति द्वाभ्यामुत्तरेण मृत्खनं कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तृणाति। उपरिष्टात्पुष्करपर्णमुत्तानम्॥३॥

3. Having brought a lotus leaf[1] with *apāṁ pṛṣṭham...*[2] then having made it straight[3] with the same verse he spreads the skin of the black antelope with its neck part to the east[4] and hairy side upwards[5] in the northern direction,[6] with two verses beginning with *śarma ca sthah*.[7] On (the skin he spreads) the leaf of lotus with the plane side upwards.

1. Cf. TS V.1.4.1-2.
2. TS IV.1.3.c.
3 By means of strokes. Cf. ŚB VI.4.1.8
4. Cf. ŚB VI.4.1.6.
5. Cf. TS V.1.4.3.
6. ŚB VI.4.1.6.
7. TS IV.1.3.d-e.

पुरीष्यो ऽसि विश्वभरा इति मृत्खनमभिमन्त्र्य त्वामग्ने पुष्करादधीति कृष्णाजिने पुष्करपर्णे च संभरति चतसृभिस्तिसृभिर्वा। गायत्रीभिर्ब्राह्मणस्य। त्रिष्टुग्भी राजन्यस्य। जगतीभिर्वैश्यस्य॥४॥

4. Having addressed the place from which the clay is to to be dug with *purīṣyo'si...*[1] he collects the clay on the black antelope's skin and the lotus leaf with four[2] or three[3] Gāyatrī-

verses beginning with *tvāmagne puṣkarādadhi.*[4] With the Gayatrī-verses for a Brāhmaṇa (-sacrificer); with the Triṣṭubh-verses for a Kṣatriya (-sacrificer)[5] and with the Jagatī-verses for a Vaiśya.[6]

1. TS IV.1.3.f.
2. Cf. TS V.1.4.5; cp. KS XIX.3. In this case TS IV.1.3.f-i. are to be used.
3. Cf. MS III.1.5.ŚB VI.4.2.5.
4. Cf. TS V.1.4.4.
5. TS IV.1.3.k-n. Here the second verse is, however, not Triṣṭubh but Bṛhatī.
6. TS IV.4.4.g-i.

यं कामयेत वसीयान्स्यादित्युभयीभिस्तस्य संभरेत्॥५॥

5. In the case of a sacrificer about whom he desires that he (the sacrificer) be prosperous, he collects (the clay) with both (sorts of verses).[1]

1. Cf. TS V.1.4.5: thus both the Gāyatrī and Triṣṭubh verses are to be used. See the next Sūtra.

अष्टाभिः संभरति॥६॥

6. In that case he collects the clay with eight verses[1] (i.e. four Gāyatrī and four Triṣṭubh).

1. Cf. TS V.1.4.5.

जनिष्वा हि जेन्य इति मृदमभिमृश्य मृत्खनं संलोभ्य सं ते वायुरिति मृत्खने ऽप आनीय क्षौमेण मौञ्जेनार्कमयेण वा दाम्नोपनह्यति॥७॥

7. Having touched the clay with *janiṣvā hi jenya*[1] having wiped together (i.e. having poured some other clay into the place where clay has been dug out) having poured water into the place from where clay has been dug out,[2] with *saṁ te vāyuḥ...*[3] having lifted up the ends of the back antelope's skin he ties them[4] with a string made of flax, or of Muñja-grass,[5] or of Arka, with *sujāto jyotiṣā saha.*[6]

1. TS IV.1.3.n.
2. Cf. TS V.1.5.1.
3. TS IV.1.4.a.
4. Cf. TS V.1.5.1
5. Cf. ŚB VI.4.3.7.
6. TS IV.1.4.b.

उदु तिष्ठ स्वध्वरोर्ध्व ऊ षु ण ऊतय इति सावित्रीभ्यामुत्तिष्ठति॥८॥

8. He stands up with the two verses addressed to Savitṛ[1] beginning with *udu tiṣṭha svadhvara* and *ūrdhva ū ṣu ṇa ūtaye.*[2]

1. Cf. TS V.1.5.3.
2. TS IV.1.4. c and d.

स जातो गर्भो असीति हरति॥९॥

9. With *sajāto garbho asi*[1] he carries the bundle.

1. TS IV.1.4.e.

स्थिरो भव वीड्वङ्ग इति गर्दभस्य पृष्ठ आदधाति॥१०॥

10. With *sthiro bhava viḍvaṅga*[1] he places (it) on the back of the ass.[2]

1. TS IV.1.4.e.
2. Cf. TS V.1.5.4.

शिवो भव प्रजाभ्य इत्याहितमभिमन्त्रयते॥११॥

11. He addresses the clay placed (on the back of the ass) with *śivo bhava prajābhyaḥ.*[1]

1. TS IV.1.4.g.

प्रैतु वाजी कनिक्रददिति तिसृभिरत्वरमाणाः प्रत्यायन्ति॥१२॥

12. With the three verses begining with *praitu vājī kanikradat*[1] they return without haste.

1. TS IV.1.4.h-k.

अग्निं पुरीष्यमङ्गिरस्वद्भराम इति येन द्वेष्येण संगच्छते तमभिमन्त्रयते। अपश्यन्निर्दिशति॥१३॥

13. He addresses the enemy whomsoever he meets (on the way) with *agniṁ purīṣyam....*[1] He indicates him if he is not looking at him.[2]

1. TS IV.1.2.i.
2. Cp. XVI.2.6.

उत्तरेण विहारं परिश्रितं ओषधयः प्रति गृह्णीताग्निमेतमिति द्वाभ्यामोषधीषु पुष्पवतीषु फलवतीषूपावहरति॥१४॥

14. In an enclosed place[1] to the north of the sacrificial place with two verses[2] beginning with *oṣadhayaḥ prati*

*gṛhṇītāgnimetam.*[3] He brings down (the clay) on the plants having flowers and fruits.

1. Cf. ŚB VI.4.4.19.
2. Cf. TS V.1.5.10.
3. TS IV.1.1.l and m.

## XVI.4

वि पाजसेति विस्रस्यापो हि ष्ठा मयोभुव इति तिसृभिरप उपसृज्य मित्रः संसृज्य पृथिवीमिति द्वाभ्यां संसर्जनीयैः संसृजति। अर्मकपालैः पिष्टैर्वेण्वङ्गारैर्व्रीहितुषैः पलाशकषायेण शर्कराभिः पिष्टाभिः कृष्णाजिनलोमभिरजलोमभिरिति॥१॥

यच्चान्यद्दृढार्थं उपार्धं मन्यते॥२॥

1-2. Having untied the bundle containing clay with *vipājasā*... having poured water in the clay with three verses beginning with *āpo hi ṣṭhā mayobhuvaḥ*...,[2] (the Adhvaryu) mixes the things to be mixed in it with two verses beginning with *mitraḥ saṁsṛjya*[3] the things to be mixed viz. potsherds from ruins, powdered bamboo-coals, decoction of (Palāśa-wood)[4] powdered gravel, hair of a black antelope, hair of a he-goat, and whatever other (things) he considers (useful) for (making the bricks) strong (but only upto) half (i.e. fifty per-cent of the total mixture).[5]

1. TS I.1.5.
2. TS IV.1.5.b-d.
3. TS IV.1.5.e-f.
4. Cf. ŚB VI.5.1.1.
5. For this Sūtra cp. TS V.1.6.1-2.

रुद्राः संभृत्य पृथिवीमिति मृदं संक्षिप्य संसृष्टां वसुभिरिति तिसृभिः कर्त्रे प्रयच्छति॥३॥

3. Having compressed[1] the clay with *rudrāḥ sambhṛtya*...[2] he gives it to the maker (of the fire-pan) with the verses beginning with *samsṛṣṭāṁ vasubhiḥ*.[3]

1. Cf. ŚB VI.5.1.9.
2. TS IV.1.5.g.
3. TS IV.1.5.h-k.

मखस्य शिरो ऽसीति पिण्डं कृत्वा यज्ञस्य पदे स्थ इति कृष्णाजिनं पुष्करपर्णं चाभिमृशति मृदि वाङ्गुष्ठाभ्यां निगृह्णाति॥४॥

4. Having made a lump out of the clay with *makhasya śiro'si*[1] he touches the black antelope and the lotus leaf or he presses with both the thumbs on the clay with *yajñasya pade stha.*[2]

1. TS IV.1.5.l.
2. TS IV.1.5.m.

वसवस्त्वा कृण्वन्तु गायत्रेण च्छन्दसेति चतुर्भिर्महिष्युखां करोति बहुभार्यस्य। अध्वर्युरेकभार्यस्य॥५॥

5. With the four formulae beginning with *vasavastvā kṛṇvantu*[1] the chief (first) wife of the sacrificer[2] prepares the fire-pan in case he has many wives; in case he has only one wife (it is) the Adhvaryu (who prepares it).

1. TS IV.1.5.n.
2. According to ŚB VI.5.3.1 the first wife prepares the Aṣāḍhā-brick.

क्रियमाणामेतैरेव यजमानो ऽनुमन्त्रयते॥६॥

6. The sacrificer addresses (the fire-pan when it is) being prepared, with these same (formulae).

त्र्युद्धिं पञ्चोद्धिमपरिमितोद्धिं वा। चतुरश्रां परिमण्डलां वा। प्रादेशमात्रीमूर्ध्वप्रमाणेनारत्निमात्रीं तिर्यक्प्रमाणेन व्यायाममात्रीं समन्तपरिमाणेन। अपरिमितां वा॥७॥

7. (The fire-pan which is) having either three[1] or five[2] or unlimited proturberances, having four sides or one which is round, of the size of one span in its height[3], of the size of one cubit horizontally,[4] of the size of a fathom in its circumference[5] or unmeasured.[6]

1. Cf. TS V.1.6.4.
2. Cf. KS XXIX.6.
3. Cf. TS V.1.6.4.
4. Cf. MS III.1.7.
5. Cf. MS III.1.7.
6. Cf. KS XXIX.6.

पञ्चप्रादेशामिषुमात्रीं वा यदि पञ्च पशवो भवन्तीति वाजसनेयकम्॥८॥

8. In the Vājasaneyaka[1] it is said: "If there are five victims[2] then the fire-pan should be of the size of five spans or of the size of one arrow."

1. See ŚB VI.5.1.10.
2. For these see below XVI.7.1.

कुर्वंश्चतस्रो ऽश्रीः प्रतिदिशमुन्नयति॥९॥

9. While prepareing one makes four sharp corners. One in each direction.

अष्टाश्रिं वा॥१०॥

10. Or (one may make the fire-pan) having eight sides.

नवाश्रिमभिचरतः कुर्यात्॥ द्व्यङ्गुले बिलादधस्तात्॥११॥

11. One should make (fire-pan) having nine sides for the sacrificer practising black magic.[1] At the length of two fingers below the hole,[2]

1. Cf. TS V.1.6.4.
2. The sentence is completed in the next Sūtra.

## XVI.5

अदित्यै रास्नासीति रास्नां करोति॥१॥

1. The Adhvaryu makes a girdle[1] (on the fire-pan) with *adityai rāsnāsi.*[2]

1. This is a metaphorical girdle. Actually it is a circular line similar to girdle. Cp. XV.3.3.
2. TS IV.1.5.o.

अश्रीणां रास्नायाश्च संधौ द्वौ चतुरः षडष्टौ वा स्तनान्करोति॥२॥

2. At the juncture of the sides and girdle he make two or four or six[1] or eight "teats".[2]

1. For this alternative cf. KS XIX.7.
2. Cp. for this Sūtra TS V.1.6.4.

अदितिस्ते बिलं गृह्णात्विति बिलं कृत्वा कृत्वाय सा महीमुखामित्युत्तरतः सिकतासु प्रतिष्ठाप्य मित्रैतां त उखां परिददाम्यभित्त्या एषा मा भेदीति मित्राय परिददाति॥३॥

3. Having made a hole[1] with *aditiste bilaṁ gṛhṇātu*[2], having placed it[3] to the north on the gravel with *kṛtvāya sā mahīmukhām....*[4] He entrusts it to Mitra with *mitraitāṁ ta ukhāṁ paridadāmi...*[5]

1. Cf. TS V.1.6.4.
2. TS IV.1.5.p.
3. Cf. TS V.1.6.4.
4. TS IV.1.5.q.
5. For the formula and the action See MS III.1.6; KS XIX.7.

य उखां करोति सो ऽषाढामेतस्या एव मृदस्तूष्णीं चतुरश्रां त्र्यालिखितामिष्टकाम्॥४॥

4. Whosoever[1] prepares the fire-pan, the same silently[2] prepares the Aṣādhā-brick[3] having four sides, and on which three lines are drawn,[4] out of the same clay.[5]

1. Cp. XVI.4.5.
2. Without uttering any formula.
3. Cp. XVI.24.12.
4. Cp. XVI.24.12.
5. Cf. MS III.2.6; KS XX.6.

वसवस्त्वा धूपयन्तु गायत्रेण च्छन्दसेति सप्तभिरश्वशकेनोखां धूपयति॥५॥

5. With seven formulae beginning with *vasavastvā dhūpayantu*[1] he fumigates the fire-pan by means of horse-dung.[2]

1. TS IV.1.6.a.
2. Cf. TS V.1.7.1.

वृष्णो अश्वस्य शकेनेत्येके॥६॥

6. According to some,[1] by means of stallion-dung.[2]

1. Cf. MS III.1.7.
2. Cp. XV.3.17.

गार्हपत्याद्धूपनपचने भवतः॥७॥

7. The fumigation and baking take place on the fire taken from the Gārhapatya.

अदितिस्त्वा देवीत्यग्रेण गार्हपत्यमवटं खात्वा लोहितपचनीयैः संभारैर-
वस्तीर्य देवानां त्वा पत्नीरिति तस्मिन्नुखामवदधाति॥८॥

8. Having dug a pit to the east of the Gārhapatya with *aditistvā devī*,[1] then having spread red-burning materials in it, he places the fire-pan in it with *devānāṁ tvā patnīḥ*.

1. TS IV.1.6.b.
2. Cf. for this Sūtra TS V.1.7.1; ŚB VI.5.4.3.

तूष्णीमषाढामन्ववधाय लोहितपचनीयैः संभारैः प्रच्छाद्य धिषणास्त्वा
देवीरिति चतुर्भिरुखायामग्निमभ्यादधाति॥९॥

9. Having placed the Aṣādhā (brick) (in the pit) silently (without any formula)[1] having covered it with red-burning materials he places fire on the fire-pan with four verses beginning with *dhiṣaṇāstvā devīḥ*[2].

1. Cf. ŚB VI.5.4.3.
2. TS IV.1.6.c.

मित्रैतामुखां पचेति पच्यमानां तिसृभिर्मैत्रीभिरुपचरति॥१०॥

10. He serves[1] the (fire-pan) being baked with three verses addressed to Mitra[2] beginning with *mitraitāmukhām*.

1. Cf. ŚB VI.5.4.10; cp. XV.3.4.
2. TS V.1.7.3 mentions the word *maitryā* in singular.
3. TS IV.1.6.e-h.

पक्वां देवस्त्वा सवितोद्वपत्वित्युद्वास्यापद्यमाना पृथिव्याशा दिश आ
पृणेत्युत्तरतः सिकतासु प्रतिष्ठाप्य मित्रैतां त उखां परिददाम्यभित्त्या एषा मा
भेदीति मित्राय परिददति॥११॥

11. Having removed the baked fire-pan from the fire with *devastvā savitodvapatu*,[1] having placed it on ground to the north with *āpadyamānā pṛthivyāśā diśa ā pṛṇa*,[2] he entrusts it to Mitra with *mitraitāṁ ta ukhāṁ paridadāmi....*[3]

1. TS IV.1.6.1.
2. TS IV.1.6.k.
3. Cp. MS III.1.8; KS XIX.7; ŚB VI.5.4.14.

तूष्णीमषाढामुद्वास्य॥१२॥

12. Having removed the (baked) Aṣāḍhā (brick) silently (without any formula) from the fire,

1. The sentence is completed in the next Sūtra.

## XVI.6

वसवस्त्वा च्छृन्दन्तु गायत्रेण च्छन्दसेति चतुर्भिरजाक्षीरेणोखामाच्छृणत्ति॥१॥

1. (the Adhvaryu) fills the fire-pan with milk of a she-goat[1] with four formulae beginning with *vasavastvā chṛndantu.*[2]

1. Cf. TS V.1.7.4.
2. TS IV.1.6.1.

सप्तैकविंशतिं वा माषानादाय पुरुषशिरो ऽच्छैति वैश्यस्य राजन्यस्य वेषुहतस्याशनिहतस्य वा॥२॥

2. Having taken seven or twenty-one[1] beans in his hand he goes towards a human head—(head) either of a Vaiśya or Rājanya, or one who is killed due to an arrow or killed due to thunderbolt.

1. Cf. TS V.1.8.1; KS XX.8.

माषानुपन्युप्यायं यो ऽसि यस्य त इदं शिर इति पुरुषशिरः प्रच्छिद्यैतेन त्वमत्र शीर्षण्वानेधीति सप्तधा वितृण्णां वल्मीकवपां शिरसः स्थाने प्रतिनिदधाति॥३॥

3. Having thrown the beans hear (the bodies)[1], having cut head of man with *ayaṁ yo'si...*[2] he keeps[3] a fossilized ant-hill with seven perforations, on the place of the head.

1. Cf. KS XX.8.
2. KS XXXVIII.12.
3. Cf. TS. V. 1.8.1.

यो ऽस्य कौष्ठ्य जगतः पार्थिवस्यैक इद्वशी। यमं भङ्ग्यश्रवो गाय यो राजानपरोध्यः॥ यमं गाय भङ्ग्यश्रवो यो राजानपरोध्यः। येनापो नद्यो धन्वानि येन द्यौः पृथिवी दृढा॥ हिरण्यकक्ष्यान्सुधुरान्हिरण्याक्षानयःशफान्। अश्वाननश्यतो दानं यमो राजाभितिष्ठतीति तिसृभिर्यमगाथाभिः परिगायति॥४॥

4. While moving around (the head in the clockwise manner) he sings three sung-verses addressed to Yama[1] beginning with *yo'sya kauṣṭhya.*[2]

1. Cf. TS V.1.8.2.
2. For the verses cp. TĀ VI.5.2; KS XXXVIII.12.

आहरञ्जपतीत्येके॥५॥

5. According to some (ritualists) he mutters (the above mentioned verses) while bringing (the human head).

इदमस्माकं भुजे भोगाय भूयादिति पुरुषशिर आदायोदेह्यग्ने अधि मातुः पृथिव्या इत्याहरति॥६॥

6. Having taken the human head with *idamasmākaṁ bhuje...*[1], he brings it with *udehyagne*.[2]

1. KS XXXVIII.12.
2. KS XXXVIII.12.

परित्रिविष्ट्यध्वरं यात्यग्नी रथीरिव। आ देवेषु प्रयो दधत्॥ परि वाजपतिः कविरित्येषा॥ परि प्रागाद् देवो अग्नी रक्षोहामीवचातनः। सेधन्विश्वा अप द्विषो दहन् रक्षांसि विश्वहेति तिसृभिः पर्यग्नि कृत्वा मृदा प्रलिप्य निदधाति॥७॥

7. With the three verses beginning with *pari triviṣṭya-dhvaram*[1] having carried fire around it, having besmeared it with clay[2] he keeps it down.

1. KS XXXVIII.12.
2. Cf. TS V.7.10.2. For the use of fire-pan see XVI.26.13ff.

## XVI.7

अग्निभ्यः कामाय पशूनालभते मुष्करान्। प्राजापत्यमजं तूपरमुपाकृत्याश्वर्षभवृष्णिबस्तान्॥१॥

1. (The Adhvaryu) seizes victims with their testicles intact[1] (for being offered) to Agni Kāma.[2] After a hornless he-goat is dedicated to Prajāpati[3] a horse, a bull, a ram and a he-goat are dedicated,

1. Cf. TS V.5.1.1.
2. Cp. TS V.1.8.2; V.5.1.1; MS III.1.10 where the word Kāma is not used. KS XIX.8 uses the expression *Agnibhyaḥ kāmebhyaḥ*.
3. The dedication is done by the Adhvaryu. This sentence is completed in the next Sūtra.

एकविंशतिं चतुर्विंशतिं वा पराचीः सामिधेनीरन्वाह। एकादश प्राकृतीः। समास्त्वाग्न इति दशाग्निकीः॥२॥

2. (the Hotṛ) recites twenty-one or twentyfour Sāmidhenī (enkindling verses) without repetition, he recites the eleven

from the basic paradigm;[2] (and then recites) ten (verses) belonging to Agni beginning with *samāstvāgne*.[3]

1. Cf. TS V.1.8.5.
2. For these verses see TB III.5.2.1ff.
3. TS IV.1.7.lff.

रायो अग्ने महे त्वा द.नाय समिधीमहि॥ ईडिष्वा हि मही वृषन्द्यावा होत्राय पृथिवीमिति यद्येकविंशतिः॥३॥

3. If there are twenty-one verses then the verse begining with *rāyo agne mahe*[1] (is to be used as the penultimate verse).

1. SV.1.93 (with variants).

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे। अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि॥ समन्या यन्तीत्येषा॥ अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वः स्वयशा उपस्थे। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन्निति तिस्रो ऽप्सुमतीर्यदि चतुर्विंशतिः॥४॥

4. If there are twenty-four (verses to be recited) then the following three verses containing the word *ap* (water)[1] are to be additionally used before the last verse: *upemasṛkṣi vājayuḥ...*[2] *samanyā yanti...*[3] and *apāṁ napādā hyasthāḥ*.[4]

1. Cf. MS III.4.6.
2. KS XII.15, MS IV.12.4.
3. TS II.5.12.q.
4. This verse is a composite verse.

अमुत्र भूयादित्यामयाविनः कुर्यात्॥५॥

5. In the case of a sacrificer who is suffering from a disease he uses the verse beginning with *amutra bhūyāt*.[1]

1. TS IV.1.7.i. For this Sūtra cf. MS III.4.6.

बृहस्पते सवितर्बोधयैनमित्यनामयाविनः॥६॥

6. In the case of a sacrificer who is not suffering from a disease (he uses the verse beginning with) *bṛhaspate savitar bodhayainam*.[1]

1. TS IV.1.7.h.

उद्वयं तमसस्परीति ज्योतिष्मत्या परिदधाति॥७॥

7. He uses the verse containing the word *jyotis* (light) beginning with *udvayaṁ tamasas pari*[1] as the last verse.

1. TS IV.1.7.k. For this Sūtra cf. TS V.1.8.6.

हिरण्यगर्भः समवर्तताग्र इति स्रुच्यमाघारयति॥८॥

8. With *hiraṇyagarbhaḥ samavartatāgre*[1] he performs the pouring of ghee in fire to be done with the ladle.[2]

1. TS IV.1.8.n.
2. For this see II.14.1. For the Sūtra cf. TS V.5.1.2.

ऊर्ध्वा अस्य समिधो भवन्तीति प्रयाजानामाप्रियो भवन्ति॥९॥

9. (The verses beginning with) *ūrdhvā asya samidho bhavanti*[1] are to be used as the Āprī-verses[2] for the fore-offerings.

1. TS IV.1.8.a-m.
2. The offering verses for the fore-offerings (Prayājas) in an animal-sacrifice are called Āprī-verses.

आग्नेयीस्त्रिष्टुभ आग्नेयानां याज्यानुवाक्याः॥१०॥

10. The verses in Triṣṭubh metre[1] addressed to Agni[2] are to be used as the invitatory verses and offering verses (in the Animal-sacrifices).

1. Cf. TS V.5.1.1.
2. TS IV.1.3.K and TS IV.4.4.d-f are to be used according to Tālavṛndavāsī (on this Sūtra). These verses are to be used at the time of the offerng of the omentum, of the animal sacrificial bread, and of the Havis of the four animals mentioned in XII.7.1. (Except the one for Prajāpati).

यः प्राणतो य आत्मदा इति प्राजापत्यस्य॥११॥

11. The six verses beginning with *yaḥ prāṇato ya ātmadāḥ*[1] are to be used for the animal-sacrifice in honour of Prajāpati.

1. TS IV.1.8.o-t.

अपि वा संज्ञप्तानां शिरांसि प्रच्छिद्य मृदा प्रलिप्य निदधाति॥१२॥

12. Or he keeps[1] down the heads of the animals after they are killed, after having cut their heads (and) besmeared them with clay.[2]

1. See XVI.27.7.
2. Cf. TS V.7.10.2.

## XVI.8

अपः कबन्धान्यभ्यवहरन्ति॥१॥

1. They bring (throw) the trunks (of the animals whose heads have been cut) (in) to water.

प्राजापत्येन संस्थापयतीति विज्ञायते॥२॥

2. It is said (in a Brāhmaṇa-text) "The Adhvaryu causes to stand completely (i.e. concludes) (the ritual) with the victim for Prājapati."[1]

1. Cp. TS V.1.8.3. Thus only the victim for Prajāpati is offered ritually. In the case of other animals only the ritual upto carrying fire around is to be done. The heads are taken and the trunks are thrown in water.

अपि वा सर्वेषामेतेषां स्थाने वायवे नियुत्वते श्वेतमजं तूपरमालभते॥३॥

3. Or in stead of all (the animals)[1] (the Adhvaryu) seizes a white, hornless he-goat for Vāyu Niyutvat.[2]

1. Cf. TS V.5.1.1.
2. Cf. MS III.1.10; KS XXIX.8; ŚB VI.2.2.6. According to ŚB VI.2.2.15 either five animal sacrifices or animal sacrifice for Prajāpati or one for Vāyu Niyutvat is to be performed.

वायुमती श्वेतवती वपाया याज्यानुवाक्ये। वायुमती नियुत्वती दैवतस्य॥४॥

4. The invitatory and offering verses for the offering of the omentum (of this animal) should consist the words *vāyu* and *śveta*;[1] (the invitatory and offering verses) for (the offering) to the deities should consist of the words *vāyu* and *niyut*.[2]

1. Cf. TS V.5.1.2.
2. Following verses should be used: TB II.8.1.1-2. (from *pīvonnam* upto *ā no niyudbhiḥ* = MS IV.14.2.

तस्य शिरः प्रच्छिद्य मृदा प्रलिप्य निदधाति॥५॥

5. Having cut the head of it (the victim for Vāyu), having besmeared it with clay, he keeps it down (for being used later).

वायव्यः कार्या इत्युक्तम्॥६॥

6. It is said (in a Brāhmaṇa-text)—"should an animal for Vāyu be used? or...."[1]

1. TS V.5.1.3.

तस्याग्नये वैश्वानराय द्वादशकपालं पशुपुरोडाशं निर्वपति॥७॥

7. For (in connection with) this (animal-sacrifice for Vāyu Niyutvat) he offers an animal-sacrificial-bread baked on twelve potsherds for Agni-Vaiśvānara.[1]

1. Cf. KS XIX 8; MS III.1; ŚB VI.2.1.35.

यः कश्च नाग्नौ पशुरालभ्यते वैश्वानर एवास्य द्वादशकपालः पशुपुरोडाशो भवतीत्येके॥८॥

8. According to some (ritualists)[1] in the fire (-altar-building ritual) even if an animal is killed for any deity, the animal-sacrificial-bread baked on twelve potsherds should be offered to Agni Vaiśvānara only.

1. Cf. KS XIX.8.

तेनेष्ट्वा संवत्सरं न मांसमश्नीयान्न स्त्रियमुपेयान्नोपरि शयीत॥९॥

9. After having offered it (sacrificial bread to Agni Vaiśvānara) the sacrificer should not eat meat, should not apporach a women, should not sleep on a high place (i.e. couch).

1. Cp. ŚB VI.2.2.39 where this view mentioned.

अपि वा मांसमश्नीयादुपरि शयीत स्त्रियं त्वेव नोपेयादिति वाजसनेयकम्॥१०॥

10. Or rather he may eat meat, and may sleep on a high place, but he should not approach a woman—this is the view of the Vājasaneyins.

1. Cf. ŚB VI.2.2.39.

यत्प्राग्दीक्षणीयायास्तत्कृत्वा त्रिहविषं दीक्षणीयां निर्वपति॥११॥

11. Having done (all) that precedes[1] the Dīkṣaṇīyā-offering the Adhvaryu should perform the Dīkṣaṇīyā-offering with three oblations.[2]

1. i.e. preparaton of the Śālā and Apsudīkṣā.
2. In the sacrifice without fire-altar-building this offering consists of a sacrificial bread for Agni and Viṣṇu. In case there is a fire-altar-building rite the Dīkṣaṇīyā-offering consists of the following oblations: a sacrificial bread on eleven potsherds or rice-pap for Agni and Viṣṇu, 2. rice-pap for Aditi (Cp. however, Sūtra 12) 3. a sacrificial bread on twelve potsherds for Agni Vaiśvānara (Cf. TS V.5.1.4-6).

वैश्वानरं द्वादशकपालं तृतीयं पुरस्तादसंवत्सरभृतः॥१२॥

12. In the case of a sacrificer who is not going to carry Agni for one year, the third viz the (sacrificial bread) on twelve potsherds for (Agni) Vaiśvānara should be made the first (oblation).

1. And not third. For this Sūtra cf. TS V.5.1.6.

यत्प्राग्दीक्षाहुतीभ्यस्तत्कृत्वाकूत्यै प्रयुजे ऽग्नये स्वाहेति पञ्चाध्वरिकीर्हुत्वाकूतिमग्निमिति षडाग्निकीः। विश्वे देवस्य नेतुरिति पूर्णाहुतिं सप्तमीम् ॥१३॥

13. Having done (all) that precedes the Dīkṣā-libations, having offered the five libation (of ghee) connected with Soma-sacrifice, with *ākutyai prajuje agnaye svāhā*,[1] (he offers) the six (libations of ghee) connected with the fire-altar-building-rite, with *ākūtim agnim....*[2] Then he offers the seventh libation of ghee by means of spoon fully filled (with ghee) with *viśve devasya netuḥ*.[3]

1. See X.8.5.
2. TS IV.1.9.a.
3. TS IV.1.9.b. For this Sūtra cf. in general TS V. 1.9.1; cp. ŚB VI.6.1.14.

यं कामयेत प्रमायुकः स्यादिति तस्य सकृदनुद्रुत्य जुहुयात्। प्राणानस्य संभिनत्ति। बधिरो ह भवतीति विज्ञायते॥१४॥

14. (In the case of a sacrificer) about whom he desires that he should die (prematurely), he should offer after having recited all the formulae one after another. "He breaks his (of the sacrificer) breaths; (the sacrificer) becomes dumb"—thus is said in a (Brāhmaṇa-text).[1]

1. MS III.1.9. MS, however, has "About whom he desires that he should be dumb ...."

## XVI.9

संवत्सरं दीक्षित उख्यं बिभर्ति। त्र्यहं षडहं द्वाहशाहं वा॥१॥

1. The consecrated (sacrificer) carries the fire in the pan for one year; or for three days, or for six days or for twelve days.[1]

1. For the details of carrying the fire see XVI.10.8ff.
2. Cf. TS V.5.2.5-7.

यो ऽर्वाक् संवत्सरादरुश्चिदेव स इत्येके॥२॥

2. Some say, "One who carries the fire in the pan for a period less than a year, is a builder of wounded fire-altar (as it were)."[1]

1. KS XXII.10.

अग्नेर्वै दीक्षयेत्युक्तम्॥३॥

3. In a Brāhmaṇa-text, it is said—"By means of the consecration of Agni (the Gods obtained Virāj he should remain consecrated for three days; three-feeted is the Virāj; he obtains Virāj...).[1]

1. TS V.6.7.1ff. Here different periods beginning from three days upto one year are prescribed.

यत्प्राङ्मुष्टिकर्मणस्तत्कृत्वा शणकुलायेन मुञ्जकुलायेन वोखां प्रच्छाद्य मा सु भित्था इति द्वाभ्यामाहवनीयं प्रवृणक्ति॥४॥

4. (After the sacrificer) has done all the rituals before the rite of making fists, having covered the fire-pan either by means of a wickerwork of hemp or a wickerwork of Muñja-grass,[1] (the Adhvaryu) places it on the Āhavanīya (-fire)[2] with two verses beginning with *mā su bhitthā*.[3]

1. Cf. ŚB VI.6.1.23-24.
2. Cf TS V.1.9.2.
3. TS IV.1.9.c-d.

मित्रैतामुखां तपेति प्रदक्षिणमङ्गारैः परीन्द्धे॥५॥

5. With *mitraitām ukhāṁ tapa*[1] he keeps burning coals around the (fire-pan)[2] in the clockwise manner.

1. TS IV.1.9.e-f.
2. Cp. KS XIX.10.

द्रवन्नः सर्पिरासुतिरिति तस्यां क्रुमुकमुल्लिखितं घृतेनाक्त्वावदधाति मुञ्जांश्च॥६॥

6. With *drvannaḥ sarpirāsutiḥ*...[1] he places slit[2] Krumuka[3] (wood) after having besmeared it with ghee[4] and Muñja-grass[5] in the pan.

1. TS IV.1.9.g
2. Cf. KS XIX.10. This is done perhaps for the sake of making the wood easily inflammable.

3. Cf. TS V.1.9.5. Krumuka is a kind of tree.
4. Cf. TS V.1.9.5.
5. Cf. MS III.1.9.

यो गतश्रीः स्यादित्युक्तम्॥७॥

7. It has been said in a Brāhmaṇ-text[1]: "(For) one who is a Gataśrī[2] (the fire should be obtained) by means of churning (and not by means of the method mentioned above) and should be kept in the fire-pan.... For one who wants firm foundation the fire should be the one produced out of the fire-pan.... In the case of a sacrificer about whom (the Adhvaryu) desires that he should create an enemy for him, he should bring fire from somewhere and keep it in the fire-pan....)"

1. TS V.1.9.3f.
2. See TS II.5.4.4.

प्रदाव्यादाहरेद्यं कामयेत प्रस्यन्दिन्यामस्य राष्ट्रं जायुकं स्यादिति। वृक्षाग्राहाज्ज्वलतो ब्रह्मवर्चसकामस्य। भर्जनादन्नकामस्य॥८॥

8. (In the case of a sacrificer) about whom he may desire that his kingdom be victorious in a land rich in streams,[1] he (the Adhvaryu) should bring (the fire) from a forest fire; (in the case of a sacrificer) desirous of Brahman-splendour, from a burning tip of a tree;[2] (in the case of a sacrificer) desirous of food, from a furnace.[3]

1. Cp. MS III.1.9.
2. Cp. KS XIX.10.
3. Cp. KS XIX 10, MS III.1.9.

न काम्यमग्निं कुर्वाण आहवनीये प्रवृञ्ज्यात्॥९॥

9. The sacrificer building the fire-altar for a particular desire, should not set the fire-pan on the Āhavanīya-fire.

जात उख्ये ऽनुगमयत्याहवनीयम्॥१०॥

10. When the fire is produced in the pan, he lets Āhavanīya to be extinguished.

परस्या अधि संवत इति वैकङ्कतीं समिधमादधाति॥११॥

11. With *parasyā adhi saṁvataḥ...*[1] he puts a fuel-stick of Vikaṅkata[2] (tree in the fire in the pan).

1. TS IV.1.9.h.
2. Cf. TS V.1.9.6. Cp. also ŚB VI.6.3.1.

परमस्याः परावत इति शमीमयीम्॥१२॥

12. With *paramasyāḥ parāvataḥ*...[1] he puts a fuel-stick of Śamī (tree) (in the fire in the pan).

1. TS IV.1.9.i.
2. Cf. TS V.1.9.6.

एतद्वा विपरीतम्॥१३॥

13. Or in the reverse order.[1]

1. Thus TS IV.1.9.i is to be used for Vikaṅkata and TS IV.1.9.h is to used for Śamī.

सीद त्वं मातुरस्या उपस्थ इति तिसृभिर्जातमुख्यमुपतिष्ठते॥१४॥

14. He stands near the fire in the pan praying it with three[1] verses beginning with *sīda tvaṁ māturasyā upasthe*[2].

1. Cf. TS V.1.9.6.
2. TS IV.1.9.k-m.

## XVI.10

यदग्ने यानि कानि चेति पञ्चभिरौदुम्बरमपरशुवृक्णमुख्य इध्ममभ्यादधाति॥१॥

1. With five verses beginning with *yadagne yāni kāni ca*[1] (the Adhvaryu) puts fuel of Udumbara wood cut by means of an axe, in the fire in the pan.[2]

1. TS IV.1.10.a-e.
2. Cf. TS V.1.10.1.

तैल्वकमभिचरतः॥२॥

2. In the case of a sacrificer practising black magic (the Adhvaryu puts a fuel-stick) of Tilvaka (-tree) (in the fire in the pan).[1]

1. Cf. MS III.1.9.

दंष्ट्राभ्यां मलिम्लूनित्याश्वत्थीं समिधमादधाति॥३॥

3. With *daṁṣṭrābhyāṁ malimlūn*...[1] he puts a fuel stick of Aśvattha (-tree).[2]

1. TS IV.1.10.f.
2. Cf. TS V.1.10.2.

ये जनेषु मलिम्लव इति वैकङ्कतीम्॥४॥

4. He puts fuel-sick of Vikaṅkata (-tree)[1] with *ye janeṣu malimlavaḥ....*[2]

1. Cf. TS V.1.10.2.
2. TS IV.1.10.g.

यो अस्मभ्यमरातीयादिति शमीमयीम्॥५॥

5. With *yo asmabhyamarātīyāt...*[1] (he puts a fuel-stick) of Śamī (-tree).[2]

1. TS IV.1.10.h.
2. Cf. TS V.1.10.2.

तस्मादग्निचितः पापं न कीर्तयेन्नो अग्निं बिभ्रतो नो अग्निविदः॥६॥

6. Therefore one should not speak evil against him who has performed (the ritual of) fire-altar-building; (similarly) of him who holds fire (in the pan) (or) of him who knows (the ritual of) the fire-altar-building.[1]

1. Cp. MS III.1.9.

संशितं मे ब्रह्मोदेषां बाहू अतिरमित्युत्तमे यजमानं वाचयंस्तूष्णीमौदुम्बर्यौ समिधावादधाति॥७॥

7. While making the sacrificer utter the last two verses beginning with *saṁśitaṁ me brahma* and *udeṣāṁ bāhū atiram*[1] (the Adhvaryu) puts two fuel-sticks of Udumbara (-tree) in the fire in the pan silently (without any formula).[2]

1. TS IV.1.10. i and k.
2. Cf. TS V.1.10.2-3.

मातेव पुत्रं पृथिवी पुरीष्यमग्निं स्वे योनौ भरिष्यत्युखा। तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा युनक्त्विति मौञ्जे शिक्ये षड्व्यामे द्वादशोद्यामे वोखामवदधाति॥८॥

8. With *māteva putram...*[1] he keeps (hangs) the fire-pan on sling of Muñja-grass six or twelve fathom long.[2]

1. Cp. TS IV.1.5.e. with some variants.
2. Cf. TS V.1.10.5.

एकविंशतिनिर्बाधो यो रुक्मः सूत्रोतो दृशानो रुक्म इति तमासीनो यजमानो ऽन्तर्निर्बाधं प्रतिमुच्य बहिर्निर्बाधान्कुरुते॥९॥

9. Being seated, the sacrificer having first tied a golden plate which has twenty-one knobs[1] and is woven in a thread[2] around his neck in such a manner that the knobs will be to the inner side, with *dṛṣāno rukmaḥ...*[3] then makes the knobs outside[4].

1. Cf. TS V.1.10.3.
2. Cf. ŚB VI.7.1.6.
3. TS IV.1.10.1.
4. Cf. KS XIX II; MS III.2.1.

विश्वा रूपाणीति शिक्यपाशं प्रतिमुञ्चते॥१०॥

10. With *viśvā rūpāṇi*[1] (the sacrificer) binds the knot of the sling[2] (near his neck).

1. TS IV.1.10.m.
2. Cf. TS V.1.10.4.

नक्तोषासेति कृष्णाजिनमुत्तरम्॥११॥

11. With *naktoṣāsā...* (he binds) the black antelope-skin on (it).[1]

1. TS IV.1.10.n.

सुपर्णो ऽसि गरुत्मानित्युख्यमवेक्ष्य सुपर्णो ऽसि गरुत्मानित्यादायोत्थायोपरि नाभेर्धारयमाणो विष्णोः क्रमो ऽसीति चतुरो विष्णुक्रमान्प्राचः क्रामति॥१२॥

12. Having looked (at the fire)[1] in pan with *suparṇosi garutmān...*[2] then having taken it with *suparṇo'si garutmān...*,[3] and then having stood up, he takes[4] Viṣṇu-steps[5] with *viṣṇoḥ kramo'si...*[6] towards the east while holding (the fire-pan) above (the level of) the navel.[7]

1. Cf TS V.1.10.5.
2. TS IV.1.10.0.
3. TS IV.1.10.p.
4. Cf. TS V.2.1.1.
5. TS IV.2.1.a.
6. Cp. IV.14.6.
7. Cf. MS III.2.1; KS XIX.11.

अक्रन्ददग्निरित्येतामनूच्याग्ने ऽभ्यावर्तिन्निति चतसृभिः प्रदक्षिणमावर्तते॥१३॥

13. Having recited *akrandadagniḥ*...[1] he turns by the right[2] with four verses beginning with *agne abhyāvartin*.[3]

1. TS IV.2.1.b
2. Cf. TS V.2.1.2-3.
3. TS IV.2.1.c-f.

उदुत्तममिति शिक्यपाशुमुन्मुच्या त्वाहार्षामित्याहृत्योपतिष्ठते ऽग्ने बृहन्नुषसामूर्ध्वो अस्थादिति॥१४॥

14. With *uduttamam*[1] having loosened the knot of the sling,[2] with *ā tvāhārṣam*...[3] having brought (the fire in the pan) back (to the place from where he had started taking the Viṣṇu-steps),[4] he stands praying with *agre bṛhannuṣasāmūrdhvo asthāt*...[5]

1. TS IV.2.1.g.
2. Cp. ŚB VI.7.3.8.
3. TS IV.2.1.h.
4. Cf. TS V.2.1.4.
5. TS IV.2.1.i.

यं कामयेत राष्ट्रं स्यादिति तं मनसा ध्यायेत्॥१५॥

15. He should think in his mind about him in connection with whom he thinks that he should get kingdom.[1]

1. Cf. TS V.2.1.4.

औदुम्बर्यासन्द्यरत्निमात्रशीर्षण्यानूच्या प्रादेशमात्रपादा मौञ्जविवाना फलकास्तीर्णा वा मृदा प्रदिग्धा॥१६॥

16. (There should be) a throne made out of Udumbara-wood, the head (length) and the breadth of which is of one cubit measure, the feet of which are of one span measure, the seat of which is woven with Muñja grass or spread with a board and besmeared with clay.[1]

1. Cp. X.29.7; ŚB VI.7.1.13ff.

सीद त्वं मातुरस्या उपस्थ इति तस्यां चतसृभिरुख्यं सादयति॥१७॥

17. With four verses beginning with *sīda tvaṁ māturasyāḥ*...[1] the Adhvaryu places the fire in the pan on it (throne).[2]

1. TS IV.1.2.k-n.
2. Cf. TS V.2.1.5.

शर्करायां वा तिसृभिः सादयति। हंसवत्योपतिष्ठत इत्येके॥१८॥

18. Or he keeps it on the gravel. According to some (ritualists) he keeps it down with three (verses)[1] (and) stands praying with a verse containing the word *haṁsa*[2] (swan).

1. TS IV.2.1.k-m.
2. TS IV.2.1.n

## XVI.11

येन देवा ज्योतिषोर्ध्वा उदायन्निति प्रादेशमात्रैः काष्ठैरुख्यमुपसमिन्द्धे॥१॥

1. With *yena devā jyotiṣā*...[1] he enkindles the fire in the pan[2] with fuel-sticks of one span measure.

1. TS V.7.2.c.
2. Cf. TS V.7.2.3.

नित्यो ज्वलति॥२॥

2. It burns permanently.

व्रतकाले ऽन्नपते ऽन्नस्य नो देहीत्यौदुम्बरीं समिधं व्रते ऽक्त्वात्म्यादधाति॥३॥

3. At the time of (drinking) the fast (milk) with *annapate'nnasya no dehi*...[1] he puts a fuel-stick of Udumbara-wood in the fire (in the pan) after having besmeared it with the fast (-milk)[3].

1. TS IV.2.3.a.
2. Cp. ŚB VI.6.4.4. ŚB does not refer to Udumbara.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां गायत्रेण च्छन्दसा रात्रिमिष्टकामुपदधे तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति सायं समिधमादधाति॥४॥

4. With *devasya tvā*...[1] he puts a fuel-stick in the fire (in the pan) at the evening.

1. KS XXXVIII.12.

एतेनैव त्रैष्टुभेन च्छन्दसाहरिष्टकामुपदध इति प्रातः॥५॥

5. With the same (formula) (but using the expression) *traiṣṭubhena chandsā* (instead of *gāyatreṇa chandasā*) (and) *ahari-ṣṭakām* (instead of *rātririmṣṭakām*) (he places a fuel stick on the fire in the pan) in the morning.

दिवस्परीत्येकादशभिर्द्वादशभिस्त्रयोदशभिर्वा वात्सप्रेणोपतिष्ठते॥६॥

6. He stands near (the fire in the pan) praising it with the hymn of Vatsaprī[1] consisting of eleven or twelve or thirteen verses, (and beginning with) *divaspari*.[2]

1. Cf. TS V.2.1.6.
2. TS IV.2.2.a-l.

पूर्वेद्युर्विष्णुक्रमान्क्रामति॥ उत्तरेद्युरुपतिष्ठते॥७॥

7. (As long as he carries the fire in the pan) on the first day he takes the Viṣṇu-steps;[1] on the next day he stands praising near it (with the *Vātsapra-hymn*).[2]

1. See XVI.10.12.
2. Cf. TS V.2.1.7.

एवं सदा क्रयात्॥८॥

8. Thus (he does) always upto the purchase (of Soma).

यदहः सोमं क्रीणीयात्तदहरुभयं समस्येत्। प्र च क्रामेदुप च तिष्ठेत॥९॥

9. The day[1] on which he will purchase Soma, he should bring together both (the acts). He should take the Viṣṇu-steps; and he should stand near (while praising)[2].

1. i.e. the Aupavasathya-day.
2. Cp. MS III.2.2.

मुष्टिकरणप्रभृति कर्म प्रतिपद्यते॥१०॥

10. (Then) he performs the work beginning with making fists.[1]

1. See XVI.9.4. For the Sūtra cf. TS V.2.1.7.

यद्युख्ये भ्रियमाणे ऽयं देवः प्रजा अभिमन्येताग्नेयीभिर्भिषग्वतीभिस्तिसृभिस्तिस्रः समिध आदध्यात्॥ भिषङ्नो अग्न आवह स्वरूपं कृष्णावर्तने।

असि होता न ईड्यः॥ त्वं नो अग्ने भिषग्भव देवेषु हव्यवाहनः। देवेभ्यो हव्यवाडसि॥ भिषजस्त्वा हवामहे भिषजः समिधीमहि। भिषग्देवेषु नो भवेति॥११॥

11. If during the period in which the fire in the pan is being carried, this god viz. Rudra becomes angry with his (of the sacrificer) progeney, he should put three fuel-sticks on the fire in the pan with the three verses containing the word *bhiṣaj* (physician) (and) beginning with *bhiṣaṅno agna āvaha.*

1. Cf. KS XXII.12.

यदि कामयेत वर्षेदिति या सौरी रश्मिवतीस्ताभिस्तिसृभिस्तिस्रः समिध आदध्यात्॥ सूर्यो अपो वि गाहते रश्मिभिर्वाजसातमः। बोधा स्तोत्रे वयोवृधः॥ परि यो रश्मिना दिवो ऽन्तान्ममे पृथिव्याः। उभे आ पप्रौ रोदसी महित्वा॥ वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देवं वस्वः॥ दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तरिति॥१२॥

यदि कामयेत न वर्षेदिति याः सौरीर्भ्राजस्वतीस्ताभिस्तिसृभिस्तिस्रः समिध आदध्यात्॥१३॥

12. If he desires that it should rain, he should put those three fuel-sticks (in the fire in the pan)[1] with those three verses which are addressed to Sūrya, which contain the word *raśmi* (ray) and begin with *sūryo apo vi gāhate.*

1. Cf. KS XXII.12.

## XVI.12

अदृश्रमस्य केतवो वि रमश्यो जनाँ अनु। भ्राजन्तो अग्नयो यथा। तरणिर्विश्वदर्शत इत्येषा। दिवो रुक्म उरुचक्षा उदेति दूरे अर्थस्तरणिर्भ्राजमानः। नूनं जनाः सूर्येण प्रसूता आयन्नर्थानि कृणवन्नपांसीति॥१॥

XVI.11.13-XVI.12. 1. If he desires that it should not rain, he should put three fuel-sticks in the fire in the pan with those three verses which are addressed to Sūrya which contain the word *bhrājas*[1] and begin with *adṛśramasya ketavaḥ.*[2]

1. Cf. KS XXII.12
2. KS XXII.12.

यद्युख्ये भ्रियमाणे यजमानस्य नश्येदग्ने ऽभ्यावर्तिन्नग्ने अङ्गिरः पुनरूर्जा सह रय्येत्येताभिश्चतसृभिरुपतिष्ठेत॥२॥

2. If something belonging to the sacrificer is lost while the fire in the pan is being carried by the sacrificer he should stand near (the fire)[1] praising it with these four verses beginning with *agnebhyāvartin*.[2]

1. Cf. KS XXII.12
2. TS IV.2.1.c-f.

विन्दत्येवेति विज्ञायते॥३॥

3. It is known (from a Brāhmaṇa-text) "He does find (it)."[1]

1. KS. XXII.12.

यदहः प्रयायादुदु त्वा विश्वे देवा इत्युख्यमुद्यम्य सीद त्वं मातुरस्या उपस्थ इति चतसृभिर्द्वीषे शकटे प्रउग उख्यमासादयति॥४॥

4. On the day on which he may go out, having raised the fire in the pan with *udu tvā viśve...*[1] he keeps the fire in the pan on a cart with two shafts[2] with four verses beginning with *sīda tvam....*[3]

1. TS IV.2.3.b.
2. Cf. KS XIX.12.
3. TS IV.2.1.k-n. For this Sūtra cp. TS V.2.2.2.

तिसृभिरासादयति। हंसवत्योपष्ठित इत्येके॥५॥

5. According to some (ritualists) he keeps it down with three (verses)[1] and stands praying with a verse containing the word *haṁsa* (swan).[2]

1. TS IV.2.1.k-m.
2. TS IV.2.1.n.

समोप्येतरावग्नी अन्वारोप्य प्रेदग्ने ज्योतिष्मान्याहीति प्रयाति॥६॥

6. Having poured both the other fires in an earthen vessel, then having placed them behind the fire in the pan on the cart,[1] he goes out with *predagne jyotiṣmān*.[2]

1. Cf. ŚB VI.8.1.7; cp. MS III.2.2;
2. TS IV.2.3.c.

अक्रन्ददग्निरित्यक्षशब्दमनुमन्त्रयते॥७॥

7. He addresses the creaking sound of the axle[1] with *akrandadagniḥ....*[2]

1. Cf. TS V.2.2.3.
2. TS IV.2.1.d.

अध्यवसाय समिधाग्निं दुवस्यतेति घृतानुषिक्तामवसिते समिधमादधाति॥८॥

8. Having reached (the sacrificial place and having settled down), he puts a fuel-stick soaked in ghee in the fire in the pan with *samidhāgnim duvasyata...*[1]

1. TS IV.2.3.d. For this Sūtra cf. V.2.2.4.

उत्तरया त्रिष्टुभा राजन्यस्य। जगत्या वैश्यस्य॥९॥

9. With the next verse, in Triṣṭubh (-metre)[1] the fuel-stick is kept in the fire in the pan for a sacrificer (who is) a Kṣatriya;[2] in the Jagatī (-metre)... for a Vaiśya.[3]

1. TS IV.2.3.e.
2. Cf. TS V.2.2.4.
3. Cf. KS XIX.12. KS does not give any Jagatī-verse. The commentator on Āpśs Tālvṛntavāsin mentions TS IV.4.4.g for this purpose.

इन्धनव्रतनाध्यवसानसंनिपाते घृतानुषिक्तां पूर्वामादधाति॥१०॥

10. When the (acts viz.) adding fuel,[1] drinking of fast (food viz. Milk)[2] and the settlement on the sacrificial place[3] occur (are to be done) at the same time, he puts a (fuel-stick) soaked in ghee first (in the fire in the pan).

1. See XVI.11.1.
2. XVI.11.3.
3. XVI.12.2.

यद्युखां भस्माभिनिपीदेदुख्यमादायोदकान्तं गत्वेमं सुयोनिं सुवृतं हिरण्मयं सहस्रभृष्टिं महिषावरोह। उत्सं जुषस्व मधुमन्तमूर्व समुद्रियं सदनमाविशस्व॥ इमं स्तनं मधुमन्तं धयापां प्रप्यातमग्ने सरिरस्य मध्ये। उत्सं जुषस्व मधुमन्तमूर्व समुद्रियं सदनमाविशस्वेत्येताभ्यामुखाया अग्निमुद्धृत्यानिरूहञ्छिक्यादुखामापो देवीः प्रति गृह्णीत भस्मैतदिति तिसृभिरप्सु भस्म प्रवेशयति॥११॥

11. If ashes gather in the fire-pan, then having taken the fire in the pan, having gone to the water shore, with these two

verses beginning with *imaṁ suyoniṁ suvṛtam*[1] having taken up the fire from the pan, without taking out the pan from the sling, he throws the ashes in water with the three verses beginning with *āpo devīḥ prati gṛhṇīta*...[2].

1. It is difficult to find out the source of these verses. For the second verse cp. TS V.5.10.e.
2. TS IV 2.3.f-h. For this Sūtra cp. TS V.2.2.4.

भस्मनोऽपादाय प्रपीड्य प्रसद्य भस्मनेति द्वाभ्यामुखायां प्रत्यवधाय पुनरूर्जा सह रय्येति पुनरुदैति॥१२॥

12. Having taken (a little quantity) of the ashes (thrown in water by means of his finger),[1] having pressed it, (and) with two verses beginning with *prasadya bhasmanā*[2] having kept (the ash back in the fire-pan) he returns[3] with *punarūrjā saha rayyā*....[4]

1. Cf. ŚB VI.8.2.6.
2. TS IV.2.3.i,k.
3. Cf. TS V.2.2.5.
4. TS IV.2.3.1,m.

पुनस्त्वादित्या रुद्रा वसवः समिन्धतामिति पुनरुख्यमुपसमिन्द्धे॥१३॥

13. With *punastvādityā rudrā vasavaḥ*,[1] he again adds fuel to the fire in the pan....[2]

1. TS IV.2.3.n.
2. Cf. TS V.2.2.6.

## XVI.13

बोधा स बोधीति बोधवतीभ्यामुपतिष्ठते॥१॥

1. With two verses containing the word *bodha* (awaken) beginnning with *bodhā sa bodhi*[1] he stands near (the fire in the pan praising it.[2]

1. TS IV.2.3.o-p.
2. Cf. MS II.2.2.; Cp. TS V.2.2.6.

नित्यमप्सु भस्मप्रवेशनं दीक्षितस्य कृतास्विष्टकासु। अकृतासु संसर्गार्थं भवति॥२॥

2. After the bricks have been prepared, the consecrated (sacrificer should) regularly (do the work of) throwing ashes

in water, when (the bricks) are not yet prepared (the ashes) are to be used for mixing (with the brick material).[1]

1. Cp. XVI.4.1-2. Thus it seems that the ashes are supposed to be useful for making bricks firm.

पुरीषे पशुकामः कुर्वीत॥३॥

3. One who desires cattle, should do (the work of throwing ashes) on the (cow)-dung (in the cow-stall).[1]

1. Cf. MS III.2.2.

अप्सु यायावरः प्रवपेत्॥४॥

4. A nomad (sacrificer) should throw (the ashes) in water.

दीक्षितस्येष्टकाः करोति मासप्रभृतिषु दीक्षाकल्पेषु परस्ताददीक्षितस्येतरेषूपरिष्टात्प्राजापत्यात्पशोः॥५॥

5. (The Adhvaryu) prepares the bricks in the case of the sacrificer who has already been consecrated during the Dīksā period of one month and onwards.[1] In the case of a sacrificer who has not yet been consecrated, at any other time[2] after (the sacrifice) of the victim dedicated to Prajāpati (or to Vāyu)[3].

1. Thus when the Dīkṣā period is of one month, during the first half of the month; if four months then the first two months etc.
2. Thus when the Dīkśā remains for three, six, or ten days.
3. For this sacrifice see XVI.8.2.

मृन्मयीरिष्टकाः करोति पादमात्र्यो ऽरत्निमात्र्य ऊर्वस्थिमात्र्योऽणूकमात्र्य ऋजुलेखा दक्षिणावृतः सव्यावृतस्त्र्यालिखिताश्च॥६॥

6. He prepares the bricks made out of clay, of the size of a foot, a cubit, bone of thigh,[1] back-bone, (some) having straight lines, (some others) turned to the right, (some others) turned to the left, and (some) having three lines.

1. Cp. ŚB VIII.7.2.17.

निर्मन्थ्येन लोहिनीः पचन्ति॥७॥

7. They bake (the bricks) by means of fire produced through churning, (until they become) red.

अभिन्ना भवन्ति॥८॥

8. They should not be damaged.[1]

1. Cp. ŚB VIII.7.2.16

खण्डां कृष्णां लक्ष्मणां च नोपदध्यात्॥९॥

9. (The Adhvaryu) should not place (a brick which is) broken, black[1] or having (unwanted) mark(s).

1. Cp. ŚB VIII.7.2.16. See also XVII.22.5.

पुष्करपर्णं रुक्मो हिरण्मयः पुरुषः स्रुचौ सप्त स्वयमातृण्णाः शर्करा हिरण्येष्टकाः पञ्च घृतेष्टका दूर्वास्तम्बः कूर्म उलूखलं मुसलं शूर्पमश्मानः पशुशिरांसि सर्पशिरश्चामृन्मीयरिष्टकाः॥१०॥

10. The lotus leaf,[1] the gold plate,[2] the golden man,[3] the two *sruc* (ladle)s,[4] the seven naturally perforated gravel (stones)[5] the golden bricks,[6] the five ghee-bricks,[7] the Dūrvā-cluster,[8] the tortoise,[9] the mortar the pestle,[10] the winowing basket,[11] the stones,[12] the heads of the victims,[13] and the head of a serpent[14] are bricks not made out of clay.

1. XVI.22.2
2. XVI.22.3.
3. XVI.22.3.
4. XVI.22.4-5.
5. XVI.23.1; XVII.1.12; XVII.3.8; XVII.7.3.
6. XVI.23.8; 29.1; XVII.1.14; XVII.4.1; XVII.7.2.
7. XVII.5.7.
8. XVI.24.1.
9. XVI.25.1.
10. XVI.26.1ff.
11. XVI.26.5.
12. XVII.9.5.
13. XVI.27.7ff.
14. XVI.27.22.

जानुदघ्नं साहस्रं चिन्वीत प्रथमं चिन्वानः। नाभिदघ्नं द्विषाहस्रं द्वितीयम्। आस्यदघ्नं त्रिषाहस्रं तृतीयम्। उत्तरमुत्तरं ज्यायांसम्॥११॥

11. The sacrificer (who is) building (the fire-altar) for the first time should build it of the height of the knee and consist-

ing of a thousand (bricks); ....for the second time of the height of the navel... two thousand..., for the third time... of the height of the mouth... three throusand....,[1] (thus one should build) a higher and higher (building) in the next and next (performance).

1. Cp. TS V.6.8.2-3.

महान्तं बृहन्तमपरिमितं स्वर्गकामश्चिन्वीतेति वाजसनेयकम्॥१२॥

12. According to the Vājasaneyaka (the sacrificer) desirous of heaven should build a great, big (and) of unlimited (unfixed size of the fire-altar).[1]

1. Cp. ŚB X.2.3.17.

# XVI.14

अपवृत्ते दीक्षापरिमाणे ऽपेत वीतेति गार्हपत्यचितेरायतनं व्यायाममात्रं चतुरस्रं परिमण्डलं वोद्धत्य हरिण्या पलाशशाखया शमीशाखया वा संमृज्य प्राचीमुदीचीं वा शाखामुदसित्वा शं नो देवीरभिष्टय इत्यद्भिरवोक्ष्याग्नेर्भस्मासीति सिकता निवपति॥१॥

1. After the Dīkṣā-period is over, after having dug up (by means of the wooden sword) the place of the Gārhapatya-fire-altar-building[1] of the size of one fathom[2] either four-cornerd or circular in shape with *apeta vīta...*;[3] then having wiped the place with a yellowish Palāśa-branch[4] or Śamī-branch, (then) having thrown the branch either to the east or to the north,[5] having sprinkled water[6] thereon with *śaṁ no devīḥ...*[7] (the Adhvaryu) scatters[8] sand with *agner bhasmāsi...*[9] (on that place).

1. Cf. TS V.2.3.2.
2. Cf. MS III.2.3; ŚB VII.1.1.37.
3. TS IV.2.4.a.
4. Cp. ŚB VII.1.1-1.
5. ŚB VII.1.1.5.
6. Cf. TS V.2.3.2.
7. TB I.2.1.1.
8. Cf. TS V.2.3.2.
9. TS IV.2.4.b.

संज्ञानमित्यूषान्॥२॥

2. With *saṁjñānaṁ*...[1] (he scatters) salty earth.[2]

1. TS IV.2.4.c.
2. Cf. TS V.2.3.2.

तान्निपवन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥३॥

3. While scattering it he thinks in his mind *yadadaśca-ndramasi*....[1]

1. Cp. TB I.1.3.2f; cp. also V.9.7.

सं या वः प्रियास्तुनव इत्यूषान्सिकताश्च संसृज्य चित स्थ परिचित इत्येक-विंशत्या शर्कराभिर्गार्हपत्यचितेरायतनं परिश्रयति। तिस्रस्तिस्रः संहिताः॥४॥

4. Having with *saṁ yā vaḥ priyāstanuvaḥ*...[1] mixed the salty earth and the sand, with twentyone formulae beginning with *citaḥ stha paricitaḥ*[2] he encircles the place of the Gārhapatya-fire-altar-building by means of twentyone pebbles.[3] At every time three (of these stones) are placed closely near each other.

1. TS IV.2.4.d.
2. KS XVI.11; ŚB VII.1.1.14; TS IV.2.7.1.
3. Cf. ŚB VII.1.1.35.

व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि। पुरः कृणुध्वमा-यसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तमिति शर्करा अभिमन्त्र्यायं सो अग्निरिति चतस्रो मध्ये प्राचीरिष्टका गार्हपत्यचितावुपदधाति॥५॥

5. Having addressed the pebbles with *vrajaṁ kṛṇudhvaṁ sa hi*...[1] he lays down four bricks oriented to the east[2] on the Gārhapatya-fire-building in the middle of it with *ayaṁ so agniḥ*....[3]

1. KS XXXVIII.13.
2. Cf. TS V.2.3.4.
3. TS IV.2.4.e-h.

इडामग्ने ऽयं ते योनिर्ऋत्विय इति द्वे पुरस्तात्समीची तिरश्ची वा॥६॥

6. (He lays down) two bricks in the east (of the four in the

central) oriented to the same direction[1] or obliquely,[2] with two verses beginning with *iḍāmagne* and *ayaṁ te yoniḥ.*[3]

1. Cf. TS.V.2.3.4.
2. Cf. ŚB VII.1.1.18.
3. TS IV.2.4.i-k.

एवं पश्चाच्चिदसि परिचिदसीति॥७॥

7. In the same manner, behind the four central bricks, he lays down two bricks[1] the first with *cidasi*[2] and (the second) with *paricidasi.*[3]

1. Cf. TS V.2.3.4-5.
2. TS IV.2.4.1.
3. TS IV.2.4.m.

अवशिष्टं त्रयोदशभिर्लोकंपृणाभिः प्रच्छादयति॥८॥

8. He covers the remaining (space) by means of thirteen Lokaṁpṛṇā (space-filling-brick)s.[1]

1. Cf. TS V.2.4.m.

लोकं पृण ता अस्य सूददोहस इति द्वाभ्यांद्वाभ्यां मन्त्राभ्यामेकैकां लोकंपृणामुपदधाति॥९॥

9. He lays down each Lokaṁpṛṇā(-brick) with two formulae beginning with *lokaṁ pṛṇa*[1] and *tā asya sūdadohasaḥ....*[2]

1. TS IV.2.4.n.
2. TS IV.2.4.o.

सर्वास्विष्टकासु तयादेवतमन्ततो दधाति॥१०॥

10. In all the bricks at the end (of every formula with which a brick is laid down) he palces (the words) *tayā devatayāṅgirasvad dhruvā sīda.*[1]

1. TS IV.2.4.m. etc. Cf. TS V.5.-6.3.

## XVI.15

चात्वालस्थानात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चितावनुव्यूहति॥१॥

1. Having brought loose soil from the place of the Cātvāla[1] (pit) (The Adhvaryu) spreads it on the layer[2] with a verse addressed to Agni-Vaiśvānara[3] beginning with *pṛṣṭo divi.*[4]

1. Cf. ŚB VII.1.1.36.
2. Cf. TS V.2.3.7.
3. Cf. TS V.6.6.e.
4. TS I.5.11.d.

सा चितिर्भवति॥२॥

2. This is a layer.

पञ्चचितीकं चिन्वीत प्रथमं चिन्वानः। त्रिचितीकं द्वितीयम्। एकचितीकं तृतीयम्॥३॥

3. (The sacrificer who is) building (the fire-altar) for the first time should build (the Gārhapatya-altar) with five layers; for the second time (...) with three layers; for the third time (...) with only one layer.[1]

1. Cf. TS V.2.3.6-7.

एकचितीकानेवात ऊर्ध्वं चिन्वीत॥४॥

4. Hereafterwards he should build them (Gārhapatya-altars) with one layer only[1].

1. Cp. KS XX.1.

अजीजनन्नमृतं मर्त्यास इति गार्हपत्यचितिमभिमृश्य समितमिति तस्यां चतसृभिरुख्यं संनिवपति॥५॥

5. Having touched the Gārhapatya-altar with *ajījanannamṛtaṁ martyāsaḥ...*[1] he pours the fire in the Ukhā (fire-pan) (on it)[2] with four verses beginning *samitam.*[3]

1. TB I.2.1.19.
2. Cf. TS V.2.4.1.
3. TS IV.2.5.a-d.

विज्ञायते च वि वा एतौ द्विषाते यश्चोखायां यश्च चीयते। ब्रह्म यजुः॥ यत्संन्युप्य विहरति ब्रह्मणैवैनौ संशास्तीति॥६॥

6. And it is known (from a Brāhmaṇa-text): "These two (fires) viz. The one in the fire-pan and the one which is being built, hate indeed each other. Brahman is identical with the Yajus-formula. Because having poured it together (with the formula) he performes the further ritual. Therefore, he teaches them together by means of the Brahman itself."[1]

1. The source of this sentence is not known. Cp. however, TS V.2.4.1; MS III.2.3.

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि। विद्वाँ अस्य व्रता ध्रुवा

वया इवानु रोहत इति संन्युप्तावभिमन्त्र्य मातेव पुत्रमिति शिक्यादुखां निरूह्य यदस्य पारे रजस इति वैश्वानर्या शिक्यमादत्ते॥७॥

7. Having addressed the together-thrown (fires) with *sākaṁ hi śucinā*...[1]; having then taken out the fire-pan from the sling,[2] with *māteva putram*...[3] he takes the sling[4] with a verse addressed to (Agni) Vaiśvānara beginning with *yadasya pāre*....[5]

1. KS XXXVIII.13.
2. KS XX.1.ŚB VII.1.1.42.
3. TS IV.2.5.e.
4. Cf. TS V.2.4.2.
5. TS IV.2.5.f.

नैर्ऋतीरिष्टकाः कृष्णास्तिस्रस्तुषपक्वास्ताः शिक्यं रुक्मसूत्रमासन्दीं चादाय दक्षिणमपरमवान्तरदेशं गत्वा नमः सु ते निर्ऋत इति स्वकृत इरिणे प्रदरे वा शिक्यं निधाय तस्येष्टकाभिः पाशमभ्युपदधाति॥८॥

8. Having taken three black bricks which are dedicated to Nirṛti and baked on fire of husks, the sling,[1] thread of the gold plate[2] and the seat,[3] having gone to the south-western region, having with *namaḥ su te nirṛte*...[4] kept the sling on a natuarally salty place or in a rift, he keeps the bricks on the noose of it (sling).[5]

1. See XVI.10.8.
2. See XVI.10.9.
3. See XVI.10.6.
4. TS IV.2.5.g.
5. Cf. TS V.2.4.2-3.

यस्यास्ते अस्याः क्रूर आसञ्जुहोमीत्येताभिस्तिसृभिः पराचीरसंस्पृष्टा दक्षिणापवर्गम्॥९॥

9. With three verses beginning with *yasyāste asyāḥ krūra āsañ juhomi*[1] (he keeps them) in the direction away from him, without letting them touch each other and ending in the south.[2]

1. TS IV.2.5.i-l.
2. He stands facing the south; keeps the first brick; then to the south of it, the second, and to the south of it, the third. Cf. TS V.2.4.3. Cp. ŚB VI.2.1.12.

न तयादेवतं करोति॥१०॥

10. He does not use the formula *tayā devatayā...*[1]

1. Cp. XVI.14.10. Cf. ŚB VII.2.1.12.

## XVI.16

यत्ते देवी निर्ऋतिराबबन्धेति शिक्यजालेनैनाः प्रच्छाद्य रुक्मसूत्रमासन्दीं च परस्तान्निधायापास्मदेतु निर्ऋतिर्नेहास्या अपि किंचन॥ अगोत्रां नाष्ट्रां पाप्मानं सर्वं तद्वपहन्महे॥ अपास्मन्नैर्ऋतान्पाशान्मृत्यूनेकशतं च ये। अपास्य ये सिनाः पाशा मृत्यूनेकशतं सुवे॥ ये ते पाशा एकशतं मृत्यो मर्त्याय हन्तवे। तान्यज्ञस्य मायया सर्वानवयजामहे॥ देवीमहं निर्ऋतिं बाधमानः पितेव पुत्रं दसये वचोभिः। विश्वस्य या जायमानस्य वेद शिरःशिरः प्रति सूरी विचष्ट इत्येताभिश्चतसृभिरुपहिता अभिमन्त्र्य यदस्य पारे रजस इति वैश्वानर्या परिषिच्य भूत्यै नम इत्युपस्थायाप्रतीक्षमायन्ति॥१॥

1. Having covered these bricks by means of the net of the sling with *yat te devi nirṛtirā babandha*[1] having kept the thread of the gold plate and the seat further to them,[2] having addressed the kept down bricks with four verses beginning with *apāsmadetu nirṛtiḥ*;[3] having poured water with a verse addressed to Agni Vaiśvānara beginning with *yadasya pāre rajasaḥ*,[4] having stood near them while praising with *bhūtyai namaḥ*[5] (the Adhvaryu, the sacrificer and the Brahman) return without looking back.[6]

1. TS IV.2.5.h.
2. Cf. ŚB VII.2.1.15.
3. KS. XXXVIII.13.
4. TS. IV.2.5.f.
5. Cf. MS III.2.4.
6. Cf. TS V.2.4.4.

निर्ऋत्या अन्तर्हित्या इति विज्ञायते॥२॥

2. It is known (from a Brāhmaṇa-text that this is to be done) "in order to separate Nirṛti".[1]

1. TS V.2.4.4.

शं नो देवीरभिष्टय इत्यद्भिर्मार्जयन्ते॥३॥

3. They cleanse themselves[1] by means of water with *śaṁ no devīḥ....*[2]

1. Cf. TS V.2.4.4.
2. TB I.2.1.1, KS XXXVIII.13.

ऊर्जं बिभ्रद्वसुमनाः सुमेधा गृहानैमि मनसा मोदमानः सुवर्चाः। अघोरेण चक्षुषाहं शिवेन गृहाणां पश्यन्वय उत्तिराणि॥ गृहाणामायुः प्र वयं तिरामो गृहा अस्माकं प्र तिरन्त्वायुः। गृहानहं सुमनसः प्रपद्येऽ वीरघ्नो वीरवतः सुवीराननिति गृहानभ्येति॥४॥

4. (The sacrificer) comes back to his home[1] with *ūrjaṁ bibhrat....*[2]

1. i.e. to the place of the performance of the sacrifice. Cp. XVIII.5.15. According to Tālavṛntavāsin by the word "home" we have to understand "Prācīnavaṁśa".
2. KS XXXVIII.13.

निवेशनः संगमनो वसूनामित्याहवनीयं गार्हपत्यं वोपतिष्ठन्ते॥५॥

5. With *niveśanaḥ saṁgamano vasūnām...*[1] they[2] stand near the Āhavanīya[3] or Gārhapatya[4] while praising it.

1. TS IV.2.5.m.
2. i.e. The Adharvyu, the sacrificer and the Brahman.
3. Cf. KS XX.2.
4. Cf. TS V.2.4.4.

## XVI.17

राज्ञो निवपनादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) begins the work, beginning with throwing down of the Soma, etc.[1]

1. Thus X.20.13-19.

प्रायणीयया प्रचर्य वेदिं विमिमीते॥२॥

2. Having performed the Prāyaṇīyā (introductory offering),[1] he measures out the altar.[2]

1. See X.21.1-14.
2. See XI.4.11ff.

हविष्कृता वाचं विसृज्येति वाजसनेयकम्॥३॥

3. According to the Vājasaneyins[1] this is to be done by him after having released his speech with the Haviṣkṛt (call) (in the Prayaṇīyā-offering).

1. See ŚB VII.2.2.1.

प्रायणीयाया ध्रौवादित्येतदादि कर्म प्रतिपद्यते॥४॥

4. (The Adhvaryu) begins the work with (the remaining) ghee in the Dhruvā (-ladle) in the Prāyaṇīyā-(offering)[1] etc.

1. See X.22.1

आतिथ्यया प्रचर्याग्निं विमिमीते॥५॥

5. Having performed the Ātithyā (Guest-offering)[1], he measures out the Agni i.e. the place where the fire-altar-building for the Āhavanīya is going to be done.

1. See X.30.1-14; 31.8-16.

हविष्कृता वाचं विसृज्येति वाजसनेयकम्॥६॥

6. According to the Vājasaneyins[1] (this is to be done by him) after having released his speech with the Haviṣkṛt (call) (in the Ātithyā-offering).

1. See ŚB VII.3.1.4.

समूलं हरितं दर्भस्तम्बमाहृत्य मध्ये ऽग्नेर्निखाय जुह्वां पञ्चगृहीतं गृहीत्वा सजूरब्दो ऽयावभिरिति दर्भस्तम्बे पञ्चाहुतीर्जुहोति॥७॥

7. Having brought a green bunch of Darbha-grass[1] along with the roots, having buried it in the central part[2] of the site of the fire-altar-building of the Āhavanīya, having taken five-times scooped ghee[3] in the Juhū (-ladle), he offers five libations on the bunch of Darbha-grass with *sajūrabdo yāvabhiḥ...*[4]

1. Cp. TS V.6.4.2 where a bunch of Darbha-grass is mentioned without other details.
2. Cf. ŚB VII.2.3.3.
3. Cp. ŚB VII.2.3.4.
4. TS V.6.4.1.

यावान्यजमान ऊर्ध्वबाहुस्तावता वेणुनाग्निं विमिमीते॥८॥

8. He measures (the site of) the fire-altar-building of the Āhavanīya by means of a Bambu (staff) of the size as much as the sacrificer standing with his arms raised[1].

1. Cf. TS V.2.5.1-2.

त्रीन्प्राचश्चतुर उदीचः॥९॥

9. (He measures it) three men long to the east (and) four to the north[1].

1. Cf. KS XX.3. Thus the fire-place is sevenfold (*saptavidha* : four plus three).

पुरुषमात्राणि पक्षपुच्छानि॥१०॥

10. The tail and wings should be of the size of one man.

1. The shape of the fire-altar-building should be like a bird (falcon).

आत्मा चतुःपुरुषः॥११॥

11. The trunk should be four men in size.

अरत्निना दक्षिणतो दक्षिणं पक्षं प्रवर्धयति॥१२॥

एवमुत्तरत उत्तरम्॥१३॥

12-13. He increases the right wing by one cubit[1] to the south; in the same way he increases the left wing by one cubit to the north.

1. *aratni*= 1/5 man.
2. Cf. TS V.2.5.1.

प्रादेशेन वितस्त्या वा पश्चात्पुच्छम्॥१४॥

14. (He increases) the tail by one span[1] or one *vitasti* towards the west.

1. prādeśa=1/10 man. Cf. KS XX.2.
2. Cf. ŚB X.2.2.8.

एकविधः प्रथमो ऽग्निः। द्विविधो द्वितीयः। त्रिविधस्तृतीयः। त एवमेवोद्यन्त्यैकशतविधात्॥१५॥

15. According to the Vājaneyins "The first Agni (fire-altar-building should be) one man in size; the second two men; the third three men; they increase them (the buildings) in this way upto one hundred men in size[1].

1. The quotation is completed in the next Sūtra.

तदु ह वै सप्तविधमेव चिन्वीत सप्तविधो वाव प्राकृतो ऽग्निस्तत ऊर्ध्वमेकोत्तरानिति वाजसनेयकम्॥१६॥

16. One should however build (the fire-altar) of the size of seven men (at the time of the first building). The fire-altar-

building of the size of seven men is indeed the basic one and after that (the size of the fire-altar-building should be) more by one (man) (in each successive occasion)"[1].

1. Cp. ŚB X.2.3.17-18.

स्योना पृथिवि भवानृक्षरा निवेशनी। यच्छा नः शर्म सप्रथाः। बडित्था पर्वतानामित्येताभ्यां विमितमग्निमाक्रमन्ते॥१७॥

17. With two verses beginning with *syonā pṛthivī*[1] and *baḍitthā parvatānām*[2] they step upon the measured out (site of the) fire-altar-building.

1. KS XXXVIII.13.
2. TS II.2.2.1.

## XVI.18

सं वरत्रा दधातनेति संप्रेष्यति॥१॥

1. (The Adhvaryu) orders the servants *saṁ varatrā dadhāta-na*...[1]

1. TS IV.2.5.n.

निष्कृताहावमवटमित्यवटादुदकमाहावेषूत्सिञ्चति॥२॥

2. With *niṣkṛtāhāvamavaṭam*.... he pours water from the (water) spring into the pails.

1. TS IV.2.5.o.

तेषु बलीवर्दान्पाययन्ति॥३॥

3. They cause the (plough) oxen to drink (water) in them (i.e. pails).

उद्योजनमन्तर्याममीषां खगल्यं शफम्। अष्ट्रां तालं प्रतीनाहमुभे मण्डूक्यौ युजाविति युगलाङ्गलं संप्रसारयति॥४॥

4. With *udyojanamantaryāmam*...[1] he extends the pole and plough (i.e. makes them ready).

1. MS II.7.12.

सीरा युञ्जन्तीति द्वाभ्यां सीरं युनक्ति षड्गवं द्वादशगवं चतुर्विंशतिगवं वा॥५॥

5. With two (verses) beginning with *sīrā yuñjanti*[1], he yokes six oxen[2] or twelve oxen[3] or twenty-four oxen[4] to the plough.

1. TS IV.2.5.p-q.
2. Cf. TS V.2.5.2.
3. Cf. TS V.2.5.2.
4. Cf. ŚB VII.2.2.26.

उष्टारयोः पिल्वयोरथो आबन्धनीययोः। सर्वेषां विद्म वो नाम वाहाः कीलालपेशस इति युक्तानभिमन्त्र्योदस्थाद्गोजिद्धनजिदश्वजिद्धिरण्यजित्सूनृतया परीवृतः। एकचक्रेण सविता रथेनोर्जो भागं पृथिवीमेत्वापृणन्निति लाङ्गल-मुच्छ्रयति॥६॥

6. Having addressed the yoked oxen with *uṣṭārayoḥ pilvayoḥ....*[1] he raises the pole and the plough with *udasthād gojit....*[2]

1. MS II.7.12.
2. KS XXXVIII.14

ब्रह्म जज्ञानमित्येषा। अनाप्ता या वःप्रथमा यस्यां कर्माणि कृण्वते॥ वीरान्नो अत्र मा दभंस्तद्व एतत्पुरो दधे॥ पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तरध्यै ऋणया न ईयसे॥ सहस्रधारे ऽव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः। अस्य स्पशो न नि मिषन्ति भूर्णयः पदे पदे पाशिनः सन्ति सेतव इति ब्रह्मवर्माणि जुहोति॥७॥

7. With *brahma jañānam...*[1] he offers the Brahmavarman (-libations).

1. All the four verses from KS XXXVIII.14.

मलिम्लुचो नामासि त्रयोदशो मास इन्द्रस्य वर्मासीन्द्रस्य शर्मासीन्द्रस्य वरूथमसि तं त्वा प्रपद्यते॥८॥

8. With *malimluco nāmāsi...*

1. Cp. KS XXXVIII.14. The Sūtra continues in the next section.

# XVI.19

गायत्रीं लोमभिः प्रविशामि॥ त्रिष्टुभं त्वचा प्रविशामि। जगतीं मांसेन प्रविशामि। अनुष्टुभमस्थ्ना प्रविशामि। पङ्क्तिं मज्ज्ना प्रविशामि। ऐन्द्राग्नं वर्म बहुलं यदुग्र विश्वे देवा नातिविध्यन्ति सूराः। तन्नस्त्रायतां तन्नो विश्वतो महदायुषमन्तो जरामुनगच्छेम देवा इति विमितमग्निमाक्रमन्ते॥१॥

1. (and with) *gāyatrīṁ lomabhiḥ...*[1] they (the Adhvaryu and other ploughers) step upon the measured out (site of the) fire-altar-building).

1. Cp. KS XXXVIII.14.

लाङ्गलं पवीरवमिति द्वाभ्यां कृषति॥२॥

2. With the two verses beginning with *lāṅgalaṁ pavīr-avam...*[1] the Adhvaryu ploaughs.

1. TS IV.2.5.r-s.

कीनाशा बलीवर्दानजन्ति॥३॥

3. The ploughers drive the oxen.

पुच्छच्छिरो ऽधि क्वषति॥४॥

4. (The Adhvaryu) ploughes from the tail upto the head.

कामं कामदुघे धुक्ष्वेति प्रदक्षिणमावर्तयंस्तिस्रःस्तिस्रः सीताः संहिता कृषति॥५॥

5. Causing (the oxen) turn in the clockwise manner with *kāmaṁ kāmadughe dhukṣva...*[1] he ploughs each time three close furrows[2].

1. TS IV.2.5.t.
2. Cf. TS V.2.5.4-5.

मध्ये संभिन्ना भवन्ति॥६॥

6. (The furrows) cross each other in the middle.

1. i.e. the furrows mentioned in Sūtra 5 and 7.

दक्षिणात्पक्षादुत्तरम्। उत्तरस्माद्दक्षिणाम्। दक्षिणायै श्रोणेरुत्तरमंसम्। उत्तरायै दक्षिणम्। एतद्वा विपरीतम्॥७॥

7. (He then draws three furrows) from the right (wing) to the left wing; (three) from the left wing to the right wing; (three)

from the right hip (south-western corner) to the left shoulder (north-eastern corner), from the left hip (north-western corner) to the right shoulder (south-eastern corner). Or in the reverse manner.

विमुच्यध्वमघ्निया देवयाना अतारिष्म तमसस्पारमस्य। ज्योतिराप्राम सुवरगन्मेति दक्षिणेंऽस उत्तरे वा बलीवर्दान्विमुच्य तानुदीचः प्राचो वोत्सृज्याध्वर्यवे ददाति॥८॥

8. After the oxen have been unyoked with *vimucyadhvamaghniyā*[1] on the south-eastern or north-eastern corner, released either to the north or to the east (the sacrificer) gives them to the Adhvaryu (later)[2].

1. TĀ VI.6, cp. MS II.7.12.
2. Cp. ŚB VII.2.2.21.

चतुरश्रमसंभिन्नं षोडशसीतं वाजसनेयिनः समामनन्ति॥९॥

9. The Vājasaneyins think that (the place to be ploughed should be a quadrangle), where the furrows do not cross each other and where there are sixteen furrows[1].

1. See ŚB VII.2.2.7-20.

पञ्चदशोदपात्रान्निनयति। द्वादश कृष्टे त्रीनकृष्टे॥१०॥

10. (The Adhvaryu) pours fifteen pots full of water :— twelve on the ploughed part and three on the unploughed part.[1]

1. Cf. ŚB VII.2.4.4, 6,12.

या जाता ओषधय इति चतुर्दशभिरोषधीर्वपति॥११॥

11. With fourteen *verses yā jātā oṣadhayaḥ....*[1] he sows herbs.

1. TS IV.2.6.a-o. Cf. TS V.2.5.5.

अनुसीतमित्युक्तम्॥१२॥

12. It has been said (in a Brāhmaṇa-text) : "(He sows) on the furrows"[1].

1. TS V.2.5.5.

तिलमाषा व्रीहियवाः प्रियङ्ग्वणवो गोधूमा वेणुश्यामाकनीवारा जर्तिलाश्च गवीधुका आरण्यजा मर्कटका विज्ञेयाः॥१३॥

13. (The herbs are as follows :) sesames, beans, rice, bar-

ley, Priyaṅgu and Aṇus, wheat, Veṇu, Śyāmāka, Nīvāra, Jartila, Gavīdhuka, Markaṭaka. (From Veṇu onwards) should be known as wild.

1. From sesame upto wheat are considered as cultivated or belonging to village (Grāmya). The wild herbs are uncultivated.

गार्मुतसप्तमाः कुलत्थसप्तमा वा सप्त ग्राम्याः कृष्टे। सप्तारण्या अकृष्टे॥१४॥

14. (In the list of wild herbs) Gārmuta or Kulattha is the seventh. (He sows) seven cultivated (herbs) on the ploughed (part) and the seven uncultivated on the unploughed (part).

1. Cf. TS V.2.5.5.

## XVI.20

यामोषधीनां नाधिगच्छेत्तस्याः स्थाने यवान्मधुमिश्रान्वपेत्॥१॥

1. (The Adhvaryu) should sow barley mixed with honey instead of that herb which he may not obtain[1].

1. Cf. MS III.2.4.

उप्ता मे ऽसीति वा मनसा ध्यायेत्॥२॥

2. Or he may think in his mind, "You are sown by me"[1].

1. Cf. MS II.2.4; KS XXX.3.

अधिगतायां यः प्रथम इध्म आगच्छेत्तस्मिन्नेनामुपसंनह्येत्॥३॥

3. He should bind it with the fuel-stick which comes (to his hand) first, after it has been obtained[1].

1. Cp. MS III.2.4.

ये वनस्पतीनां फलग्रहयस्तानिध्म उपसंनह्य प्रोक्षेत्॥४॥

4. Having tied the (wood) of the trees which bear fruits, to the fuel, he sprinkles (water on it)[1].

1. Cp. TS V.2.5.6.

मा नो हिंसीज्जनिता यः पृथिव्या इति चतसृभिर्दिग्भ्यो लोष्टान्समस्यति ये ऽन्तर्विधाद्बहिर्विधमापन्ना भवन्ति॥५॥

5. With the four verses beginning with *mā no hiṁsīt*[1], he throws clods of earth which have come from the inner part (of

the site) to the outer part of the site to the four directions (each with one of the verses in the order).

1. TS VI.2.7.a-d.
2. Cp. TS V.2.5.6.

यं द्विष्याद्यत्र स स्यात्तस्यै दिशो जघन्यं लोष्टमाहरेदिषमूर्जमहमित आदद इति॥६॥

6. With *iṣamūrjamaham...* he should take the last clod of earth from the direciton in which he whom he hates (lives)[1].

1. Cp. TS V.2.5.6.

घृतेन सीतेति सीतान्तरालान्यभिमृशति। उत्तरवेदिं वा॥७॥

7. He touches the intervals between the furrows[1] with *ghṛtena sītā...*[2]

1. Cf. MS II.2.5, with a different formula.
2. TS IV.2.5.u.

उत्तरवेदिमुपवमति यावानग्निः॥८॥

8. He prepares[1] the Uttaravedi as big as (The place) measured out for the fire-altar-building.

1. After having performed the ritual mentioned in VII.3.10-14.

व्याघारणान्तां कृत्वाग्ने तव श्रवो वय इति षड्भिः सिकता न्युप्य चित स्थ परिचित इत्यपरिमिताभिः शर्कराभिराहवनीयचितेरायतनं परिश्रयति यथा गार्हपत्यस्यैवम्॥९॥

9. He prepares the Uttaravedi after having done the ritual upto pouring of ghee[1] with six verses beginning with *agne tava śravo vayaḥ*[2], having scattered sand[3] he encloses the place of the Āhavanīya-fire-altar-building[4] with unlimited number of gravel-stones with *cita stha paricitaḥ....*[5] and in the same way he encloses the fire-altar-bulding of the Gārhapatya[6].

1. Thus VII.4.1-5.6.
2. TS IV.2.7.e-k.
3. Cf. TS V.2.6.1.
4. Cf. TS V.2.6.2.
5. TS IV.2.7.1.
6. See XVI.14.4.

त्रिसप्ताभिः पशुकामस्य। त्रिणवाभिर्भ्रातृव्यवतः। दशभिर्दशभिरन्नाद्यकामस्य। अपरिमिताभिरपरिमितकामस्य॥१०॥

10. With thrice seven (gravel-stones) for a sacrificer desirous of cattle, thrice-nine..... for one having enemies, ten times ten.... for one desirous of food; unlimited number... for one desirous of unlimited (result).[1]

1. Cp. TS V.2.6.2; cp. also KS XX.4.

यं कामयेतापशुः स्यादित्यपरिमित्य तस्येत्युक्तम्॥११॥

11. It has been said in a Brāhmaṇa-text : If he (Adhvaryu) desires that he (the sacrificer) should be devoid of cattle, without having scattered sand on the place of the which fire-altar-building (he should enclose it with the gravel stones....[1]

1. Cp. TS V.2.6.3-4.

आप्यायस्व समेतु त इति सिकता व्यूहति॥१२॥

12. With *ā pyāyasva sametu te*[1] he scatters sand[2].

1. TS IV.2.7.m.
2. Cp. TS V.2.6.4.

उत्तरया त्रिष्टुभा राजन्यस्य॥१३॥

13. He scatters the sand with the next verse in the Triṣṭubh metre[1] in the case of the sacrificer being a Kṣatriya.

1. TS IV.2.7.n.

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदमिति जगत्या वैश्यस्य॥१४॥

14. With a verse in Jagatī metre beginning with *asāvi somaḥ*[1] in the case of (the sacrificer being a) Vaiśya[2].

1. ṚV X.52.1.
2. Cf. KS XX.4. which does not give any verse.

## XVI.21

आतिथ्याया ध्रौवादित्येतदादि कर्म प्रतिपद्यते॥१॥

1. (Then the Adhvaryu) does the work beginning with (taking of the ghee remaining) in Dhruvā (at the time) of the Guest-offering (Ātithyā-iṣṭi)[1].

1. For this see X.1.1.

पौर्वाह्णिकीभ्यां प्रचर्याग्रेण प्राग्वंशं लोहिते चर्मण्यानडुहे प्राचीनग्रीव उत्तरलोम्नि प्रथमस्याश्चितेरिष्टकाः संसादयति। अपि वा तिस्रः स्वयमातृण्णास्तिस्रश्च विश्वज्योतिषः॥२॥

2. Having performed (the Pravargya and Upasad) belonging to the morning he places the bricks of the first layer on the red hide of a bull with its neck to the east and hair upwards in front of the Prāgvaṁśa-hall[1]; or (he does not place all the necessary bricks but only) the three naturally perforated (stone-bricks) and the three Viśvajyotis (All Light bricks).

1. Cf. ŚB VII.3.2.1f.

ता दर्भाग्रमुष्टिनाज्येन व्यवोक्ष्य समुद्यम्य चित्यग्निभ्यः प्रणीयमानेभ्यो ऽनुब्रूहीति संप्रेष्यति। प्रणीयमानेभ्यो ऽनुब्रूहीति वा॥३॥

3. Having sprinkled ghee[1] on them (bricks) by means of a handful of Darbha-grass, having raised (the hide with bricks) he orders (the Hotṛ), "Do you recite verses for the fires of the layer being carried forward"[2], or "Do you recite verses for being carried forward".

1. Cf. ŚB VII.3.2.2f; cp. TS V.4.5.3.
2. Cf ŚB VII.3.2.5.

प्रथमायां त्रिरनूक्तायां हिरण्यगर्भः समवर्तताग्र इति प्राञ्चो ऽश्वप्रथमा अभिप्रव्रजन्ति॥४॥

4. After the first verse is recited thrice by the Hotṛ[1], with *hiraṇyagarbhaḥ samavartatāgre*.... they go to the east keeping horse in front of them while the Hotṛ continues his recitation.

1. The Hotṛ recites ṚV III.22.4; V.6.6; I.26.10; III.24.4. Cf. ŚāṅkhāŚS IX.24.9.

श्वेतमश्वं पुरस्तान्नयन्ति॥५॥

5. They lead a white horse in front[1].

1. Cp. ŚB VII.3.2.10; cp. also MS III.2.5; Acording to TS V.2.6.5 the horse should be black.

प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृश्य

मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति द्वाभ्यामात्मन्नग्निं गृहीत्वा यास्ते अग्ने समिध इति स्वयंचित्याभिमृशति॥६॥

6. Having touched the Uttaravedi with *prajāpatistvā sādayatu....*[1] then having mystically taken the fire in himself with two verses beginning with *mayi gṛhṇāmyagre....*[2] he touches the Uttaravedi with the verse called Svayaṁciti (self-building) beginning with *yāste agne samidhaḥ*[3].

1. TS V.5.2.4.
2. TS V.7.9.a-b.
3. TS V.7.8.a.

इष्टकाभिरग्निं चिनोत्यध्वर्युर्यजमानो वा॥७॥

7. Either the Adhvaryu or the sacrificer builds the fire altar building by means of the bricks.

स्वयं चिन्वन्नात्मन्नग्निं गृह्णीते न स्वयंचित्याभिमृशति॥८॥

8. The sacrificer himself building mystically takes fire in himself but does not touch the Uttaravedi with the verse called Svayaṁciti.

प्राचीरुपदधाति प्रतीचीरुपदधातीति गणेषु रीतिवादः॥९॥

9. When it is said, he places the bricks towards the east, he places the bricks towards the west it refer to the bricks in groups.

प्राचीमुपदधाति प्रतीचीमुपदधातीति कर्तुर्मुखवादः॥१०॥

10. When it is said he palces the bricks towards the east, he places the bricks towards the west, it refers to the direction towards which the builder is facing at the time of the building.

दक्षिणतः श्वेतो ऽश्वस्तिष्ठति॥११॥

11. A white horse stands to the south of the fire-altar-building.

तमालभ्येन्द्रं विश्वा अवीवृधन्नित्युत्तरेण पुच्छाप्ययमन्तर्विध आक्रमणं प्रतीष्टकामुपदध्यात्॥१२॥

12. After having touched it, he places a brick with *indraṁ viśvā avīvṛdhanḥ*[1] in the inner part of the Agni-field, to the

north of the place of the meeting of the tail (of the horse with the Agni-field)[2].

1. TS IV.6.3.m.
2. Cp. TS V.5.7.1-2; Cp. Also ŚB IX.2.3.20.

उत्तरतः पश्चाद्वोपचारो ऽग्निः॥१३॥

13. The fire-altar place should be approached either from the north or from the west.

1. Cf. ŚB VII.3.2.17. TS V.7.6.1 allows only west.

वाङ् म आसन्निति सर्वत्रारोहन्प्रत्यवरोहंश्च जपति। सकृद्वान्ततः॥१४॥

14. Everywhere every time while ascending or descending he mutters[1] *vāṅ ma āsan*[2]. Or he mutters this formula only once at the end.

1. TS V.5.9.3.
2. TS V.5.9.g.

## XVI.22

तत्त्वा यामि ब्रह्मणा वन्दमान इति शालामुखीये हुत्वा प्राञ्चमश्वमभ्यस्थाद्विश्वा इति दक्षिणेन पदा दर्भस्तम्बमाक्रमय्य प्रदक्षिणमावर्तयित्वा यदक्रन्द इति पुनरेवाक्रमयति॥१॥

1. Having offered a libation of ghee in the Śālāmukhīya[1] i.e. the old Āhavanīya and now Gārhapatya fire with *tattvā yāmi brahmaṇā*[2] having caused the horse with its face to the east[3] step upon the bunch of grass[4] with its right[5] front foot with *abhyasthād viśvā…*[6] then having caused it turn to the right he again makes it step with *yadakrandaḥ…*[7]

1. Cf. TS V.7.6.4f.
2. TS V.7.6.1.
3. Cf. MS III.2.5.
4. Cp. TS V.2.6.5.
5. TS IV.2.8a.
6. Cf. MS III.2.5.
7. TS IV.2.8.b.

अपां पृष्ठमसीत्यश्वस्य पदे पुष्करपर्णमुत्तानमुपधायापां निधिं गायेति संप्रेष्यति॥२॥

2. With *apāṁ pṛṣṭhamasi…*[1] having kept a lotus leaf with

its back downwards[2] on the place where the horse had put its foot he orders, "Do you sing the sāman named Apāṁ nidhi (the treasure of water)"[3].

1. TS IV.2.8.c.
2. Cp. MS III.2.6.
3. This sāman is to be sung on SV I.151.

ब्रह्म जज्ञानमिति पुष्करपर्ण उपरिष्टान्निर्बाधं रुक्ममुपधाय हिरण्यगर्भः सम्वर्तताग्र इति तस्मिन्हिरण्मयं पुरुषं प्राचीनमुत्तानं दक्षिणेनातृणं प्राङ्मुख उपधाय पुरुषसाम गायेति संप्रेष्यति॥३॥

3. Having kept, with *brahma jajñānam*...[1] the gold plate[2] with its knobs upwards[3] on the lotus leaf[4] then with his face to the east, having kept with *hiraṇyagarbhaḥ samavartatāgre*...[5] the golden man with his face to the east[6] on his back[7], to the south of the opening[8] (of the gold plate) he orders, "Do you sing the Puruṣa-Sāman".

1. TS IV.2.8.d.
2. See XVI.10.9.
3. Cf. KS XX.5.
4. Cf. ŚB VII.4.1.10.
5. TS IV.2.8.e.
6. Cf. TS V.2.7.2.
7. Cf. ŚB VII.4.1.18.
8. Cf. TS V.2.7.2.

द्रप्सश्चस्कन्देति पुरुषमभिमृश्य नमो अस्तु सर्पेभ्य इति तिसृभिरभिमन्त्र्य कृणुष्व पाज इति पञ्चभिरुत्तरवेदिवत्पुरुषं व्याघार्य स्रुचावुपदधातीत्युक्तम्॥४॥

4. Having touched[1] with *drapsaścaskanda*...[2], the (golden) man, and having addressed him[3] with three verses beginning with *namo astu sarpebhyaḥ*[4], having poured ghee[5] on the (golden) man with five verses beginning with *kṛṇuṣva pājaḥ*[6] in the same manner as on the Uttara-vedi[7], "he keeps down the two ladles"—this has been said (in a sacred text)[8].

1. TS V.2.7.3.
2. TS IV.2.8.f.
3. Cf. MS III.2.6.KS XX.5.
4. TS IV.2.8.c-i.
5. Cf. TS V.2.7.5.
6. TS I.2.14.a-e. See MS III.2.6; KS XX.5; ŚB VII.4.1.33.

7. For this see VII.5.4.; XVI.22.8; cf. MS III.2.6.
8. See TS V.2.7.3f. Here it is said that the ladles are to be kept down without any formula in the following manner: the ladle made out of Kārṣmarya wood should be filled with ghee and be placed to the south of the golden man; another ladle made out of Udumbara wood should be filled with curds and be placed to the north of the golden man.

अपि वाग्नेस्त्वा तेजसा सादयामीत्याज्यस्य पूर्णां कार्ष्मर्यमयीं दक्षिणेन पुरुषम्। इन्द्रस्य त्वौजसा सादयामीति दध्नः पूर्णामौदुम्बरीमुत्तरेण पुरुषम्॥५॥

5. Or with *agnestvā tejasā sādayāmi*... (he places the ladle) made out of Kārṣmarya-wood and full of ghee to the south of the golden man; with *indrasya tvāujasā sādayāmi*... (he places the ladle) made out of Udumbara wood full of curds to the north of the golden man[1].

1. Cf. ŚB VII.4.1.41.

अग्निर्मूर्धेति कार्ष्मर्यमयीमुपतिष्ठते॥ भुवो यज्ञस्येत्यौदुम्बरीम्। एतद्वा विपरीतम्॥६॥

6. With *agnirmūrdhā*...[1] he stands near the ladle made out of Kārṣmarya wood while praising; with *bhuvo yajñasya*...[2] near the ladel made out of the Udumbara wood[3]. Or he does in the reverse manner.

1. TS IV.4.4.a.
2. TS IV.4.4.d.
3. Cf. MS III.2.6; KS XX.5; ŚB VII.4.1.33ff.

मूर्धन्वतीभ्यामुपदधाति यजुर्भ्यामुपतिष्ठत इत्येके॥७॥

7. According to some ritualists[1] he places the ladles with the two verses containing the word *mūrdhan* (head),[2] and with the two Yajus formulae he stands near them praising.

1. These ritualists are not known.
2. Viz. TS IV.4.4.a and d.

अत्र पुरुषवद्रुक्मं व्याघार्य॥८॥

8. Having now poured ghee on the golden plate[1] in the same manner in which ghee was poured on the golden man[2],

1. Cf. TS V.2.7.5.
2. For this see XVI.22.4. This sentence is not complete. It will be complete in XVI.23.1.

## XVI.23

ध्रुवासि धरुणास्तृतेति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य प्रजापतिस्त्वा सादयतु पृथिव्याः पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। भूरिति चैतया व्याहृत्या॥१॥

1. with *dhruvāsi dharuṇāstṛta...*[1] having touched the naturally perforated stone,[2] having caused the horse smell it[3], with *prajāpatistvā sādayatu pṛthivyāḥ pṛṣṭhe*[4] the Adhvaryu along with an ignorant Brāhmin[5], places it (the naturally perforated stone) in the central part of the place on which fire-altar-building is going to be built and with this sacred utterance viz. *bhūḥ.*

1. TS IV.2.9.a This stone is considered to be a brick. It is metaphorically described as the earth; in the 3rd layer it is described as intermediary space (XVII.1.12) and in the 5th layer as the heaven (XVII.5.8).
2. Cf. TS V.2.8.1.
3. TS IV.2.9.b.
4. Cf. TS V.2.8.1-2.
5. CFf. TS V.2.8.1-2.
6. Cf. TS V.5.5.3; Cp. XVII.1.12; 3.8.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वानुप्राणिति॥२॥

2. Having offered a libation of ghee on the naturally perforated stone with *cittiṁ juhomi...* he breathes on it.

1. TS V.5.4.3.
2. Cf. TS V.5.5.2. For similar breathing see XVII.1.13; XVII.3.9.

अविद्वान्ब्राह्मणो वरं ददात्येकं द्वौ त्रीन्वा॥३॥

3. The ignorant Brahmin gives one or two or three boons (gifts) (chosen by the Adhvaryu) (out of the possessions of the sacrificer to the Adhvaryu)[1].

1. Cf. TS V.2.8.2.

आसीनः प्रथमां स्वयमातृण्णामुपदधाति॥ ऊर्ध्वज्ञुर्द्वितीयाम्। तिष्ठंस्तृतीयाम्॥४॥

4. The Adhvaryu places the first naturally perforated stone while sitting; with his knees raised up the second; while standing, the third.

स्वयमातृण्णायां साम गायेति संप्रेष्यति॥५॥

एवं द्वितीयां तृतीयां चोपधाय संप्रेष्यति॥६॥

5-6. In connection with the naturally perforated (stone) he orders. "Sing the sāman"; in the same way after having placed the second and the third (naturally perforated stones), he orders.

1. Cf. ŚB VIII.7.4.5. Here the Bhūḥ Sāman, Bhuvaḥ Sāman and the Svaḥ Sāman are to be sung.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति प्रथो ऽसीत्युपहितां प्राचीमुदूहेत्। यदि वापरः पृथिव्यसीति प्रतीचीम्। सदृङ्यदि भूरसि भुवनमसीति विचालयेत्॥७॥

7. If the sacrificer thinks, "The enemy in the east has attacked me, he should push it (the naturally perforated stone) to the east after it has been placed, with *pratho'si...*; if... in the west... to west... with *pṛthivyasi..* if he thinks. "The enemy having the same view[1] as mine has attached me" he should move it (the naturally perforated stone) with ***bhūrasi bhuvanamasi...***[3]

1. i.e. who is standing next to the sacrificer and facing the same side as he.
2. Cf. KS XX.6; cp. MS III.2.6. For the formulae cp. TS IV.2.9.b.

तेजो ऽसि तेजो मे यच्छेति हिरण्येष्टकाम्॥८॥

8. With *tejosi tejo me yaccha*[1] he places the golden brick[2].

1. TS V.7.6.
2. i.e. a piece of gold; cp. XVI.13.10. For this Sūtra cf. TS V.7.6.2-5.

पृथिव्युदपुरमन्नेनेति मण्डलेष्टकाम्॥९॥

9. With *pṛthivyudapuramannena...*[1] he places brick having a mark of a circle on it[2].

1. TS IV.4.5.c.
2. Cf. TS. V.3.9.2; Cp. XVII.1.15; XVII.4.2.

भूरसि भुवनस्य रेतः। इष्टका स्वर्गो लोकः। वाचा त्वान्वारोहामि। अग्निर्ज्योतिर्ज्योतिरग्निः। तया देवतयाङ्गिरस्वद्ध्रुवा सीद॥ सूरसि सुवनस्य

रेतः। इष्टका स्वर्गो लोकः। मनसा त्वान्वारोहामि। सूर्यो ज्योतिर्ज्योतिः सूर्यः। तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्यन्वारोहे द्वे॥१०॥

10. With the two formulae beginning with *bhūrasi bhuvana sya retaḥ sūrasi suvanasya retaḥ*[1] he places the two Anvāroha bricks.

1. For the formulae see and cp. MS III.7.16; KS XXXIX.3.

## XVI.24

काण्डात्काण्डत्प्ररोहन्तीति द्वाभ्यां दूर्वेष्टकां सलोष्टं हरितं दूर्वास्तम्ब-मप्रच्छिन्नाग्रं यथास्योपहितस्य स्वयमातृण्णायामग्रं प्राप्नुयादिति॥१॥

1. With two verses beginning with *kāṇḍāt kāṇḍāt...*[1] the Adhvaryu places the Dūrvā brick[2] i.e. a green bunch of Dūrvā grass along with the clod of earth (in which it is grown) one of the points of which have not been cut[3] in such a manner as the point of it when placed will reach to the naturally perforated stone (brick).

1. TS IV.29.c-d.
2. Cf. TS V.2.8.3.
3. Cf. ŚB VII.4.2.13.

प्रबाहुगिष्टकायां हिरण्यशकलावध्यूह्य यास्ते अग्ने सूर्ये रुच इति द्वाभ्यां वामभृतम्॥२॥

2. Having kept two golden pieces to the left and right on the brick[1], he places the Vāmabhṛt (holder of wealth) brick with two verses beginning with *yāste agne sūrye rucaḥ*[2].

1. Cp. KS XX.6.
2. TS IV.2.9.n-o.

विराड् ज्योतिरिति तिस्रो रेतःसिचः॥३॥

3. With three formulae beginning with *virāḍ jyotiḥ*[1] he places three Retaḥsic (Semen-pourer) bricks.

1. TS IV.2.9.p.

तासां द्वे प्रथमायां चित्यां यून उपदध्यात्। सर्वा मध्यमायां विवयसः। एकां प्रथमायामेकामुत्तमायां स्थविरस्य॥४॥

4. He should place two out of these in the first layer in the case of the sacrificer being young; all of them in the middle

(third layer)... of... middle age; one in the first (layer) one in the last (=fifth) (layer)... of... old[1].

1. Only the first and the last cases are mentioned in TS V.5.4.2; cp. KS XX.6; MS III.2.6. For the second case, there is no support from the Brāhmaṇa-texts.

अन्यतरामुपदध्याद्द्वेष्यस्य॥५॥

5. He should place only one (of these three bricks in the first layer in the case) of a (sacrificer) worthy to be hated (by the Adhvaryu)[1].

1. Cf. KS XX.6.

यजुषेमां चामूं चोपदधाति। मनसा मध्यमाम्॥६॥

6. With a formula he places this (first) and that (third) (only) with mind the middle (the second brick)[1].

1. Thus the formula *virāḍ jyotiradhārayad* is to be used for the first brick; *svaraḍ jyotiradhārayad* for the third brick. The formula for the second one is to be recited mentally.

बृहस्पतिस्त्वा सादयतु पृथिव्याः पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥७॥

7. With *bṛhaspatistvā sādayatu*...[1] he places the Viśvajyotis (All light) (brick)[2].

1. TS IV.4.6.a.
2. Cf. TS V.3.9.2.

अग्नेर्यान्यसीति द्वे संयान्यौ॥८॥

8. With two formulae beginning with *agneryānyasi*[1] he places the two Saṁyānī (going bricks)[2].

1. TS IV.4.6,e-f.
2. Cf. TS V.3.10.1-2.

मधुश्च माधवश्चेति द्वे ऋतव्ये समानतयादेवते॥९॥

9. With the two formulae beginning with *madhuśca mādhavaśca* he places the two seasonal bricks with the (fromula) *tayā devatayā* being used commonly for both.

1. TS IV.4.11.a.
2. Cf. TS V.4.2.1; cp. KS XX.6; ŚB VII.4.2.29.
3. Thus the formula *tayā devatayā*... is to be uttered after both the bricks are placed. Cf. ŚB VII.4.2.29; VII.3.2.5.

सर्वास्वृतव्यास्ववकामनूपदधाति॥१०॥

10. He places Avakā (Blyxa-optandra) after all (each) Ṛtavyā (-brick).[1]

1. Cf. TS V.4.2.1.

अवकासु सादयतीत्येके॥११॥

11. According to some (ritualists)[1] he deposits (the bricks) on the Avakās.

1. This is the view of the Vājasaneyins. See ŚB VIII.3.2.5.

अषाढासीति द्वाभ्यामषाढामुपरिष्टाल्लक्ष्माणम्॥१२॥

12. With the two formulae beginning with *aṣāḍhāsi*[1] he places the Aṣāḍhā (invincible) (brick)[2] with a mark on the upper side of it.[3]

1. TS IV.2.9.e-f.
2. See XVI.5.4.
3. Cf. TS V.2.8.3f. The mark consists of three lines.

यं कामयेत वसीयान्त्स्यादित्युत्तरलक्ष्माणं तस्येत्युक्तम्॥१३॥

13. It has been said (in a Brāhmaṇa-text): "In the case of whom he desires that he should be more prosperous he should place the Aṣāḍhā(-brick) with the mark on the upper side of it".[1]

1. TS V.2.8.4. It is further said here that in case the priest desires that the sacrificer be poor then he should place it with the marked side downwards.

घर्मेष्टकामुपधाय कुलायिनीम्॥१४॥

14. After having placed the Gharma (Heat) (brick) he places the Kulāyinī (Nest-type) (brick).

तयोः प्रवर्ग्ये मन्त्रौ॥१५॥

15. The formulae of these two bricks are given in the Pravargya(-chapter).[1]

1. The source for the information given in the Sūtras 14 and 15 is not known. One of the Mantras however has been given in KS XXXIX.3.

# XVI.25

मधु वाता ऋतायत इति तिसृभिर्दध्ना मधुमिश्रेण कूर्ममभ्यज्य मही द्यौः पृथिवी च न इति पुरस्तात्स्वयमातृण्णायाः प्रत्यञ्चं जीवन्तं प्राङ्मुख उपदधाति॥१॥

1. With three verses beginning with *madhu vātā ṛtāyate*[1] having anointed a tortoise by means curds mixed with honey with *mahī dyauḥ pṛthivī ca naḥ*[2], (the Adhvaryu facing the east) places it, the living one, with its face to the west, to the east of the naturally perforated (stone).[3]

1. TS IV.2.9.g-i.
2. TS IV.2.9.k.
3. Cp. TS V.2.8.5-6; cp. ŚB VII.5.1.7. According to the TS the tortoise should face to the east. Āpśs follows ŚB or MS III.2.7.

चतस्र आशाः प्रचरन्त्वग्नय इति वोपधायावकाभिः परीतंस्य जालेन प्रच्छाद्य शङ्कुभिः परिणिहत्यापां गम्भीरं गच्छ मा त्वा सूर्यः परीताप्सीन्मो अग्निर्वैश्वानरः। अघोरः प्रजा अभिविपश्यानु त्वा दिव्या वृष्टिः सचताम्॥ संसर्प त्रीन्समुद्रान्स्वर्गाँल्लोकानपां पतिर्वृषभ इष्टकानाम्। तत्र गच्छ यत्र पूर्वे परेताः पुरीषं वसानः स्वां योनिं यथायथमित्युपहितमभिमन्त्रयते॥२॥

2. Or having placed it with *catasra āśāḥ pracarantvagnaye,* having (then) covered it which is surrounded by the Avakā-plants by means of a net, having (then) fixed it by means of nails, he addresses the placed down (tortoise) with *apāṁ gambhīraṁ gaccha....*[3]

1. TS V.7.8.b.
2. Cp. ŚB VII.5.1.11.
3. KS XXXIX.3; VS XIII.30-31.

# XVI.26

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे। इह द्युमत्तमं वद जयतामिव दुन्दुभिरिति प्रादेशमात्रं चतुःस्रक्त्यौदुम्बरमुलूखलमुत्तरे ऽंसे प्रयुनक्ति॥१॥

1. With *yacciddhi tvaṁ gṛhe gṛhe...* (the Adhvaryu) keeps a square[2] of one span in size mortar made out of Udumbara-wood,[3] on the north-eastern-corner.

1. ṚV I.28.5.
2. Cf. ŚB VII.3.1.15.
3. Cf. TS V.2.8.7.

अपरिमितं मुसलम्॥२॥

2. (He also keeps) a pestle of indefinite size.

उत स्म ते वनस्पते वातो वि सर्वौषधस्य पूरयित्वावहत्येदं विष्णुर्विचक्रम इति मध्ये ऽग्नेरुपदधाति॥३॥

3. With *uta sma te vanaspate...*[1] having filled (the mortar) with all sorts of herbs, having struck it (with the pestle)[2] he places it on the central part of the fire-altar-building with *idaṁ viṣṇur vi cakrame.*[3]

1. ṚV I.28.6.
2. Cf. TS V.2.8.7.
3. TS I.2.13.e.

तद्विष्णोः परमं पदमिति मुसलम्॥४॥

4. With *tadviṣṇoḥ paramaṁ padam...*[1] (he places) the pestle.

1. TS IV.2.9.1.

दिवो वा विष्णाविति शूर्पम्॥५॥

5. With *divo vā viṣṇo...*[1] he places the winnowing basket.

1. TS I.2.15.h.

स्यूता देवेभिरमृतेनागा उखां स्वसारमधि वेदिमस्थात्। सत्यं पूर्वैर्ऋषिभिश्चा कुपानो ऽग्निः प्रविद्वानिह तत्करोत्विति घृतेनोखां पूरयति। दध्ना मधुना सिकताभिर्वा सर्वैर्वा॥६॥

6. With *syūtā devebhiḥ...*[1] he fills the pan (in which the scrificer has carried the fire) with ghee, curds, honey or sand or with all (these substances)[1] after having mixed[3] them.

1. MS II.7.16; KS XXXIX.3.
2. According to TS V.7.9.1 with sand; according to KS XX.7 with sand and ghee and according to MS III.2.7 with sand, curds, ghee and honey.
3. *saṁsṛjya*: this word is given by Garbe in the next Sūtra but it belongs to this Sūtra.

संसृज्य न रिक्तामवेक्षेत। शुग्विद्धा भवति॥७।

7. He should not look at the empty (pan)[1]; for it is pierced with heat.

1. Cf.MS III.2.7; ŚB VII.1.1.40.

अथास्यां पय आनयति॥८॥

8. Then he pours milk in it.

संन्युप्य पूरणमेके समामनन्ति॥९॥

9. Some (ritualists)[1] think (that) there should be filling immediately after (the fire) has been poured out.[2]

1. See ŚB VII.1.1.41.
2. See XV.15.5.

यं कामयेत क्षोधुकः स्यादित्यूनां तस्येत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text): "In the case of a sacrificer about whom (the Adhvaryu) desires that he should suffer from hunger (he should keep the pan) empty...."[1]

1. See TS V.2.9.1ff.

ध्रुवासि पृथिवीति मध्ये ऽग्नेरुप दधाति॥११॥

11. With *dhruvāsi pṛthivi...*[1] he places it (the fire-pan) in the central part of the fire(-altar-building site).[2]

1. TS IV.2.g.m.
2. Cf. TS V.2.9.1.

पृथिवि पृथिव्यां सीद माता मातरि माता स्योना स्योनायामुखां स्वसारमधि वेदिमस्थात्। सत्यं पूर्वैर्ऋषिभिश्चाकुपानो ऽग्निः प्रविद्वानिह तद्दधात्विति वोलूखलमुपदधातीति वाजसनेयकम्॥१२॥

12. Or (he places) it with *pṛthivi pṛthivyāṁ sīda...*[1] According to the view of the Vājasaneyins,[2] he places it on the mortar.[3]

1. Cp. KS XXXIX.3; cp. MS III.7.16.
2. See ŚB VII.5.1.26.
3. Instead of *ūlukhalam*, it should read as *ulūhale*.

अग्ने युक्ष्वा हि ये तव युक्ष्वा हि देवजूतमानिति द्वाभ्यामुखायां हुत्वा पुरुषशिरसि हिरण्यशल्कान्प्रत्यस्यति॥१३॥

13. After having offered a libation of ghee in the fire-pan[1] with the verses beginning with *agne yukṣvā hi ye tava*[2]

and *yukṣvā hi devahūtamān*,[3] he throws the pieces of gold in the human head.[4]

1. Cf. TS V.5.3.1.
2. TS IV.2.9.q.
3. TS IV.2.9.r.
4. According to TS V.2.9.3. the pieces of gold are to be placed on the vital parts e.g. on mouth, eyes, ears etc. of the human head. See XVI.27.1-4.

## XVI.27

द्रप्सश्चस्कन्देत्यास्ये। अभूदिदं विश्वस्य भुवनस्येति वा॥१॥

1. With *drapsaścaskanda*[1] (the Adhvaryu throws a golden piece) in the mouth; or with *abhūdidaṁ viśvasya bhuvanasya.*[2]

1. TS IV.2.9.s.
2. TS IV.2.9.t.

ऋचे त्वेति दक्षिणे ऽक्षिकटे रुचे त्वेति सव्ये॥२॥

द्युते त्वेति कर्णयोः॥३॥

भासे त्वेति दक्षिणस्यां नासिकायाम्। ज्योतिषे त्वेत्युत्तरस्याम्॥४॥

2-4. With *ṛce tvā*[1] (he throws a golden piece) in the right eye-hole; with *ruce tvā*[2] in the left (eye-hole), with *dyute tvā*[3] in the ears; with *bhāse tvā*[4] in the right nostril; with *jyotiṣe tvā*[5] in the left (nostril).

1. TS IV.2.9.u (IV.4.6.k).
2. TS IV.4.6.k.
3. TS IV.4.6.k.
4. TS IV.4.6.k.
5. TS IV.4.6.k.

समित्स्रवन्तीति शृतातङ्क्येन दध्ना मधुमिश्रेण पुरुषशिरः पूरयति॥५॥

5. With *samitsravanti*[1] he fills the human head by means of curds which is produced by curdling the cooked milk and which is mixed with honey.[2]

1. TS IV.2.9.v.
2. Cf. TS V.2.9.3.

सर्वेषां पशुशिरसां हिरण्यशल्कप्रत्यसनं पूरणं च वाजसनेयिनः समामनन्ति॥६॥

6. The Vājasaneyins think that the act of throwing[1] golden pieces and the act of filling should be done in connection with all the animal-heads.

1. ŚB VII.5.2.8 mentions the act of throwing of golden pieces. But there is no reference to filling there.

तस्मिन्त्सुपर्णो मधुकृत्कुलायीति पुरुषशिर आदायादित्यं गर्भमित्युख्यायां पुरस्ताच्चुबुकं प्राचीनमुत्तानं प्राङ्मुख उपधाय चित्रं देवानामित्यर्धर्चाभ्यामक्षिकट-योर्हुत्वा पशुशीर्षाण्युपदधाति॥७॥

7. With *tasmintsuparṇo madhumat kulayī...*[1] having taken the human head,[2] with *ādityaṁ garbham*[3] having kept it with its chin to the east and face to the east, with its hollow side upwards, in the fire-pan with *ādityaṁ garbhaṁ*,[4] having offered libations of ghee on the corners of eyes with the two half verses beginning with *citraṁ devānām*,[5] he places the heads of the animals.[6]

1. TS IV.2.9.w.
2. Cf. ŚB VII.5.2.13.
3. TS IV.2.10.a.
4. TS IV.2.10.a.
5. TS I.4.43.b.
6. For this Sūtra cf. in general TS V.2.9.2f.

यं कामयेतापशुः स्यादिति विषूचीनानि तस्येत्युक्तम्॥८॥

8. It has been said (in a Brāhmaṇa-text): "In connection with whom (the Adhvaryu) desires that he (sacrificer) should be devoid of cattle... (he should keep the heads) with their faces turned away...."[1]

1. See TS V.2.9.3-4.

वातस्य ध्राजिमिति पुरस्तात्प्रतीचीनमश्वस्य॥९॥

9. With *vātasya dhrājim...*[1] the Adhvaryu keeps the head of the horse turned to the west in front of the human head.[2]

1. TS IV.2.10.c.
2. Cf. TS V.2.9.4.

अजस्रमिन्दुमिति पश्चात्प्राचीनं मृषभस्य॥१०॥

10. With *ajasramindum*...[1] (he keeps the head) of a bull with its face to the east, behind (the human head).

1. TS IV.2.10.e.
2. Cf. TS V.2.9.4.

वरूत्रिं त्वष्टुरिति दक्षिणत उदीचीनं वृष्णेः॥११॥

11. With *varūtriṁ tvaṣṭuḥ*...[1] (he keeps the head) of a ram facing the south to the right of the human head).[2]

1. TS IV.2.10.g.
2. Cp. TS V.7.10.1.

यो अग्निरग्नेरित्युत्तरतो दक्षिणा बस्तस्य॥१२॥

12. With *yo agniragneḥ*...[1] he keeps the head of a he-goat facing the north, to the left (of the human head).

1. TS IV.2.10.i.
2. Cf. TS V.7.10.1.

तान्यव्यवायेनोत्सर्गैरुपतिष्ठते॥१३॥

13. He stands near them (the heads) praising them without any interruption,[1] with the Utsarga[2] (Release) (-verses).

1. Cp. MS III.2.7; KS XX.8.
2. These verses are referred to in the next Sūtras.

इमं मा हिंसीर्द्विपादमिति पुरुषस्य॥१४॥

इमं मा हिंसीरेकशफमित्यश्वस्य॥१५॥

इमं समुद्रमित्यृषभस्य॥१६॥

इमामूर्णायुमिति वृष्णेः॥१७॥

अजा ह्यग्नेरिति बस्तस्य॥१८॥

14-18. (Thus) with *imaṁ mā hiṁsīrdvipādam*[1] he praises the human (head), with *imaṁ mā hiṁsīrekaśapham*[2] (the head) of horse; with *imaṁ samudram*[3] (the head) of bull; with *imām ūrṇāyum*[4] (the head) of ram; with *ajā hyagneḥ*[5] (the head) of he-goat.

1. TS IV.2.10.b.
2. TS IV.2.10.d.

3. TS IV.2.10.f.
4. TS IV.2.10.h.
5. TS IV.2.10.k.
6. For Sūtras 14-18 cf. ŚB VII.5.2.32-36.

यदि वायव्यस्य स्यान्मुख्यस्य स्थाने सर्वेषामुपधानैरुपधाय सर्वेषामुत्स-गैरुपतिष्ठेत॥१९॥

19. If there is (only the head) of the (he-goat) for Vāyu,[1] then in that case having kept (it) in the place of the chief head with the verses meant for all the heads,[2] he should stand near it while praising with the Utsarga-formulae[3] of all.[4]

1. See XVI.8.3.
2. See XVI.27.7,9,10,11,12.
3. See XVI.27.14-18.
4. For this Sūtra cf. KS XX.10.

अपि वा तस्यतस्य स्थान उपधाय तस्यतस्योत्सर्गेणोपतिष्ठते॥२०॥

20. Or having kept it on the place of each (head) he stands near it praising it with its respective Utsarga-formula.[1]

1. Cf. KS XX.8.

यं कामयेत कनीयो ऽस्यान्नं स्यादिति संतरां तस्येत्युक्तम्॥२१॥

21. It has been said (in a Brāhmaṇa-text): "In the case of whom (the Adhvaryu) desires that he (sacrificer) should have less food, (he should keep the heads) very close (to the human head....)[1]

1. See TS V.7.10.2-3.

नमो अस्तु सर्पेभ्य इति दक्षिणें ऽसे सर्पशिर उपदध्याद्विषूचीनं पशुशीर्षैः॥२२॥

22. With *namo astu sarpebhyaḥ*...[1] on the south-eastern corner he should keep the head of the serpent with its face to the opposite direction of the heads of the animals.[2]

1. TS IV.2.8.g-i.
2. Cf. TS V.2.9.5-6.

अपि वा यजुरेव वदेन्नोपदध्यात्॥२३॥

23. Or he should simply recite the formula and not keep (the head).[1]

1. Cf. TS V.2.9.5-6.

## XVI.28

मा छन्दस्तत्पृथिव्यग्निर्देवता तेनर्षिणा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद्ध्रुवा सीद। प्रमा छन्दस्तदन्तरिक्षं वातो देवता। प्रतिमा छन्दस्तद्द्यौः सूर्यो देवता। अस्रीविश्छन्दस्तद्दिशः सोमो देवता। विराट् छन्दस्तद्वाग्वरुणो देवता। गायत्री छन्दस्तदजा बृहस्पतिर्देवता। त्रिष्टुप् छन्दस्तद्धिरण्यमिन्द्रो देवता। जगती छन्दस्तद्गौः प्रजापतिर्देवता। अनुष्टुप् छन्दस्तद्वायुर्मित्रो देवता। उष्णिहा छन्दस्तच्चक्षुः पूषा देवता। पङ्क्तिश्छन्दस्तत्कृषिः पर्जन्यो देवता। बृहती छन्दस्तदश्वः परमेष्ठी देवता तेनर्षिणा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्येताभिर्द्वादशभिस्त्रिरभ्यासं पुरस्तात्प्रतीचीं पुरुषाकृतिं चिनोति॥१॥

1. With twelve formulae beginning with *mā chandaḥ*[1] (the Adhvaryu) prepares, in the east, a human figure out of bricks from east to west using each formula thrice and adding to each formula *tayā devatayā....*[1]

1. KS XXXIX.4; cp. TS IV.3.7.a. and V.3.2.4.

पुरुषशिरोऽस्याः शिरो भवति॥२॥

2. The head of the (golden) man should become the head of this (human figure).[1]

1. Cp. MS III.5.1.

सहस्रशीर्षा पुरुष इत्युपहितां पुरुषेण नारायणेन यजमान उपतिष्ठते॥३॥

3. The sacrificer stands near the laid (human figure) with the Puruṣa Nārāyaṇa (section of formulae) beginning with *sahasraśīrṣā puruṣaḥ.*[1]

1. TĀ III.12.

अपस्या उपदधाति। अपां त्वेमन्त्सादयामीति पञ्च पुरस्तात्प्रतीचीः। अर्णवे सदने सीदेति पञ्च दक्षिणत उदीचीः। अपां त्वा सदने सादयामीति पञ्च पश्चात्प्राचीः। गायत्री छन्द इति पञ्चोत्तरतो दक्षिणाः॥४॥

4. (The Adhvaryu) places the Apasyā (water-bricks)[1]. (In the east) he places the five turned towards the west with *apāṁ tveman sādayāmi...*[2]; in the south the five turned towards the north with *arṇave sadane sīda...*[3]; in the west the five turned

towards the east with *apāṁ tvā sadane sādayāmi...*[4]; in the north the five turned towards the south with *gāyatrī chandaḥ....*[5]

1. For these cf. TS V.2.10.1-3;
2. TS IV.3.1.a.
3. TS IV.3.1.b.
4. TS IV.3.1.c.
5. TS IV.3.1.d.

## XVI.29

ये यज्ञं समगृभ्णन्देवा देवेभ्यस्परि। तान्गायत्री नयतु प्रजानती स्वर्गे लोके अमृतं दुहाना॥ ये ज्योतींषि संदधति स्वरारोहन्तो अमृस्य लोकम्। ते यन्तु प्रजानन्तो यज्ञं विदानाः सुकृतस्य लोके॥ ये पशवो मेध्यासो यज्ञस्य योनिमभिसंबभूवुः। तान्ददन्ते कवयो विपश्चितो यज्ञं विदानाः सुकृतस्य लोके॥ यः पन्था विततो देवयानश्छन्दोभिर्विगृहीत एति। तेनातिष्ठद्दिवमन्तरिक्षं यज्ञं गृहीत्वा सुकृतस्य लोकम्॥ यो यज्ञः सहस्रधारो द्यावापृथिव्योरधि निर्मितः। तेनैतु यजमानः स्वस्त्या दिवो ऽधि पृष्ठमस्थादिति पञ्च हिरण्येष्टकाः प्रतिदिशम्। एकां मध्ये॥१॥

1. With *ye yajñaṁ samagr̥bhṇan....*[1] (the Adhvaryu) places the five Hiraṇya (Gold-) bricks[2] each one in each direction (and) one in middle.

1. KS XXXIX.3.
2. Perhaps cf. TS V.5.1.1-2.; (cp. Āpśs XVII.7.2).

आयवे स्वाहायोष्कृते स्वाहायोष्पत्वने स्वाहा विष्णवे स्वाहा बृहस्पतये स्वाहेति पञ्चोपधायाद्भ्यः संभूतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताधि। तस्य त्वष्टा विदधद्रूपमेति तत्पुरुषस्य विश्वमाजानमग्र इत्येतामुपधायर्तसदसि सत्यसदसि तेजःसदसि वर्चःसदसि यशःसदसि गृणानासि। धामासि धाम्यै त्वा धामभ्यस्त्वा धामसु सीद। सनिरसि सन्यै त्वा सनेयम्। वित्तिरसि वित्त्यै त्वा विदेयम्। शक्तिरसि शक्त्यै त्वा शकेयम्। भूतिरसि भूत्यै त्वा भूयासम्। कर्मासि कर्मणे त्वा क्रियासम्॥२॥

2. With *āyave svāhā...*[1] having placed in the same manner five (bricks)[2] then having placed one with *adbhyaḥ saṁbhūtāḥ....*[3],

1. KS XXXIX.2.

2. These are also Golden bricks cf. Satyāśs.
3. KS XXXIX.20; TĀ III.13.1. The sentence in this Sūtra is incomplete. See the next section.

## XVI.30-31

गूर्दो ऽसि गूर्दाय त्वा गूर्देभ्यस्त्वा गूर्दे सीद। क्षत्रं पाहि क्षत्रं पिन्व क्षत्रं जिन्व क्षत्रं यच्छ क्षत्रं दृंह क्षत्रमसि क्षत्राय त्वा क्षत्रेभ्यस्त्वा क्षत्रे सीद। विश्वेषु त्वा पार्थिवेषु सादयामि। विश्वेषु त्वान्तरिक्षेषु सादयामि। विश्वेषु त्वा देवेषु सादयामि। विश्वासु त्वाप्सु सादयामि विश्वासु त्वौषधीषु सादयामि। विश्वेषु त्वा वनस्पतिषु सादयामि। विश्वासु त्वा दिक्षु सादयामि। दिवि सीद। स्वर्जिदसि पृतनाजिदसि भूरिजिदस्यभिजिदसि विश्वजिदसि सर्वजिदसि सत्राजिदसि धनजिदसि भ्राडसि विभ्राडसि प्रभ्राडसि। सपत्नहनं त्वा वज्रं सादयामि। अभिमातिहनं त्वा वज्रं सादयामि। अरातिहनं त्वा वज्रं सादयामि। यातुहनं त्वां वज्रं सादयामि। पिशाचहनं त्वा वज्रं सादयामि। रक्षोहणं त्वा वज्रं सादयामि। शत्रुहणममित्रहणं भ्रातृव्यहणमसुरहणं त्वेन्द्रं वज्रं सादयामि। उद्बदस्युदितिरस्युद्यस्याक्रममाणास्याक्रामन्त्यस्याक्रान्तिरसि संक्रममाणासि संक्रामन्त्यसि संक्रान्तिरसि स्वर्ग्यासि स्वरसि। इषि सीदोर्जि सीद भगे सीद द्रविणे सीद सुभूते सीद पृथिव्या यज्ञिये सीद विष्णोः पृष्ठे सीदेडायाः पदे सीद घृतवति सीद पिन्वमाने सीद॥१॥

संवत्सरे सीद परिवत्सरे सीदेदावत्सरे सीदेदुवत्सरे सीदेद्वत्सरे सीद वत्सरे सीद। एकस्यां सीद दशसु सीद शते सीद सहस्रे सीदायुते सीद नियुते सीद प्रयुते सीदार्बुदे सीद न्यर्बुदे सीद समुद्रे सीद मध्ये सीद पद्मे सीदान्ते सीद परार्धे सीद। पिन्वमानासि पिन्वमानाय त्वा पिन्वमानेभ्यस्त्वा पिन्वमाने सीद। ऋतमस्यृताय त्वर्तेभ्यस्त्वर्ते सीद। सत्यमसि सत्याय त्वा सत्येभ्यस्त्वा सत्ये सीद। संधिरसि संधये त्वा संधिभ्यस्त्वा संधिषु सीद। संश्लिडसि संश्लिषे त्वा संश्लिड्भ्यस्त्वा संश्लिट्सु सीद। संपदसि संपदे त्वा संपद्भ्यस्त्वा संपत्सु सीदेत्येताभ्यामनुवाकाभ्यां प्रतिमन्त्रमृषीष्टकाः सादनप्रवादैश्च पर्यायैः॥१॥

XVI.29.2b-XVI.31.1 He places the Ṛṣi (Sage) bricks each one with a formula from two sections (Anuvākas) beginning with *ṛtasadasi*...[1] along with the rounds of placing (-formulae).

1. KS XXXIX. 5 and 6.

## XVI.32

अयं पुरो भुव इति पञ्चाशतं प्राणभृतः। दशदश प्रतिदिशमक्ष्णया दश। मध्ये ऽन्तरामुपधाय बाह्यां बाह्याम्॥१॥

1. With *ayaṁ puro bhuvaḥ*[1] (the Adhvaryu) places fifty Prāṇabhṛt (Out-breath-holder) (bricks)[2]: (he places) ten in each direction, ten diagonically) in the centre, (thus having placed the middle one (first) (then) the each (next one) to the outer side (of it).

1. TS IV.3.2.a-e.
2. Cf. TS V.2.10.3.

प्राची दिशमिति पञ्चाशतमपानभृतो यथा प्राणभृतः। बाह्यामुपधायान्तरा-मन्तराम्॥२॥

2. With *prācī diśām...*[1] (he places) fifty Apānabhṛt (In-breath-holder-bricks) in the same manner as that of the Prāṇabhṛt (bricks) (but here) having placed the outer (-most brick first) then the each (next one) to the inner side (of it).

1. TS IV.3.3.a-e.

आयुषः प्राणं संतनु। प्राणादपानं संतनु। अपानाद्व्यानं संतनु। व्यानाच्चक्षुः संतनु। चक्षुषः श्रोत्रं संतनु। श्रोत्रान्मनः संतनु। मनसो वाचं संतनु। वाच आत्मानं संतनु। आत्मनः पृथिवीं संतनु। पृथिव्या अन्तरिक्षं संतनु। अन्तरिक्षाद्दिवं संतनु। दिवः सुवः संतन्विति द्वादश संततीः॥३॥

3. With *āyuṣaḥ prāṇaṁ santanu...*[1] he places the twelve Santati (Continuity) bricks.

1. TB I.5.7.lff, see also KS XXXIX.8.
2. In TS V.2.10.6, these bricks are called Saṁyataḥ.

पृथिवी वशामावास्या गर्भो वनस्पतयो जराय्वग्निर्वत्सो ऽग्निहोत्रं पीयूषः। अन्तरिक्षं वशा धाता गर्भो रुद्रो जरायु वायुर्वत्सो घर्मः पीयूषः। द्यौर्वशा स्तनयित्नुर्गर्भो नक्षत्राणि जरायु सूर्यो वत्सो वृष्टिः पीयूषः। ऋग्वशा बृहद्रथंतरे गर्भः प्रैषनिविदो जरायु यज्ञो वत्सो दक्षिणाः पीयूषः। विड्वशा राजन्यो गर्भः पशवो जरायु राजा वत्सो बलिः पीयूष इति पञ्च वशाः॥४॥

4. With *pṛthivī vaśāmāyāsyā* he places the five Vaśā (Barren cow)(-bricks).

1. KS XXXIX.8.

अर्थेत स्थाध्वगतो ऽग्नेर्वस्तेजिष्ठेन तेजसा देवताभिर्गृह्णामीति कुम्भं कुम्भीं चाद्भिः पूरयित्वा शर्म च स्थ वर्म च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामीति पुरस्तादनुसीतमुपधाय ज्योतिषे वामिति हिरण्यशल्कौ प्रत्यस्यति॥५॥

5. With *artheta sthādhvagataḥ...*[1] having filled a male and a female jar[2] with water, having kept them along the furrow[3] in the east with *śarma ca stha varma ca stha...*,[4] he throws two pieces of gold in them with *jyotiṣe vām....*

1. KS XXXIX.1.
2. Cf. TS V.6.2.3. The female jar has two proturberances similar to the breasts.
3. Cf. TS V.6.2.5.
4. KS XXXIX.1.

एवमुत्तरा उत्तरैर्मन्त्रैः प्रतिदिशमनुसीतम्। चतस्रो मध्ये॥६॥

6. In the same way (he places) the next (jars) with the next formulae in each direction two every-time, along the furrow; (and) four in the middle.[1]

1. Thus in all there will be twelve jars. Cf. TS V.6.2.2ff.

शुक्रा स्थ वीर्यावतीरिन्द्रस्य व इन्द्रियावतो देवताभिर्गृह्णामि॥७॥

## XVI.33

ऋतं च स्थ सत्यं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। चक्षुषे वाम्॥ मन्द्रा स्थाभिभुवो विश्वेषां वो देवानां देवताभिर्गृह्णामि। सपत्नघ्नीश्च स्थाभिमातिघ्नीश्च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। रेतसे वाम्॥ अधिपति स्थौजस्वानादित्यानां वो देवानां देवताभिर्गृह्णामि। रक्षोघ्नीश्च स्थारातिघ्नीश्च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। प्रजाभ्यो वाम्॥ क्षत्रभृत स्थौजस्विनीर्मित्रावरुणयोर्वो ब्रह्मणा देवताभिर्गृह्णामि। वसु च स्थ वामं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। तेजसे वाम्॥ व्रजक्षित स्थोर्ध्वश्रितो बृहस्पतेर्वो ब्रह्मणा देवताभिर्गृह्णामि। भूतं च स्थ भव्यं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। वर्चसे वामिति कुम्भेष्टकानां ग्रहणसादनप्रत्यसनाः॥१॥

XVI.32.7-XVI.33.1. (The formulae beginning with) *śukrā stha*[1] are (the formulae) of taking, placing and throwing (golden pieces) for the Kumbha (Jar)-bricks.

1. KS XXXIX.1.

हिरण्यवर्णा इत्युपहिता अभिमन्त्रयते॥२॥

2. With *hiraṇyavarṇāḥ*....[1] (the Adhvaryu) addresses the (Jar-bricks which are) deposited.

1. TS V.6.1.a-n.

दिवि श्रयस्वेति बार्हस्पत्यं नैवारं पयसि चरुं मध्ये कुम्भेष्टकानामुपदधाति॥३॥

3. With *divi śrayasva*...[1] he keeps Nīvāra-rice-pap cooked in milk[2] and dedicated to Bṛhaspati in the middle of the Jar-bricks.[3]

1. TS V.6.1.o.
2. Cf. MS III.4.10.
3. Cf. TS V.6.2.5.

समन्या यन्तीत्येषा। हिरण्यवर्णः स हिरण्यसंदृगपां पतिः सेदु हिरण्यवर्णः। हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मा इत्येताभ्यां च नैवारम्॥४॥

4. And he addresses the Nīvāra-rice-pap (which has been kept down) with these two (verses): *śamanyā yanti*...[1] and with *hiraṇyavarṇaḥ sa hiraṇyasaṁdṛk*....[2]

1. TS II.5.12.q.
2. MS II.13.1.

त्रिवृत्ते अग्ने शिरस्तन्मे अग्ने शिरः। पञ्चदशौ ते अग्ने बाहू तौ मे अग्ने बाहू। सप्तदशस्ते अग्ने आत्मा स मे अग्न आत्मा। एकविंशौ ते अग्ने ऊरू तौ मे अग्ने ऊरू। त्रिणवौ ते अग्ने अष्ठीवन्तौ तौ मे अग्ने अष्ठीवन्तौ। त्रयस्त्रिंशं ते अग्ने प्रतिष्ठानं तन्मे अग्ने प्रतिष्ठानमित्येताः शिरसि पक्षयोर्मध्ये पुच्छे वोपदधाति॥५॥

5. With *trivṛt te agne śiraḥ* (he places) these (Trivṛt-bricks) on the head, on the two wings, on the central part, and[2] on the tail (part).

1. KS XXXIX.3.
2. The context shows that there should be reading *copadadhāti* rather than *vopadadhāti*.

त्रिवृत्ते अग्ने शिरस्तेन मा पाहीति संनमयंस्तांतामुपतिष्ठते यजमानः॥६॥

6. The sacrificer stands praying near each (brick after it has been placed by the Adhvaryu) while changing the words *trivṛt te agne śiraḥ* with *tena mā pāhi*....[1]

1. Cf. KS XXXIX.5.

त्वामग्ने वृषभमित्यृषभमुपधाय लोकं पृण ता अस्य सूददोहस इत्यव-शिष्टपरिमिताभिर्लोकंपृणाभिः प्रच्छादयति॥७॥

7. With *tvāmagne vṛṣabham*...[1] having placed the Bull-brick, he covers the remaining space of this layer by means of unlimited number of "space-fillers" with *tā asya sūdadohasaḥ*....[3]

1. TS V.7.2.a.
2. i.e. the brick on which there is a mark of a figure of a bull. Accoording to TS V.7.2.1 such a brick is to be placed in every layer. See also Āpśs XVII.1.10; 2.7; 2.13; 9.3.
3. See XVI.14.9.

सर्वान्वर्णानिष्टकानां कुर्यादिति॥८॥

## XVI.34

लेखाधिकारो भवति विज्ञायते च॥१॥

XVI.33.8-XVI.34.1. The expression: "One should bring all the forms of the bricks"[1] means that there should be lines (on the bricks and through these lines those forms are made).

1. TS V.7.8.3.

या दक्षिणावृतस्ता दक्षिणत उपदध्यात्। सव्यावृत उत्तरतः। ऋजुलेखाः पश्चात्पुरस्ताच्च। त्र्यालिखिता मध्ये॥२॥

2. And it is known[1] from a Brāhmaṇa-text: "One should place (the bricks) which have (lines) turned to the right, to the south; which have lines turned to the left to the north; which have straight lines, to the west and to the east; which have three lines, in the middle—this is connected with the lines (which should be drawn on the bricks)."

1. These words from the Sūtra 1 appear to be belonging to the second Sūtra.
2. Cf. MS III.4.7; cp. ŚB X.2.1.8;10,11.

चितौ हिरण्यं निधाय चित्तिमचित्तिमिति चितिक्लृप्त्याभिमृशति॥३॥

3. Having kept gold on the layer[1] (the Adhvaryu) touches the layer with the Citiptikḷpti-verse beginning with *cittimacittim*.[2]

1. Cf. ŚB X.1.3.7.
2. TS V.5.4.4.

यत्ते ऽचितं यदु चितं ते अग्ने यदूनं यद्वात्रातिरिक्तम्। विश्वे देवा अङ्गिरसश्चिनवन्नादित्यास्ते चितिमापूरयन्तु॥ यास्ते अग्ने समिधः॥ चित्तिमचित्तिम्॥ वयमग्ने धनवन्तः स्यामालं यज्ञायोत दक्षिणायै। ग्रावा वदेदभि सोमस्यांशुनेन्द्रं शिक्षेमेन्दुना सुतेन॥ रायस्पोषं नो धेहि सुनवाम सोमं यज्ञेन त्वामुपशिक्षेम शक्र॥ ईशानं त्वा शुश्रुमो वयं धनानां धनपते गोमदग्ने। अश्वावद्भूरि पुष्टं हिरण्यवदन्नमध्येहि मह्यम्॥ दुहां ते द्यौः पृथिवी पयो ऽजगरस्त्वा सोदको विसर्पतु। प्रजापतिनात्मानमाप्रीणे रिक्तो म आत्मा॥ यो रुद्रो अग्ने यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवनाविवेश। तस्मै रुद्राय नमो अस्तु देवा इत्येताभिः स्वयंचित्याभिमृशति॥४॥

4. Then he touches it with the verses called Svayaṁciti[1] beginning with *yatte citam yadu citaṁ te.*[2]

1. The word is singular in the text (cp. XVI.21.6). We expect the plural form.
2. See KS XL.5.

उत्तरतः कृष्णो ऽश्वस्तिष्ठति। श्यावो वा॥५॥

5. A black[1] or a brown[2] horse stands to the north.

1. Cf. TS V.7.1.1.
2. Cf. KS XXII.8.

तमालभ्य चात्वालात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चितावनुव्यूहति॥६॥

6. Having touchd it (the horse) then having brought loose soil from the pit, he spreads it on the layer with a verse addressed to Vaiśvānara (beginning with) *pṛṣṭo divi*.

1. Cf. TS V.7.1.2; cp. XVI.21.11-12.

सा चितिर्भवति॥७॥

7. Thereby the (first) layer becomes built (fully).

## XVI.35

यो अप्स्वन्तरग्निर्यो वृत्रे यः पुरुषे यो अश्मनि। य आविवेश भुवनानि विश्वा तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ यः सोमे अन्तर्यो गोष्वन्तर्वयांसि य आविवेश यो मृगेषु। य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतम-

स्त्वेतत्।। पृष्टो दिवीत्येषा। येनेन्द्रस्य रथं संबभूवुर्यो वैश्वानर उत वैश्वदेव्यः।। धीरो यः शक्रः परिभूरदाभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्।। यं हुतादमग्निं यमु काममाहुर्यं दातारं प्रतिग्रहीतारमाहुः। यो देवानां देवतमस्तपोजास्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्।। उक्षान्नाय वशान्नायेत्येताभिः षड्भिश्चितिंचितिमु-पधायाभिजुहोति।।१।।

1. Every time after having placed (built) a layer (the Adhvaryu) offers ghee with these six (verses) (beginning with) *yo apsvantaragniḥ.*[1]

1. For the verses see KS XL.2-3. MS II.13.3.

अग्ने भूरीणीत्याग्नेय्या धामच्छदा चितिंचितिमुपधायाभिजुहोति।।२।।

2. With the verse addressed to Agni Dhāmacchad beginning with *agne bhūrīṇi*[1] he should offer ghee after having placed (built) each layer.[2]

1. TS III.1.11.a.a. or rather MS III.13.11.
2. Cf. in general ŚB X.1.3.8.

उपतिष्ठत इत्येके।।३।।

3. According to some (ritualists) he stands near the layer praising it.[1]

1. Cp. ŚB X.1.3.8.

आग्नेय्या गायत्र्या प्रथमां चितिमभिमृशेदित्युक्तम्।।४।।

4. It has been said (in a Brāhmaṇa-text): "He should touch the first layer with a verse addressed to Agni and in Gāyatrī meter."[1]

1. See for details TS V.7.1.1.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे। असि होता न ईड्यः।। अगन्म महा मनसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे। चित्रभानू रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम्।। मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम्। त्वामर्भस्य हविषः समानमित्त्वा महो वृणते नरो नान्यं त्वत्।। मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि। अग्ने मनुष्वदङ्गिरो देवान्देवायते

यज॥ अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः। अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भरेत्येता आम्नाता भवन्ति॥५॥

5. These verses beginning with *agne devān ihā vaha*[1] are transmitted (for being used in this respect).

1. For the verses see TB III.11.6.2-4. It is possible that these verses might have been taken from KS XXXIX.3 and that is why the verses are given completely and not simply with their beginning.

षडुपसदः॥६॥

6. There are six Upasads connected with fire-altar-building.

द्व्यहंद्व्यहमेकैकेनोपसन्मन्त्रेण जुहोति॥७॥

7. For each period of two days one makes a libation with one formula of Upasad.[1]

1. In the basic paradigm there are three Upasad-days. Here the first two days the offering mentioned in XI.3.12, on the next two days the offering mentioned in XI.4.5(a) and on the last two days the offfering mentioned in XI.4.5(b) is to be performed.

अनूपसदमग्निं चिनोति द्व्यहम्॥८॥

8. In accordence with the Upasads one builds the fire-altar.[1]

1. Thus on each Upasad day there will be one layer.

उत्तमा चितिः॥९॥

9. The last layer (is to be built) (during the last) two days.

1. Here the word meaning "two days" belonging to the eighth Sūtra is to be brought in the ninth Sūtra. See XVII.26.56. See also XVII.3.1, XVII.4.4, XXI.4.11.

त्रीणि चतुस्तनानि व्रतानि। त्रीणि त्रिस्तनानि। त्रीणि द्विस्तनानि। एकमेक-स्तनम्॥१०॥

10. The fast-milk from four teats should be there (for the sacrifier) for three times; for the (next) three times..., three teats...; for the (next) three times..., two teats...; in the same manner[1] (for the last three times) one teat....

1. The text reads *ekam* but I suggest it be read *evam*.

आपराह्णिकीभ्यां प्रचर्य श्वेतमश्वं परिणीय वसन्ति वसन्ति॥११॥

11. After having performed the afternoon Pravargya and Upasad-rites in the afternoon, having carried the white horse[1] in a clock-wise manner on the altar, the performers pass the night.[2]

1. Cp. XVI.21.5. What is to be done with the black horse (XVI.34.5), is not mentioned.
2. Here the work of the first Upasad-day is over. Cp. XVI.21.2.

## XVII.1

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य द्वितीयां चितिं चिनोति॥१॥

1. On the next day, after having performed (the Pravargya and Upasad) of morning, the Adhvaryu builds the second layer.

ध्रुवक्षितिरिति पञ्चाश्विनीरुपदधाति॥२॥

2. With *dhruvakṣitiḥ*...[1] he places five Aśvinī-bricks.[2]

1. TS IV.3.4.a-e.
2. Cf. TS V.3.1.1.

सजूर्ऋतुभिरिति पञ्चर्तव्या। आश्विनीरनूपधाय॥३॥

3. After having placed the Aśvinī bricks he places the five Ṛtavyā[1] (seasonal bricks) with *sajūr ṛtubhiḥ*....[2]

1. Cf. TS V.3.1.1-2.
2. TS IV.3.4.f.

प्राणं मे पाहीति पञ्च प्राणभृत ऋतव्या अनूपधाय॥४॥

4. After having placed the Ṛtavyā(-bricks) (he places) the five Prāṇabhṛt[1] (Breath-holder)(-bricks) with *prāṇaṁ me pāhi*.[2]

1. Cf. TS V.3.1.2.
2. TS IV.3.4.g.

अपस्पिन्वेति पञ्चापस्या अनुपरिहारम्॥५॥

5. Carrying (the brick) everytime around (the altar) (keeping the altar to the right)[1] (he places) the five (Apasyā)[2] (Watery) (bricks) with *apaspinva*....[3]

1. Cf. TS V.3.1.3.
2. In TS V.3.13 these bricks are called Vṛṣtisani (Shower-winning).
3. TS IV.3.4.h.

वायोर्यान्यसीति द्वे संयान्यौ॥६॥

6. With (two formulae beginning with) *vāyoryānyasi*[1] (he places) the two Saṁyānī (Going) (bricks).[2]

1. TS IV.4.6.f.

शुक्रश्च शुचिश्चेति द्वे ऋतव्ये समानतयादेवते॥७॥

7. With the two formulae beginning *śukraśca śuciśca*[1] he places the two Ṛtavyā (seasonal-bricks) of which (the recitation of) the formula *tayā devatayā...* is common.

1. TS IV.4.11.b.

त्र्यविर्वय इति पञ्च दक्षिणस्यां श्रोण्याम्। पष्ठवाड्वय इति पञ्चोत्तरस्याम्। बस्तो वय इति दक्षिणेंऽसे। वृष्णिर्वय इत्युत्तरे। व्याघ्रो वय इति दक्षिणे पक्षे। सिंहो वय इत्युत्तरे। एतद्वा विपरीतम्। पुरुषो वय इति मध्ये। विष्टम्भो वय इति चतस्रो वयस्याः पुरस्तात्प्रतीचीः॥८॥

8. With *tryavir vayaḥ...*[1] (he places) five (bricks) on the southwest corner; with *paṣṭhavāḍ vayaḥ...* five... north-west corner; with *basto vayaḥ...* south-east corner; with *vṛṣnir vayaḥ...* north-east corner; with *vyāghro vayaḥ...* southern wing; with *siṁho vayaḥ...* northern (wing)—or this may be in reverse order—with *puruṣo vayaḥ...* in the middle; with *viṣṭambho vayaḥ...* (he places) four Vayasyā (-bricks) from east to west in the front part.[2]

1. For the formulae in this Sūtra see TS IV.3.5.
2. The bricks mentioned in this Sūtra are called Vayasyā bricks. For them cp. TS V.3.1.5.

यं कामयेतापशुः स्यादिति वयस्यास्तस्येत्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text)[1]: "In connection with whom (sacrificer), (the Adhvaryu) may desire that he should be devoid of cattle, (he should place) the Vayasyā (bricks) for him first and then the water-bricks); (if he may desire that the sacrificer should be a possessor of cattle then in the reverse order)."[2]

1. TS V.3.1.4.
2. See Sūtra 5 above.

ऋषभादिश्चित्यन्तः॥१०॥

10. Then the layer is to be built completely, beginning with (placing of) the Bull-bricks.

1. Thus the rites mentioned in XVI.33.8-35.5.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य तृतीयां चितिं चिनोति॥११॥

11. On the next day, having performed (the Pravargya and Upasad rites) of the morning, (the Adhvaryu) builds the third layer.

इन्द्राग्नी अव्यथमानामिति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। भुव इति चैतया व्याहृत्या॥१२॥

12. With *indrāgnī avyathamānām...*[1] having touched the naturally perforated stone,[2] then having caused a horse to smell,[3] he, accompanied by an ingnorant Brahmin, should place it on the central part with *viśvakarmā tvā sādayatu...*[4] and with the sacred utterance viz. *bhuvaḥ*.[5]

1. TS IV.3.6.a.
2. For this cp. XVI.23.1; XVII.3.8.
3. Cp. XVI.23.1;XVII.3.8.
4. TS IV.3.6.b.
5. Cp. XVI.23.1.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वा व्यनिति॥१३॥

13. With *cittiṁ juhomi* having made a libation (of ghee) on the naturally perforated stone he should breathe (over the stone).[1]

1. Cp. XVI.23.2.

ज्योतिरसि ज्योतिर्मे यच्छेति हिरण्येष्टकाम्॥१४॥

14. With *jyotirasi jyotirme yaccha* (he places) the golden brick.

1. Cp. XVI.23.8 and the notes on it.

अधिद्यौरिति मण्डलेष्टकाम्॥१५॥

15. With *adhi dyauḥ*[1] (he places) a brick having a mark of circle on it.[2]

1. TS IV.4.5.d.
2. Cp. XVI.23.9 and the note no. 2 on it.

अत्र रेतःसिचो विवयसः॥१६॥

16. At this time (he places) the Retaḥsic (Semen-pourer) for the sake of a sacrificer of middle age.[1]

1. Cp. XVI.24.3-4.

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥१७॥

17. With *viśvakarmā tvā sādayatu...*[1] he places the Viśvajyotis (All-light)[2] (brick).

1. TS IV.4.6.b.
2. Cp. XVI.24.7.

अन्तरिक्षस्य यान्यसीति द्वे संयान्यौ॥१८॥

18. With *antarikṣasya yānyasi* he places the two Saṁyānī (Going-) bricks.

1. TS IV.4.6.g-h.
2. Cp. XVI.24.8.

## XVII.2

नभश्च नभस्यश्चेति चतस्र ऋतव्याः। द्वेद्वे समानतयादेवते॥१॥

1. With *nabhaśca nabhasyaśca...*[1] (the Adhvaryu places) the four Ṛtavyā (Seasonal) bricks; For each two bricks there should be only one *tayā devatayā* formula.[2]

1. TS IV.4.11.c-d.
2. Cp. XVI.24.9.

राज्ञ्यसि प्राची दिगिति पञ्च दिश्याः प्रतिदिशमेकां मध्ये॥२॥

2. With *rājñyasi...*[1] he places five Diśyā (Direction)[2] bricks one in each direction and one in the middle.

1. TS IV.3.6.c.
2. Cf. TS V.3.2.2.

आयुर्मे पाहीति दश प्राणभृतः पुरस्तादुपधाय॥३॥

षट्त्रिंशतं बृहतीः। मा छन्द इति द्वादश दक्षिणतः। पृथिवी छन्द इति द्वादश पश्चात्। अग्निर्देवतेति द्वादशोत्तरतः॥४॥

3-4. After having placed ten Prāṇabhṛt (Breath-holder) (bricks) in the east[1] with *āyur me pāhi...*[2] (he places) thirty-six

Bṛhatī (bricks) (in the following manner): with *mā chandaḥ*[3] twelve to the south; with *pṛthivī chandaḥ*[4] twelve to the west; and with *agnir devatā*[5] twelve to the north.[6]

1. Cf. TS V.3.2.2-3.
2. TS IV.3.6.d.
3. TS IV.3.7.a.
4. TS IV.3.7.a.
5. TS IV.3.7.a
6. Cf. For this Sūtra TS V.3.2.4.

मूर्धासि राडिति सप्त वालखिल्याः पुरस्तात्प्रतीचीः। यन्त्री राडिति सप्त पश्चात्प्राचीः॥५॥

5.With *mūrdhāsi rāṭ...*[1] he places the seven Valakhilyā-(bricks) turned to the west in the east; with *yantrī rāṭ...*[2] (he places) the (other) seven Vālakhilyās turned to the east, in the west.[3]

1. TS IV.3.7.b.
2. TS IV.3.7.b.
3. Cf. TS V.3.2.5.

अक्ष्णया द्वेष्यस्य प्रसवाय त्वोपयामाय त्वा काटाय त्वार्णवाय त्वा धर्णसाय त्वा द्रविणाय त्वा सिन्धवे त्वा समुद्राय त्वा सरस्वते त्वा विश्वव्यचसे त्वा सुभूताय त्वान्तरिक्षाय त्वेति द्वादश भूतेष्टकाः॥६॥

6. For the sacrificer whom he hates he places the Vālakhilyā-bricks diagonically,[1] with *prasavāya tvopayāmāya ...*[2] (he places) the twelve Bhūta (Being) bricks.[3]

1. Cf. MS II.2.9.
2. KS XL.4; cp. MS III.12.12.
3. TS V.6.3.1 mentions the Bhūteṣṭakās but does not give the formulae for these.

ऋषभादिश्चित्यन्तः॥७॥

7. Then the layer is to be built completely beginning with (placing of) the Ṛṣabha (Bull bricks).

1. Thus the rites mentioned in XVI.33.8-35.5 are to be performed. Cp. XVII.1.10.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य चतुर्थीं चितिं चिनोति॥८॥

8. On the next day having performed the (Pravargya and Upasad-rites) of the morning, (the Adhvaryu) builds the fourth layer.

आशुस्त्रिवृदग्नेर्भागो ऽसीत्येताभ्यामनुवाकाभ्यां यथा ब्राह्मणमुपधा-यान्तरिक्षमस्यन्तरिक्षाय त्वेति द्वे संयान्यौ॥९॥

9. With two sections[1] beginning with *āśustrivṛt* and *agnerbhāgo'si* having placed (the Akṣṇayāstomīya-bricks) in accordance with the details mentioned in the Brāhmaṇa,[2] he places the two Saṁyānī (Going) (bricks) with *antarikṣamasi...*[3]

1. TS IV.3.8.and 9.
2. TS V.3.3. Here the details about the direction in which the particular brick is to be placed and the formula which accompanies it are given.
3. TS IV.4.6.h; Cp. Āpśs XVI.24.8, XVII.1.18.

सहश्च सहस्यश्चेति द्वे ऋतव्ये समानतयादेवते॥१०॥

10. With *sahaśca sahasyaśca...*[1] he places the two Ṛtavyā (-bricks) for which the formula *tayā devatayā* is to be used commonly.[2]

1. TS IV.4.11.e.
2. Cp. XVI.24.9, XVII.2.1.

एकयास्तुवतेति सप्तदश सृष्टीः॥११॥

11. With *ekayāstuvata...*[1] (he places) the seventeen Sṛṣṭi (creation-bricks).[2]

1. TS IV.3.10.
2. Cf. TS V.3.4.7.

इयमेव सा या प्रथमा व्यौच्छदिति षोडश व्युष्टीः॥१२॥

12. With *iyameva sā yā prathamā...*[1] he places the sixteen[2] Vyuṣṭi (Shining-) (bricks).[3]

1. TS IV.3.11.
2. For the sixteenth brick TS I.4.33 is used as an accompanying verse.
3. Cf. TS V.3.4.7.

ऋषभादिश्चित्यन्तः॥१३॥

13. Then the layer is to be built completely beginning with (placing of) the Bull-bricks.[1]

1. Thus the rites mentioned in XVI.33.8-35.5 are to be performed. Cp. XVII.1.10; 2.7.

## XVII.3

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य पञ्चमीं चितिं चिनोति॥१॥

1. On the next day, after having performed the Pravargya and Upasad-rites of the morning (the Adhvaryu) builds the fifth layer.

अग्ने जातान्प्र णुदा नः सपत्नानिति पुरस्तादुपदधाति। सहसा जातानिति पश्चात्। चतुश्चत्वारिंश स्तोम इति दक्षिणतः। षोडश स्तोम इत्युत्तरतः॥२॥

2. With *agne jātān pra ṇudā sapatnān*[1] (he places) an Asapatna (Enemyless-brick) in the east; *sahasā jātān*... in the west; *catuścatvārimśa stomaḥ* in the south; *soḍaśa stomaḥ*[2] in the north.

1. For the formulae see IV.3.12.a-d.
2. Cf. TS V.3.5.1-2.

इष्टकायां पुरीषमध्यूह्य पृथिव्याः पुरीषमसीति मध्ये ऽग्नेः पुरीषवतीम्॥३॥

3. Having kept loose soil on a brick he places (this) brick with loose soil[1] in the central part of the fire-altar-building with *purīṣam asi*.[2]

1. Cf. TS V.3.5.2.
2. TS IV.3.12.e.

एवश्छन्दो वरिवश्छन्द इति चत्वारिंशतं विराजो दशदश प्रतिदिश-मक्ष्णया॥४॥

4. With *evaśchando varivaśchandaḥ*[1] he places forty Virāj (-bricks) diagonically, ten in each direction.

1. TS IV.3.12.f.
2. Cf. TS V.3.5.3-4.

रश्मिरसि क्षयाय त्वा क्षयं जिन्वेति स्तोमभागाः। सप्तसप्त प्रतिदिशम्। अवशिष्टा मध्ये॥५॥

5. With *raśmirasi*...[1] he places the Stomabhāga (-bricks): seven in each direction; the remaining in the middle.[2]

1. TS IV.4.1.
2. Cf. TS V.3.5.5.

राज्ञ्यसि प्राची दिगिति पञ्च नाकसदः प्रतिदिशमेकां मध्ये॥६॥

6. With *rajñyasi prācī dik...*[1] (he places) the five Nākasad (Sitting in the Heaven) (bricks): one is each direction, one in the middle.[1]

1. TS IV.4.2.a-e.
2. TS V.3.7.1.

तासु पुरीषमध्यूह्यायं पुरो हरिकेश इति पञ्चचोडा अभ्युपदधाति। द्वेष्यं मनसा ध्यायन्पश्चात्प्राचीमुत्तमाम्॥७॥

7. Having kept loose soil,[1] with *ayaṁ puro harikeśaḥ*[2] he places the Pañcacoḍā (Five-chignoned) (bricks while meditating on the enemy; (he places) the last one in the west with its face to the east[3].

1. Cf. ŚB VIII.6.1.22.
2. TS IV.4.3.a-e.
3. Cf. TS V. 3.7.2-3.

आयोस्त्वा सदने सादयामीति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य परमेष्ठी त्वा सादयतु दिवः पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। सुवरिति चैतया व्याहृत्या॥८॥

8. With *āyostvā sadane sādayāmi*[1] having touched the naturally perforated stone,[2] having then caused the horse to smell it, along with an ignorant Brāhmaṇa he places it in the central part of the fire (-altar-building) with *parameṣṭhī tvā sādayatu*[3] and with the sacred utterance *suvaḥ*.[4]

1. TS IV.4.3.g.
2. Cp. XVI.23.1; XVII.1.12. This is the third and the last naturally perforated stone.
3. TS IV.4.3.h.
4. Cf. TS V.5.5.3; cp. XVI.23.1.; XVII.1.12.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वापान्य प्रोथदश्व इत्युत्तरेंऽसे विकर्णीम्॥९॥

9. With *cittiṁ juhomi* having made a libation (of ghee) on the naturally perforated stone, then having breathed over it,[1] he places the Vikarṇī (-brick)[2] on the north-eastern corner with *prothadaśvaḥ*.[3]

1. Cp. XVI.23.2. and XVII.1.13.

2. The brick on which there is a figure of a Viśakhakarṇī strī on it Cf. Mahāgnisarvasva on Baudhāśs XXX.6.
3. TS IV.4.3.i.

तेनान्याभिरिष्टकाभिरभ्युपदधाति॥१०॥

10. He does not place any other bricks on these two.[1]

1. Cf. TS V.3.7.3. The Garbe's text should be corrected as *te nānyābhiriṣṭakābhirabhyupadadhāti*.

## XVII.4

सुवरसि सुवर्मे यच्छेति हिरण्येष्टकाम्॥१॥

1. With *suvarasi suvarme yaccha...*[1] (the Adhvaryu places) the golden brick.[2]

1. TS V.7.6.c.c.
2. Cf. TS V.7.6.2-3. Cp. XVI.23.9; XVII.1.15.

द्यौरपराजितेति मण्डलेष्टकाम्॥२॥

2. With *dyauraparājitā*[1] (he places brick) having a marked circle on it[2].

1. TS IV.4.5.e.
2. Cf. TS V.3.9.2; cp. XVI.23.9; XVII.1.15.

अत्रैकां रेतःसिचं स्थविरस्य॥३॥

3. At this time he places one Retaḥsic (Semen-pourer) (brick) (in the case) of an old (sacrificer).[1]

1. Cp. XVI.24.4.

प्रजापतिस्त्वा सादयतु दिवः पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥४॥

4. With *prajāpatistvā sādayatu...*[1] (he places) the Viśvajyotis (All-light) (-brick).

1. TS IV.4.6.c.
2. Cf. TS V.39.2; cp. XVI.24.7; XVII.1.17.

तपश्च तपस्यश्चेति द्वे ऋतव्ये समानतयादेवते॥५॥

5. With the two formulae beginning with *tapśca tapascyaśca*[1] (he places) the two Ṛtavyā (Seasonal) (bricks)[2] the *tayā devatayā...*[2] (formula) for which is common for both.

1. TS IV.4.11.f.
2. Cf. TS V.4.2.1; cp. XVI.24.9; XVII.2.1.

देवानां यान्यसि देवानां देवयान्यसीति द्वे संन्यान्यौ।६॥

6. With *devānāṁ yānyasi*...[1] he places the two Saṁyānī (Going) (bricks).[2]

1. MS III.8.13; KS XXII.5.
2. Cp. XVI.24.8;XVII.1.18.

संन्यान्यावृतव्ये विश्वज्योतिषं रेतःसिचं हिरण्येष्टकां मण्डलेष्टकां विकर्णीं स्वयमातृण्णामित्येवमनुपूर्वा एके समामनन्ति॥७॥

7. According to the opinion of some (ritualists)[1] (there should be) the Saṁyānī, two Ṛtavyās, Viśvajyotis, Retaḥsic, Hiraṇyeṣṭakā, Maṇḍaleṣṭakā, Vikarṇī, Svayamātṛṇṇā (bricks) in this order.

1. Perhaps the followers of ŚB VII.7.1.9.

आपराह्णिकीभ्यां प्रचर्यौदुम्बरीः समिधो घृते वासयति॥८॥

8. After having performed the (Pravargya and Upasad-rites) of the afternoon, he keeps (three) fuel-sticks of Udumbara-wood in ghee[1] throughout the night.

1. For the ritual mentioned in XVII.14.5.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य पञ्चम्याश्रितेः शेषं याज्ञसेनीं चितिं चिनोति॥९॥

9. On the next day after having performed the (Pravargya and Upasad-rites) of the morning, he builds the Yajñasenī-layer[1] as a part of the fifth layer.

1. The brick mentioned in the next Sūtra is called "Yājñasenī citi" because it was taught by Yajñasena to the son of Citriya. The work of building the fifth layer requires two days (see XVI.35.9).

अग्निर्मूर्धेति तिस्रो गायत्रीः पुरस्तादुपदधाति॥ एवमुत्तराणि त्रीणित्रीणि। त्रिष्टुभो दक्षिणतः। जगतीः पश्चात्। अनुष्टुभ उत्तरतः। बृहतीरुष्णिहाः पङ्क्ती-रक्षरपङ्क्तीरिति विषुरूपाणि छन्दांसि यथावकाशम्। अतिच्छन्दसं मध्ये। द्विपदा अन्ततः॥१०॥

10. With *agnir mūrdhā*...[1] he places the three Gāyatrīs to the east (of the naturally perforated stone)[2]; in the same manner each of the three next (bricks): Thus the Triṣṭubhs to the South; the Jagatīs to the west; the Anuṣṭubhs to the North; the

bricks connected with metres of different forms viz. Bṛhatī, Uṣṇih, Paṅkti, Akṣarapaṅkti, in accordance with the available space; the Dvipadās at the end.

1. TS IV.4.4.a-c.
2. CF. TS V.3.8.1.

अन्यत्र साहस्रात्पशुकामस्य गोचितिं चिनोति॥११॥

11. Except the one-thousand-brick (fire-altar-building)[1] he should build the Gociti (Cow-building)[2] for the sacrificer desirous of cattle.

1. See XVI.13.11.
2. See for this XVII.4.12—5.1.

सहस्रं पादमात्रीरिष्टकाः॥१२॥

12. (In it there should be) one thousand bricks of the size of one foot.

ताः प्रथमायां चित्यां मध्यमायामुत्तमायां वोपदध्यात्॥१३॥

13. He places them either in the first or the middle or the last layer.

## XVII.5

अग्ने गोभिर्न आ गहीत्यनुवाकेन प्रतिमन्त्रं पुनःपुनरभ्यासम्॥१॥

1. (The Adhvaryu) places them each one with a formula from the section beginning with *agne gobhir na ā gahi*[1] repeating (the formulae) again and again (upto one thousandth brick).

2. TS II.4.5.

इन्द्राग्निभ्यां त्वा सयुजा युजा युनज्मीत्यष्टौ सयुजः॥२॥

2. With *indrāgnibhyāṁ tvā sayujā yujā...*[1] (he places) the eight Sayuj (Yoked-together) (bricks).[2]

1. TS IV.4.5.
2. Cf. TS V.3.9.1.

रोहितेषु त्वा जीमूतेषु सादयाम्यरुणेषु त्वा कृष्णेषु त्वा नीलेषु त्वा सितेषु त्वा जीमूतेषु सादयामीति पञ्च जीमूताः॥३॥

3. With *rohiteṣu tvā jīmūteṣu...*[1] (he places the five Jīmūta (Cloud-bricks).

1. KS XL.4.

अम्बा नामासीति सप्त कृत्तिकाः॥४॥

4. With *ambā nāmāsi...*[1] (he places) seven Kṛttikā (-bricks).

1. TS IV.4.5.b.
2. Cf. TS V.3.9.1.

पुरोवातसनिरसीति पञ्च वृष्टिसनीरनुपरिहारम्॥५॥

5. With *purovātasnirasi...*[1] (he places) the five Vṛṣṭisani (Rain-winner) (bricks) in the circular manner.[2]

1. TS IV.4.6.d.
2. Cf. V.3.10.1. The first brick is to be placed in the east, the second in the south, the third in the west, the fourth in the north and the fifth in the middle.

सलिलाय त्वेत्यष्टावादित्येष्टकाः॥६॥

6. With *salilāya tvā...*[1] (he places) the eight Āditya (bricks).[2]

1. TS IV.4.6.f.
2. Cf. TS V.3.10.2-3.

ऋचे त्वा रुचे त्वेति पञ्च घृतेष्टका अनुपरिहारम्॥७॥

7. With *ṛce tvā ruce tvā...*[1] (he places) the five Ghṛta(-Ghee-bricks)[2] in the circular manner.[3]

1. TS IV.4.6.k.
2. These are not the bricks in the literal sense. They are simply libations of ghee metaphorically treated as bricks.
3. Cf. TS V.3.10.3-4. See also the next Sūtra and XVI.13.10. For the circular manner see the note on 5th Sūtra above.

आदित्येष्टकाभिर्घृतपिण्डान्व्यतिषक्तानिति वाजसनेयकम्॥८॥

8. According to the view of the Vājsaneyins[1] "He should place the Āditya-bricks and balls of ghee alternately (one Āditya-brick and one ghee ball; then the next Āditya-brick and the next ghee-ball and so on)."

1. The exact source not known.

यशोदां त्वेति पञ्च यशोदाः॥९॥

9. With *yaśodāṁ tvā* he places the five Yaśodā (Glory-giver-) (bricks).

1. TS IV.4.7.a.
2. Cf. TS V.3.11.1-2.

भूयस्कृदसीति पञ्च भूयस्कृतः॥१०॥

10. With *bhūyaskṛdasi...*[1] (he places) the five Bhūyaskṛt (More-making) (bricks).[2]

1. TS IV.4.7.a.
2. Cf. TS V.3.11.1-2.

अप्सुषदसीति पञ्चाग्निरूपाणि॥११॥

11. With *apsuṣadsi...*[1] (he places) the five Agnirūpa (Fire-form) (bricks).

1. TS IV.4.7.b.
2. Cf. TS V.3.11.2.

पृथिव्यास्त्वा द्रविणे सादयामीति पञ्च द्रविणोदाः॥१२॥

12. With *pṛthivyās tvā draviṇe sādayāmi*[1] (he places) the five Draviṇodas (Wealth-giver) (bricks).[2]

1. TS IV.4.7.c.
2. Cf. V.3.11.2.

प्राणं मे पाहीति षडायुष्याः॥१३॥

13. With *prāṇaṁ me pāhi...*[1] (he places) the six Āyuṣya (Life) (-bricks).[2]

1. TS IV.4.7.d.
2. Cf. TS V.3.11.2-3.

अग्ने यत्ते परं हृन्नामेत्यग्नेर्हृदयम्॥१४॥

14. With *agne yatte paraṁ hṛnnāma...*[1] (he places) the (brick named) "Heart of the fire".[2]

1. TS IV.4.7.e.
2. Cf. TS V.3.11.3.

यावा अयावा इति सप्तर्तव्याः॥१५॥

15. With *yāvā ayāvā...*[1] (he places) the seven Ṛtavyā (Seasonal) (bricks)[2].

1. TS IV.4.7.f.
2. Cf. TS V.3.11.3.

या देव्यसीष्टक आयुर्दा उपशीवरी। सा मामुपशेष्व जायेव पतिमित्सदा॥
या देव्यसीष्टके प्राणदा अपानदा व्यानदाश्चक्षुर्दा श्रोत्रदा वाग्दा आत्मदाः

पृथिविदा अन्तरिक्षदा द्यौर्दा स्वर्दाः कुमारीदाः प्रफर्विदाः प्रथमौपशदा युवतिदा उपशीवरी। सा मामुपशेष्व जायेव पतिमित्सदेति षोडशोपशीवरीः॥१६॥

16. With *yā devyasīṣṭake...*[1] (he places) the sixteen Upaśīvarī (Sleeping near) (bricks).

1. KS XXXIX.9.

## XVII.6

अभीषाच्चाभिषवी चाभिवयाश्चोर्ध्ववयाश्च बृहद्वयाश्च सवयाश्च सह्वांश्च सहमानश्च सहस्वांश्च सहीयांश्चेति दशेन्द्रनामानि॥१॥

1. With *abīṣāccābhiṣavī ca...*[1] (the Adhvaryu) places the ten (bricks called) Indranāmāni (Indra's Names).

1. KS XXXIX.11 (with some changes).

अग्निना विश्वाषाडिति द्वाविंशतिमिन्द्रतनूः॥२॥

2. With *agninā viśvāṣāṭ...*[1] (he places) the twenty-two Indratanū (Indra's forms) (bricks).[2]

1. TS IV.4.3.
2. Cf. TS V.4.1.1.

प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतं यज्ञतनूः॥३॥

3. With *prajāpatir manasāndhoccheta...*[1] (he places) the thirtythree Yajñatanū (Forms of sacrifices) (bricks).[2]

1. TS IV.4.9.
2. Cf. TS V.4.1.1.

ज्योतिष्मतीं त्वा सादयामीति द्वादश ज्योतिष्मतीः॥४॥

4. With *jyotiṣmatīṁ tvā sādayāmi...*[1] (he places) the twelve Jyotiṣmatī (Bright) (bricks).[2]

1. TS I.4.34.
2. Cf. V.4.1.3.

पूर्णा पश्चादिति पौर्णमासीं पुरस्तादुपधाय कृत्तिका नक्षत्रमिति नक्षत्रेष्टकाः पुरस्तात्प्रतीचीरसंस्पृष्टकाः॥५॥

5. After having kept the Paurṇamāsī (Full-moon-)(brick) in the east with *pūrṇā paścāt...*,[1] he places the Nakṣatra (Con-

stellation) (bricks)[2] in the east with their faces to the west, without letting them touch each other, with *kṛttikā nakṣatram*....[3]

1. TS IV.4.10.c.a.
2. Cf. TS V.4.1.4.
3. TS IV.4.10.a and b.

पूर्वामुपधायापरामपरामा विशाखाभ्याम्॥६॥

6. Each time after having placed the earlier (brick) (he places) the next (brick) upto the Viśākhā-brick.

दक्षिणेन स्वयमातृण्णां रीतिं प्रतिपादयति॥७॥

7. He brings the line up to the south of the naturally perforated (stone).

यत्ते देवा अदधुरित्यमावास्यां पश्चादुपधायावशिष्टानां पूर्वांपूर्वामापभरणीभ्यः॥८॥

8. After having placed the Amāvāsyā (New-moon) (brick) with *yat te devā adadhuḥ*...[1] in the west, (he places)[2] each time one of the remaining bricks to the east (of the earlier one) upto Apabharaṇī (brick).

1. TS IV.4.10.c.b.
2. With TS IV.4.10.b.

उत्तररेण स्वयमातृण्णां रीतिं प्रतिपादयति॥९॥

9. He brings the line upto the north of the naturally perforated stone.

पौर्णमासीमन्ततः॥१०॥

10. The full-moon(-brick) at the end.

ऋचे त्वा रुचे त्वेति सर्वासु नक्षत्रेष्टकास्वनुषजति॥११॥

11. He adds *ṛce tvā ruce tvā*[1] to all (each formulae used for placing) the Nakṣatra(-bricks).

1. TS IV.4.10.a.b.

## XVII.7

हिरण्यगर्भः समवर्तताग्र इत्यष्टौ सरितः॥१॥

1. With *hiraṇyagarbhaḥ samavartatāgre*...[1] (the Adhvaryu) places the eight Sarit (River) (bricks).

1. TS IV.1.8.n-u.

विश्वकर्मा दिशां पतिरिति पञ्च हिरण्येष्टकाः प्रतिदिशमेकां मध्ये॥२॥

2. With *viśvakarmā diśāṁ patiḥ*...[1] (he places) the five golden bricks one in each direction; one in the middle.

1. TS V.5.5.1.

प्राणाय त्वा चक्षुषे त्वेति चतस्रः स्वयमातृण्णाः प्रतिदिशम्॥३॥

3. With *prāṇāya tvā cakṣuṣe tvā*...[1] (he places) the four naturally perforated (stones) one in each direction.

1. TS V.5.5.4.

अग्न आ याहि वीतये॥ अग्निं दूतं वृणीमहे॥ अग्निनाग्निः समिध्यते॥ अग्निर्वृत्राणि जङ्घनत्॥ अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशम्॥ देवस्य द्रविणस्यव इति पञ्चाह्नां रूपाणि॥४॥

4. With *agna ā yāhi*...[1] (he places) the five forms of days.[2]

1. TS V.5.6.a-e.
2. Cf. TS V.5.6.2.

अथ व्रतमुपदधाति॥५॥

5. Then he places the Vrata.[1]

1. This ritual ends with XVII.9.2. Vrata is the same as the Mahāvrata; see Māśs VI.2.3.1. Perhaps the verses on which Vrata is sung are meant.

प्राच्या त्वा दिशा सादयामीति पञ्चात्मेष्टकाः प्रतिदिशमेकां मध्ये॥६॥

6. With *prācyā tvā diśā sādayami*...[1] (he places) five Ātman (Trunk) (-bricks): one in each direction one in the middle.[2]

1. TS V.5.8.2-3.
2. Cf. TS V.5.8.3-4.

संयच्च प्रचेताश्चेति पञ्च वैश्वदेवीरात्मनि द्वेष्यं मनसा ध्यायन्॥७॥

7. With *saṁyacca pracetāśca*...[1] (he places) the five Vaiśvadevī (bricks belonging to All-gods) on the trunk of the fire-altar-building while thinking about the enemy in his mind.

1. TS IV.4.11.h-n. The last formula is to be added to each of the preceding formulae.
2. Cf. TS V.4.7.2-3. Here, however, these bricks are called Adhīpatnīs.

कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्ठया वृता॥ कस्त्वा

सत्यो मदानां मंहिष्ठो मत्सदन्धसः। दृढा चिदारुजे वसु॥ अभी षु णः सखीनामविता जरितृणाम्। शतं भवास्यूतिभिरिति वामदेव्यम्॥८॥

8. With *kayā naścitra ā...*[1] (he places) the Vāmadevya (brick),[2]

1. KS XXXIX.12.
2. The Sūtra is in complete. See the first Sūtra of the next section.

## XVII.8

दक्षिणत आत्मनि॥१॥

1. to the south of the trunk (of the fire-altar-building).

1. Read this Sūtra along with XVII.7.8.

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः। ववक्षुरुग्रो अस्तृत इत्यथर्वशिरो दशातिषक्ताः॥२॥

2. With *indro dadhico asthabhiḥ...*[1] (the Adhvaryu places) the ten (bricks)[2] close to each other as the head of the Atharvan, in the east[3] (of the Fire-altar-building).

1. TB I.5.8.1ff; cp. KS XXXIX.12.
2. Cf. TS V.6.6.3.
3. The word *pūrvārdhe* of the Sūtra 3 in Garbe's text should be brought here. Cf. also Māśs VI.2.2.20.

पूर्वार्धे विद्यते शिरसो निरूहणम्। न विद्यत इत्यपरम्॥३॥

3. There is the act of taking out of the head; there is not—this is another (view).[1]

1. This Sūtra is difficult. Perhaps it refers to the head part of the fire-altar-building which is in the form of a bird.

अभि त्वा शूर नोनुमो ऽदुग्धा इव धेनवः। ईशानमस्य जगतः सुवर्दृशमीशानमिन्द्र तस्थुषः। ईशानमिन्द्र तस्थुषः। न त्वावाँ अन्यो दिव्यो न पार्थिवः। न जातो न जनिष्यते अश्वायन्तो मघवन्निन्द्र वाजिनः। गव्यन्तस्त्वा हवामह इति रथंतरं दक्षिणे पक्षे ऽध्यात्मन्नपवर्गः॥४॥

4. With two verses *abhi tvā śūra...*[1] (he places) the Rathantara-sāman-bricks in such a manner that the last (brick) (will be placed) on the trunk.[1]

1. KS XXXIX.12. For detais see the next two Sūtras.

प्रथमामुपधाय द्वितीयामथ विशयाम्॥५॥

अर्धमात्मन्यर्धं पक्षे॥६॥

5-6. Having placed the first and the second on the wing (part), he places the separately lying (Viśayā) (brick) with its half part on the trunk and half on the wing.

त्वामिद्धि हवामहे साता वाजस्य कारवः। त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः। त्वां काष्ठास्वर्वतः॥ स त्वं नश्चित्र वज्रहस्त धृष्णुया। मह स्तवानो अद्रिवः। मह स्तवानो अद्रिवः। गामश्वं रथ्यमिन्द्र सं किर। सत्रा वाजं न जिग्युष इति बृहदुत्तरे पक्षे॥७॥

7. With *tvāmiddhi havāmahe...*[1] (he places) the Bṛhat-sām-an (-brick) on the left wing.

1. KS XXXIX.12. Here also with two verses three bricks are kept.

तस्य रथंतरवत्कल्पः॥८॥

8. Its procedure is the same as that of Rathantara.[1]

1. See Sūtras 5 and 6.

## XVII.9

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे। प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्। प्रियं मित्रं न शंसिषम्। ऊर्जा नपातं स हिनायमस्मयुः। दाशेम हव्यदातये। दाशेम हव्यदातये। भुवद्वाजेष्वविता भुवद्वृधः। उत त्राता तनूनामिति यज्ञायज्ञियं पुच्छे॥१॥

1. With two verses *yajñā yajñā vo agnaye...*[1] (the Adhvaryu) places the Yajñāyajñiya (-sāman-brick) on the tail.

1. KS XXXIX.12.

तस्य रथंतरवत्कल्पः॥२॥

2. Its procedure is the same as that of Rathantra.[1]

1. See XVII.8.5-6.

त्वामग्ने वृषभमित्यृषभमुपधाय संवत्सरस्य प्रतिमामिति प्राजापत्याम्॥३॥

3. Having placed the Vṛṣabha (Bull) (-brick) with *tvāmagne*

*vṛṣabham*...[1] (he places) the Prājāpatyā(-brick) with *saṁvatsarasya pratimām*....[2]

1. TS V.7.2.a. See XVI.33.7.
2. TS V.7.2.b. For this Sūtra cf. TS V.7.2.1-2.

शतायुधाय शतवीर्यायेति पञ्चाज्यानीः प्रतिदिशमेकां मध्ये॥४॥

4. Then with the five verses *śatāyudhāya śatavīryāya*...[1] (he places) the five Ajyāni(-bricks)[2] one in each direction, one in the middle.

1. TS V.7.2.d-h.
2. Cf. TS V.7.2.5.

इन्द्रस्य वज्रो ऽसीति चतस्रो वज्रिणीः प्रतिदिशमश्मन इषुहस्त उपदधाति॥५॥

5. With *indrasya vajro'si*...[1] carrying an arrow in his hand he places the four Vajriṇī (Having thunderbolt) (bricks)[2] one in each direction.[3]

1. TS V.7.3.A.
2. i.e. four stones.
3. Cf. TS V.7.3.1-2.

इन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्तनूपा नः प्रतिस्पशः। यो न उपरिष्टादघायुरभिदासत्येतं सो ऽश्मानमृच्छत्विति मध्ये पञ्चमीमेके समामनन्ति॥६॥

6. According to the opinion of some (ritualists) (he should also place the fifth brick with *indrasya vajro'si*...[1] (adding the words), *yo na upariṣṭād*....

1. TS V.7.3.a.

पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वेति तिस्रो लोकेष्टकाः॥७॥

7. With (the three formulae) *pṛthivyai tvāntarikṣāya*...[1] (he places) the three Loka-(World) bricks.

1. TS I.3.6.a.

अग्नये त्वा पवमानायाग्नये त्वा पावकायाग्नये त्वा शुचय इति तिस्रः पवमानीः॥८॥

8. With (the three formulae) *agnaye tvā pavamānāya*...[1] (he places) the three Pāvamānī (-bricks).

1. See V.21.5.

# XVII.10

ऋचा त्वा छन्दसा सादयामि वषट्कारेण त्वा छन्दसा सादयामि हिङ्कारेण त्वा छन्दसा सादयामि प्रस्तावेन त्वा छन्दसा सादयामि प्रतिहारेण त्वा छन्दसा सादयाम्युद्गीथेन त्वा छन्दसा सादयामि निधनेन त्वा छन्दसा सादयामीति सप्त च्छन्दस्याः॥१॥

1. With (seven formulae) *ṛcā tvā chandasā sādayāmi...*[1] (the Adhvaryu places) the seven Chandasyā (Vedic) (bricks).

1. Cp. MS II.14.4.

अग्ने यशस्विन्निति चतस्रो राष्ट्रभृतः पुरस्तादुपधाय हिरण्येष्टकाभिः सर्वतो मुखमुपदधाति॥२॥

2. After having placed the four Rāṣṭrabhṛt (Kingdom-holder) (bricks) in the east with *agne yaśasvin...*[1] (he places) the golden bricks in such a manner that the fire-altar-building faces everywhere.

1. Cf. TS V.7.4.4.
2. TS V.7.4.e.

गायत्रीं पुरस्तादुपदधातीत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text): "He places the Gāyatrī in the front, (Triṣṭubh to the right, Jagatī to the back, Anuṣṭubh to the left and Paṅkti in the middle)."[1]

1. TS V.7.9.4.

अथैकेषाम्। गायत्रीं पुरस्तादुपदधाति त्रिष्टुभं दक्षिणतो जगतीं पश्चादनुष्टुभमुत्तरतः पङ्क्तिं मध्ये। इत्येताभिः सर्वाभिः सर्वतो मुखमुपदधाति॥४॥

4. Now according to some "He places Gāyatrī in the front, Triṣṭubh to the right, Jagatī to the back, Anuṣṭubh to the left and Paṅkti in the middle. With all these (verses and bricks) he builds the fire altar-building facing everywhere."[1]

1. I is not known who these "some" are. But the view of Taittirīyakas (see the Sūtra) is not different from the view of these "some".

गायत्र्यादयो भवन्ति पङ्क्त्युदयनाः॥५॥

5. (The verses used at this time) are beginning with Gāyatrī and end with Paṅkti.

अग्निमूर्धा। भुवः। जनस्य गोपाः। त्वां चित्रश्रवस्तम। अग्ने तमद्याश्वमित्येता आम्नाता भवन्ति॥६॥

6. The following verses are mentioned to be used there *agnir mūrdhā... bhuvaḥ... janasya gopāḥ..., tvāṁ citraśravastama..., agne tamadyāśvam....*[1]

अग्न आ याहि वीतय इति चैताभिः सर्वतो मुखमुपधाति॥७॥

7. Or[1] with the verses beginning *agna ā yāhi vītaye* he places the bricks in such a way that it faces to all directions.

1. We have to read *vaitābhiḥ* instead of *caitābhiḥ*.
2. TS V.5.6.a-e. See XVII. 7.4.

लोकंपृणाभिरित्येके॥८॥

8. According to some (ritualists)[1] (he should make the fire- altar-building "facing to all directions" by means of the formulae used for Lokamprṇā (Space-filler) bricks.

1. Not identified.

अत्र वा विकर्णीं स्वयमातृण्णां चोपदध्यात्॥९॥

9. Optionally one may place the Vikarṇī and Svayamātṛṇṇā (brick) now.[1]

1. For this view see ŚB VIII.7.3.9. For the other option see XVII.3. 8-9.

लोकंपृणादिश्चित्यन्तः॥१०॥

10. The building of the layer comes to an end with the ritual beginning with placing of the *Lokaṁpṛṇā* (bricks).

अग्ने युक्ष्वा हि ये तव। युक्ष्वा हि देवहूतमानिति द्वाभ्यां संचितमग्निमभिमृश्य वसवस्त्वा रुद्रैः पुरस्तात्पान्त्वित्येतैर्यथालिङ्गं संचितमग्निमाज्येन प्रोक्षति। मध्य उत्तमेन प्राङ्मुखः॥११॥

11. Having touched the built up fire-altar with two verses beginning with *agne yukṣvā hi ye tava*[1] and *yukṣvā hi devahūtamām*[2] he sprinkles ghee on the built up fire-altar[3] with *vasavastvā rudraiḥ purāstāt pāntu...*[4] in accordance with the

chracteristic word (in the formula); facing the east (he sprinkles ghee) in the middle with the last (formula).

1. TS IV.2.9.q.
2. TS IV.2.9.r.
3. Cf. TS V.5.3.1-5.
4. TS IV.2.9.1.

## XVII.11

सहस्रस्य प्रमा असीति सहस्रेण हिरण्यशल्कैरूर्ध्वस्तिष्ठन्प्रतिदिशिमग्निं प्रोक्षति द्वाभ्यांद्वाभ्यां शताभ्याम्। मध्य उत्तमाभ्यां प्राङ्मुखः॥१॥

1. With *sahasrasya pramā asi*...[1] while standing[2] the Adhvaryu) sprinkles (scatters) thousand pieces of gold[3] on the (built up) fire(-altar)—two hundred pieces on each (direction)[4]; while facing the east (he scatters two hundred pieces) in the middle with the last two formulae.

1. TS IV.4.11.o
2. Cf. KS XXI.4.
3. Cf. TS.V.4.2.3-4.
4. Cf. ŚB VII.7.4.10

इमा मे अग्न इष्टका धेनवः सन्त्वितीष्टका धेनूर्यजमानः कुरुते॥२॥

2. With *imā me agna iṣṭakāḥ*...[1] the sacrificer makes the bricks milch-cows[2].

1. TS V.4.2.4.
2. Cp. TS V.4.2.4.

ऐडिक्या चित्याध्वर्युरग्निमभिमृश्य शतरुद्रीयं जुहोति जर्तिलयवाग्वा गवीधुकयवाग्वा वा जर्तिलैर्गवीधुकसक्तुभिः कुसयसर्पिषाजाक्षीरेण मृगीक्षीरेण वार्कपर्णेनोदङ् तिष्ठन्। उत्तरस्य पक्षस्योत्तरापरस्यां स्रक्त्यां विकर्ण्यां स्वयमातृण्णायामनुपरिचारं वा॥३॥

3. Having touched the Fire (-altar-building) with the section called) Aiḍikī (layer)[1], standing with his face to the north, (the Adhvaryu) offers the Śatarudriya with Jartila-gruel or Gavīdhuka-gruel or Jartilas or coarse flour of Gavīdhukas or with Kusaya-ghee[3] or goat-milk or buffalo-milk[4] by means of a

leaf of Arka(-tree).[5] (He does so) on the western corner of the left wing or on the Vikarṇī or on the naturally perforated stone; Or he offers while moving around (the altar keeping it to is right).

1. TĀ IV.19.
2. Cf. KS XXI.6.
3. The meaning of the word *kusaya* is not known. According to Dhūrtasvāmin and Tālavṛntavāsin *kusaya*-ghee means old ghee.
4. According to the same commentators *mṛgakṣira* means milk of buffalo.
5. Cf. and cp. in general TS V.4.3.2-3.

नमस्ते रुद्र मन्यव इत्येताननुवाकांस्त्रैधं विभाज्यापि वा प्रथमादुपक्रम्य नमस्तक्षभ्य इति जानुदघ्ने धारयमाणे रथकारेभ्यश्च व इत्युपक्रम्य नमः स्वा-युधायेति नाभिदघ्ने शेषेण प्रागवतानेभ्य आस्यदघ्ने हुत्वा सहस्राणि सहस्रश इति दशावतानान्हुत्वान्वारोहाञ्जुहोति॥४॥

4. Having offered after having divided the sections beginning with *namaste rudra manyave*[1] into three parts[2] or having started from the first formula upto *namas takṣabhyaḥ*, holding (the Arka-leaf) at the level of knee, starting from *rathakārebhyaśca vaḥ* upto *namaḥ svāyudhāya* holding the (Arka-leaf) at the level of the navel, (then) with the remaining portion upto the Avatānas[3] at the level of the mouth, with *sahasrāṇi sahasraśaḥ* (then) he offers the ten Anvāroha[4]-offerings.

1. TS IV.5.1-10.
2. Cf. TS V.4.3.3.
3. TS IV.5.11.a-k.
4. "Ascending".

नमो रुद्रेभ्यो ये पृथिव्यामिति जानुदघ्ने धारयमाणो नमो रुद्रेभ्यो ये ऽन्तरिक्ष इति नाभिदघ्ने नमो रुद्रेभ्यो ये दिवीत्यास्यदघ्ने हुत्वैतानेव यजमानं वाचयित्वैतानेव विपरीतान्प्रत्यवरोहान्हुत्वासंचरे पशूनामर्कपर्णमुदस्यति॥५॥

5. Having then offered with *namo rudrebhyo ye pṛthivyām*[1] while holding (the Arka-leaf) at the level of the knee, with *namo rudrebhyo yentarikṣe*[2] while holding (the Arka-leaf) at the level of the navel, and with *namo rudrebhyo ye divi*[3] (while holding the Arka-leaf) at the level of the mouth, then having

caused the sacrificer to recite the same (formulae), then having offered with the same formulae in the reverse (descending) order, he throws the Arka-leaf on a place where cattle do not wander.[4]

1-3. TS IV.5.11.m-n. For the offerings cf. TS V.4.3.4.
5. Read *hutvāsaṁcare*. Cf. TS V.4.3.5.

यं द्विष्यात्तस्य संचरे यस्य रुद्रः प्रजां पशून्वाभिमन्येतोदङ् परेत्य रुद्राञ्ज-पंश्चरेदित्ययज्ञसंयुक्तः कल्पः॥६॥

6. In the case of whom (the sacrificer) he hates, he (should throw the Arka-leaf) on a (place where cattle) wander.[1] (In the case of a sacrificer) with the progeny or cattle of whom Rudra is angry, having gone with his (Adhvaryu's) face to the north, he should mutter the Rudra (formulae)—this is a rite not connected with any (Śrauta) sacrifice[2].

1. Cf. TS V. 4.3.5.
2. Thus it is a "Gṛhya" ritual.

## XVII.12

यो रुद्रो अग्नाविति रौद्रं गावीधुकं चरुम्॥१॥

एतेन यजुषा यस्यामिष्टकायां शतरुद्रीयं जुहोति तस्यां प्रतिष्ठापयति॥२॥

1-2. (The Adhvaryu) keeps the Gavīdhuka-rice-pap for Rudra on the brick on which he has offered the Śatarudrīya with this verse (beginning with *yo rudro agnau*).

1. TS V.5.9.i. For the contents in this Sūtra cf. TS V.4.3.3-4.

तिसृधन्वमयाचितं यजमानो ब्राह्मणाय दत्त्वा यत्ते रुद्र पुरो धनुरित्ये-तैर्यथालिङ्गमुपतिष्ठते॥३॥

3. After having given a bow with three arrows (to a Brāhmin) without being asked for, the sacrificer stands near the fire-altar with these formulae beginning with *yatte rudra puro yatte*[1] in accordance with the characteristic (words in the formulae).[2]

1. TS V.5.7.2-3. For the contents in this Sūtra cf. TS V.5.7.2.
2. Thus in the east, south, west and north. The fifth formula is to be used in the manner mentioned in XVII.10.11.

उदकुम्भमादायाध्वर्युरश्मन्नूर्जमिति त्रिः प्रदक्षिणमग्निं परिषिञ्चन्पर्येति॥४॥

4. Having taken a jar full of water the Adhvaryu goes thrice around the fire-altar keeping it to his right while sprinkling (water) with *aśmannūrjam....*[1]

1. TS IV.5.1.a. For the contents in this Sūtra cf. TS V.4.4.1-2.

निधाय कुम्भमश्मंस्ते क्षुदमुं ते शुगृच्छतु यं द्विष्म इति त्रिरपरिषिञ्चन्प्रति पर्येति॥५॥

5. Having kept down the jar he goes around the fire-altar without sprinking (water) in the reverse direction with *aśmanste kṣudamuṃ te śugṛcchatu yaṃ dviṣmaḥ.*[1]

1. TS IV.6.1.b. For the contens in the Sūtra cf. TS V.4.4.2.

यद्यभिचरेदिदममुष्यामुष्यायणस्यायुः प्रक्षिणोमीति दक्षिणस्यामुत्तरंस्यां वा स्रक्त्यां कुम्भं प्रक्षिणुयात्॥६॥

6. If he wants to practise black magic (against the enemy) *idamahamamuṣyāmuṣyāyaṇasya...* he should destroy the jar on the southern or northern corner.[1]

1. Cf. MS III.3.5; KS XXI.7. According MS and KS this is to be done on the south-western or north-western corner.

अवकां वेतसशाखां मण्डूकं च दीर्घवंशे प्रबध्य समुद्रस्य त्वावाकयेति सप्तभिरष्टाभिर्वाग्निं विकर्षति॥७॥

7. Having tied Avakā (plant), a reed-branch, and a frog to a long bamboo-stick,[1] he draws it on the fire-altar-building[2] with seven[3] or eight[4] verses beginning with *samudrasya tvāvākayā*[5].

1. Cf. ŚB IX.1.2.25.
2. Cf. TS V.4.4.3.
3. Cf. MS III.3.6; ŚB IX.1.2.31.
4. Cf. TS V.4.4.3.
5. TS IV.6.1.c-k.

विकर्षन्नेवानुगमयित्वा मण्डूकस्य प्राणान्सर्वान्संलोभ्योत्कर उदस्यति॥८॥

8. Having caused (the frog) to die,[1] while he is drawing it

only, (then) having destroyed[2] all the vital parts of the frog, he throws it on the rubbish heap[3].

1. *anugamayitvā*.
2. *saṁlobhya*.
3. Cp. KS XXI.7.

यं द्विष्यात्तमेतैरुपस्पृशेत्॥९॥

9. He should touch him whom he hates with these (things before throwing them).[1]

1. Cf. KS XXI.7.

पृष्ठैरुपतिष्ठते। गायत्रेण पुरस्तात्। बृहद्रथंतराभ्यां पक्षौ। ऋतुस्थाय-ज्ञायज्ञियेन पुच्छम्। दक्षिणस्यां श्रोण्यां वारवन्तीयेन। उत्तरस्यां वामदेव्येन॥१०॥

अपिपक्षे प्रजापतेः सामानृचं गायति॥११॥

10-11. He stands near (the fire-altar) while praising it with the Pṛṣṭha-sāmans: with the Gāyatra(-sāman) in the east; with the Bṛhat and Rathantara(-sāmans) near the wings; with the Ṛtusthāyajñāyajniya(-sāman) near the tail; with the Vāravantīya (-sāman) on the south-western corner; with the Vāmadevya (-sāman) on the north-western corner; on the joint of the (right) wing with the trunk, he sings the Prājāpati's Sāman without verses.[1]

1. Cf. in general TS V.5.8.1-2; cp. MS III.3.5; for the Sāmans cp. Lāṭyāśs I.5.11-16; Drāhyāśs II.1.14-24. The Gāyatra is sung on Sāmaveda II.868; the Rathantara on SV I.233; The Bṛhat on SV I.234; the Ṛtushāyajñāyajñiya on Āraṇyakasaṃhitā IV.2; the Vāravantīya on SV I.17; the Vāmadevya on SV I.169. The Prjāpater hṛdayam is sung on Stobhas without verses.

पिता मातरिश्वेति संचितोक्थ्येन होतानुशंसति॥१२॥

12. With *pitā mātariśvā*...[1] the Hotṛ recites the recitation of completion of building.[2]

1. TS V.6.8.6.
2. Cp. KB XIX.4.

होतर्यकामयमानेऽध्वर्युः स्तुतशस्त्रयोर्दोहे यजमानं वाचयति॥१३॥

स्तुतस्य स्तुतमसीत्यत्र प्रवर्ग्यमुद्वासयति॥१४॥

13-14. If the Hoṛ is unwilling (to recite), the Adhvaryu (recites). (The Adhvaryu) makes the sacrificer utter the milkings

of the Stotra and Śastra: "You are the praised of the praised."[1] At this stage (i.e. now)[2] the Adhvaryu throws away the Pravargya (-material).

1. Cp. XII.17.17.
2. After the ritual described in XV.13. 1ff is done.

## XVII.13

जुह्वां पञ्चगृहीतं गृहीत्वा स्वयं कृण्वान इति द्वे॥१॥ अतिसर्गं ददतो मानवायर्जुं पन्थामनुपश्यमानाः। अजुषन्त मरुतो यज्ञमेतं वृष्टिं देवानाममृतं स्वर्विदम्॥ आवर्तमानो भुवनस्य मध्ये प्रजा विकुर्वञ्जनयन्विरूपाः। संवत्सरः परमेष्ठी धृतव्रतो यज्ञं नः पातु रजसः पुरस्तात्॥ प्रजां ददातु परिवत्सरो नो धाता ददातु सुमनस्यमानः॥ बह्वीः साकं बहुधा विश्वरूपा एकव्रता मामभि-संविशन्त्विति पञ्चान्वारोहान्हुत्वापरं पञ्चगृहीतं गृहीत्वा कार्ष्णी उपानहावुपमुञ्चते। एकां वा॥२॥ चिते त्वेति दक्षिणाम्। अनुचिते त्वेत्युत्तराम्॥३॥

1-3. Having taken five-times-scooped ghee into the Juhū, (the Adhvaryu) offers two libations of ghee with *svayaṁ kṛṇvānaḥ*...[1] (and he offers the three other libations), with *atisargaṃ dadataḥ*...[2] having thus offered the five "ascending" (libations), having again taken five-times-scooped ghee, he puts on the shoes made out of black-antelope skin[3]—or only the (right) one[4] with *cite tvā*...[5] (he puts) on the right; with *anucite tvā*...[6] the left.

1. TB II.4.2.5-6.
2. Cp. MS II.13.21; cp. KS XL.12.
3. Cf. TS V.4.4.4.
4. Cf. TS V.4.4.4.
5. BaudhāŚS X.23.
6. BaudhāŚS X.23.

एवं यजमानः॥४॥

4. The sacrificer (does) in a similar way.

अपामिदं न्ययनम्। पृथिवीमाक्रमिषमित्येतैर्यजमानः॥५॥

5. (The Adhvaryu) ascends the Fire (altar-building) with these two (verses) beginning with *apāmidaṁ nyayanam*, and

*namaste harase*[1]; the sacrificer[2] with these formulae beginning with *pṛthivīmākramiṣam.*[3]

1. TS IV.6.1.m.
2. Cf. TS V.6.8.1.
3. TS V.6.8.1.

नृषदे वडिति पञ्चभिरुत्तरवेदिवदग्निं स्वयमातृण्णां वा व्याघार्य ये देवा देवानामिति द्वाभ्यामनुपरिचारं दध्ना मधुमिश्रेण दर्भग्रुमुष्टिनाग्निं व्यवोक्ष्य कूर्मपृषन्तं कृत्वा प्राणदा अपानदा इति प्रत्यवरुह्याग्निस्तिग्मेनेति द्वाभ्यामग्नये ऽनीकवत एकामाहुतिं हुत्वा॥६॥

6. With five formulae beginning with *nṛṣade vaṭ*[1] having poured ghee on the Fire-altar or the naturally peforated stone in the same manner as that of Uttara-Vedi,[2] having sprinkled[3] curds mixed with honey on the fire-alar by means of a handful of Darbha grass while going around (the altar) with two verses beginning with *devā devānām*[4] (and) having made (the Fire-altar) spotted like a tortoise, having descended (the fire-altar) with *prāṇadā apānadāḥ*...[5] (then) having made a libation of ghee to Agni Anīkavat[6] with two (verses beginning with) *agnistigmena*,[7]

1. TS IV.6.1.n-r.
2. See VII.5.4-5; cf. TS V.4.5.1.
3. Cf. TS V.4.5.2-3.
4. TS IV.6.1.o.
5. TS IV.6.1.q.
6. Cf. TS V.4.5.4.
7. TS IV.6.1.r-s. This sentence in this Sūtra is not complete. It is completed in following Sūtra.

## XVII.14

षोडशगृहीतेन स्रुचं पूरयित्वा वैश्वकर्मणानि जुहोति॥१॥

1. having filled the Juhū (-ladle) with sixteen-times-scooped ghee,[1] (the Adhvaryu) offers the Vaiśvakarmaṇa libaions.[2]

1. Cf. MS III.3.7; ŚB IX.9.2.6.
2. Cf. TS V.4.5.4.

य इमा विश्वा भुवनानि जुह्वत्। चक्षुषः पिता मनसा हि धीर इति नाना-सूक्ताभ्यां द्वे आहुती॥२॥

2. (And he offers) two libations with two different hymns[1] beginning with *ya imā viśvā bhuvanāi*[2] and *cakṣuṣaḥ pitā manasā hi dhīraḥ*[3] (respectively).

1. Cf. TS V.4.5.5.
2. TS IV.6.2.a-h; KS XXI.8.
3. TS IV.6.2.i-q; KS XXI.8.

यं कामयेत चिरं पाप्मनो निर्मुच्येतेत्येकैकं तस्येत्युक्तम्॥३॥

3. It has been said (in a Brāhmaṇa-text)[1]: "In the case of whom (the sacrificer) he (the Adhvaryu) may desire (the sacrificer) should be very late released from his sin (the Adhvaryu should offer) one libation each with one verse; in the case of whom (he may desire) the sacrificer should be quickly released from the sin, he should offer one single libation after (all the verses have been uttered)".

1. TS V.4.5.4-5.

यद्येनमुदके भीर्विन्देदुकाञ्जलिमादाय समुद्राय वयुनायेत्यप्सु जुहुयादित्ययज्ञसंयुक्तः कल्पः॥४॥

4. If one gets fear in water, having taken a handful of water one should offer it (water) with *samudrāya vayunāya*[1] —this is a rite not connected with any (Śrauta) sacrifice[2].

1. TS IV.6.2.r.
2. For this expression cp. XVII.11.6.

उदेनमुत्तरां नयेत्यौदुम्बरीः समिधो घृतोषितास्तिसृभिस्तिस्त्र आधाय पशुबन्धवदग्निं प्रणयति॥५॥

5. Having placed three fuel-sticks of Udumbara, soaked in ghee (on fire)[1] with three verses beginning with *udenamuttarā naya*,[2] he should carry forward the fire in the same manner as that in the Paśubandha.[3]

1. Cf. ŚB IX.2.2.7; TS V.4.6.1.
2. TS IV.6.3.a-c.
3. See VII.6.4ff.

उदु त्वा विश्वे देवा इत्यग्निमुद्यम्य पञ्च दिशो दैवीरिति पञ्चभिर्हरत्याग्नीध्रात्॥६॥

6. With *ud u tvā, viśve devāḥ...*[1] having lifted up fire[2], with five verses beginning with *pañca diśo daivīḥ*[3] he brings it upto the Āgnidhra (shed).[4]

1. TS IV.6.3.d.
2. Cf. TS V.4.6.1-2.
3. TS IV.6.3.e-k; MS III.3.6; KS XXI.8.
4. Cf. MS III.3.8; KS XXI.8.

आशुः शिशान इति दक्षिणतो ब्रह्मा दशर्चेनान्वेति। मैत्रावरुणः प्रतिप्रस्थाता वा॥७॥

7. With (a hymn) consisting of ten verses[1] (beginning) with *āśuḥ śiśānaḥ*[2] either the Brahman[3] or the Maitrāvaruṇa[4] or the Pratiprasthātṛ follows (the procession going) by the right side.

1. Cf. TS V.4.6.4.
2. TS IV.6.4. Here, however, there are fifteen verses. MS II.10.4; KS XVIII.5 have ten verses. Influence of MS or KS is possible.
3. Cf. MS III.3.7; ŚB IX.2.3.5.
4. Cp. TS V.4.6.4.

यं कामयेत राष्ट्रं स्यादिति तमेतेन संनह्यान्वियात्॥ संग्रामे संयत्ते होतव्यम्। तैजनो मान्धुको वेध्मो भवतीत्ययज्ञसंयुक्तः कल्पः॥८॥

8. In the case of whom he my desire—"(The sacrificer) should get kingdom", for him, after having armoured himself with this (hymn), he should follow him. When the battle is going on one may offer an offering (with this hymn). (In this offering) the fuel should be of reed or Mandhuka wood—this is a rite not connected with (Śrauta) ritual.

1. Cf. KS XXI.10.

विमान एष दिवो मध्य आस्त इति द्वाभ्यामाग्नीध्रे ऽश्मानं निधायेन्द्रं विश्वा अवीवृधन्निति चतसृभिरा पुच्छाद्गत्वा॥९॥

9. With the two verses beginning with *vimāna eṣa divo madhya āste*,[1] having placed a stone in the Āgnīdhra (-shed)[2],

with four (verses) beginning with *indraṁ viśvā avīvṛdhan*[3], having gone upto to the tail[4] (part of the fire-altar),[5]

1. TS IV.6.3.k-l.
2. Cf. TS V.4.6.4-5.
3. TS IV.6.3.m-p.
4. Cf. TS V.4.6.5.
5. The sentence is not complete. It will be completed in the next Sūtra.

## XVII.15

प्राचीमनु प्रदिशमिति पञ्चभिरग्निमधिरुह्य नक्तोषासाग्ने सहस्राक्षेति द्वाभ्यां संहिताभ्यां दध्नः पूर्णामौदुम्बरीं स्वयमातृण्णायां जुहोति॥१॥

1. with five[1] (verses beginning with *prācīmanu pradiśam*[2] having ascended upon the (fire altar building) with the two joint[3] (verses) beginning with *naktoṣāsā*[4] and *agne sahasrākṣa* (the Adhvaryu) offers (the contents of the Juhū) made of Udumbara-wood (and) full of curds on the naturally perforated (stone).[5]

1. Cf. TS V.4.7.2.
2. TS IV.6.5.a-e.
3. Cf. KS XXI.9. The first verse is to be used as the invitattory formula and the second as the offering formula.
4. TS IV.6.5.f-g.
5. Cf. TS V.4.7.3.

नक्तोषासेति कृष्णायै श्वेतवत्सायै पयसा जुहोति॥२॥

पयसा व्याघारयतीत्येके॥३॥

2-3. He should offer milk of a black cow with white calf with *naktoṣāsā*.[1] According to some (ritualists) he should pour the milk scatteringly.

1. Cp. KS XXI.9; MS III.3.9; ŚB IX.2.3.20.

ऊर्णावन्तं प्रथमः सीद योनिमिति होतुरभिज्ञाय पाशुकान्संभारान्युप्य सुपर्णो ऽसि गरुत्मानिति तिसृभिः स्वयमातृण्णायामग्निं प्रतिष्ठाप्य प्रेद्धो अग्ने दीदिहि पुरो न इत्यौदुम्बरीं समिधमादधाति॥४॥

4. Having recognised (the verse beginning with) *urṇāvantam prathamaḥ sīda yonim*[1] of the Hotṛ, having taken down the material[2] necessary for the animal-sacrifice, with three

verses beginning with *suparṇosi garutmān*[3] having established the fire on the naturally perforated stone, with *preddho agne dīdihi...*[4] he puts a fuel-stick of Udumbara-wood (on the fire).[5]

1. ṚV VI.15.16; cp. VII.6.7.
2. Cp. VII.6.1.
3. TS IV.6.5.h-k; cf. V.4.7.3.
4. TS IV.6.5.5.k.
5. Cf. TS V.4.7.3.

विधेम ते परमे जन्मन्नग्न इति वैकङ्कतीम्॥५॥

5. With *vidhema te parame janmnnagne*[1] (he puts a fuel-stick) of Vīkaṅkata (wood)[2].

1. TS IX.6.5.1.
2. Cf. TS V.4.7.4.

तां सवितुर्वरेण्यस्य चित्रामिति शमीमयीम्॥६॥

6. With *tāṁ savitur vareṇyasya...*[1] (he puts a fuel-stick) of Śamī (wood)[2].

1. TS IV.6.5.m.
2. Cf. TS V.4.7.4.

चित्तिं जुहोमि। अग्ने तमद्याश्वमिति द्वे आहुती हुत्वा द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति॥७॥

7. With *cittiṁ juhomi...*[1] and *agne tamadyāśvam...*[2] having offered two libations having filled the Juhū(-laddle) with twelve-times-scooped(-ghee) he offers the full-spoon-offering with a verse containing the word *sapta*[3] (seven) and (beginning with) *sapta te agne smidhaḥ.*[4]

1. TS V.5.4.3.
2. IV.4.4.w.
3. Cp. VII.7.1.
4. TS IV.6.5.n. cf. TS V.4.7.5. (V.7.4.1).

तां जुह्वदिह सो ऽस्त्वित्ति दिग्भ्यो ऽग्निं मनसा ध्यायति॥८॥

8. While offering this (libation) he thinks in his mind about the fire that the fire from the quaters should be here (on the altar).[1]

1. Cf. TS V.4.7.6.

## XVII.16

आ वेदिप्रोक्षात्कृत्वा वैश्वानरस्य तन्त्रं प्रक्रमयति॥१॥

1. Having performed the ritual upto sprinkling of the altar[1] (the Adhvaryu) starts the procedure of the offering to Vaiśvānara.

1. The ritual described in VII.7.2. and then the ritual mentioned in VI.8.5.(b)-9.

वेदं कृत्वाग्निं परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥२॥

2. Having prepared the grass-brush,[1] then having sprinkled water around the fire(s)[2] he does the work beginning with washing of the hands.[3]

1. See I.6.4-5.
2. See I.14.14-15, (See also I.15.3). (See I.15.4-5.
3. From XVII.16.2-XVII.17.7 the ritual of the offering to Vaiśvānara and Maruts is described.

यथार्थं पात्रयोगः॥३॥

3. The arrangement of the utensils should be done in accordance with the requirement.[1]

1. See I.15.6.

निर्वपणकाले वैश्वानरं द्वादशकपालं निरुप्य सप्त मारुतान्सप्तकपालान्निर्वपति॥४॥

4. At the time of pouring out the material,[1] having poured out the material for the sacrificial bread to be prepared on twelve potsherds, for the sake of Vaiśvānara, he takes out the material for the seven sacrificial breads to be prepared on seven potsherds for the sake of Maruts.[2]

1. See I.17.2.
2. Cf. TS V.4.7.6-7.

तूष्णीमुपचरिता भवन्ति॥५॥

5. (The sacrificial breads for Maruts) are dealt with without any formula.

1. Cf. ŚB IX.3.1.9.

संप्रैषकाले पत्नीवर्जं संप्रेष्यति॥६॥

6. At the time of giving the orders he gives order without (that which refers to) the wife of the sacrificer.[1]

1. See II.3.11. Thus the order *patnīṁ saṁnahya* is to be dropped.

आज्यग्रहणकाले ध्रुवायामेव गृह्णाति॥७॥

7. At the time of scooping the ghee he scoops only in the Dhruvā (ladle).

1. See II.7.3ff.
2. For, there are no Prayājas and Anuyājas.

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥८॥

8. He does the work beginning with address of the sprinkling water.[1]

1. See II.8.1ff.

स्तरणकाले ऽपरेणाग्निं बर्हिः स्तीर्त्वा ध्रुवां स्रुवं च सादयति॥९॥

9. At the time of spreading (sacred grass on the altar)[1] having spread the Barhis to the west of the (built-up-) fire-altar, he places the Dhruvā and the Sruva.

1. See II.9.1.

एतावसदतामिति मन्त्रं संनमति॥१०॥

10. (At that time) he modifies the formula in the following way: *etāvasadatām...* (instead of *etā asadan....*)[1].

1. See for the original formula II.10.4.

वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥११॥

11. After he has kept down the grass-brush he does the work for (recitation of) the Enkindling (Sāmidhenī) verses.[1]

1. See II.11.10

न संप्रेष्यति न संमार्ष्टि न प्रयाजान्यजति॥१२॥

12. He does not order[1]; he does not wipe[2]; he does not perform the fore-offerings (Prayājas).[3]

1. The order to Āgnīdhra priest to utter '*astu srauṣaṭ*'.
2. See II.13.1.
3. See II.17.1. For this last rule cf. TS V.4.7.7.

आज्यभागाभ्यां प्रचर्य जुह्वामुपस्तीर्य कृत्स्नं वैश्वानरमवदाय द्विरभिघार्योच्चैर्वैश्वानरस्याश्रावयति॥१३॥

13. After having performed the offering of ghee-portions[1]; having spread an under-layer of ghee in the Juhū(-ladle), having taken the entire portion of the Vaiśvānara (-sacrificial bread); having twice poured ghee on the sacrificial bread, he orders the Āgnīdhra priest to utter *astu śrauṣaṭ*[2].

1. Thus having done the ritual upto II.18.6.
2. Cf. TS V.4.7.7.

उपांशु मारुतान्सर्वहुताञ्जुहोति॥१४॥

14. He offers completely[1] the sacrificial breads for Maruts while the formulae are being uttered inaudibly.[2]

1. i.e. without taking portions as is normally done.
2. Cf. TS V.4.7.7.

ईदृङ् चान्यादृङ् चेति सप्तभिर्गणैरासीनो हस्तेन गणेन गणमनुद्रुत्य मारुताञ्जुहोति॥१५॥

मध्ये ऽरण्येऽनुवाक्येन गणेनगणेन जुहोतीत्येके॥१६॥

15-16a. While sitting and by means of his hand[1] he offers the sacrificial breads for Maruts with seven groups of formulae (the first of which begins with) *idṛṅ cānyādṛṅ ca*, every time reciting the group of formulae one after another and at the end of the next group offering (one sacrificial bread); and in the middle with the group (of formulae) in the Āraṇyaka.

1. Cf. ŚB IX.3..9,16; cf. MS III.3.10.KS XXI. 10; The Groups are as follows: i. TS IV.6.5.o. ii. TS IV.6.5.p. iii. TS IV.6.5.q. iv. TĀ IV.25. (This is the middle Group from the Āraṇyaka.) v. TS IV.6.5.r. vi. TS IV.6.5.s vii. *Svatavāṁśa* (VS XVII.85) (See XVII.16.18).

16b. According to some ritualists he should offer with group after group.[1]

1. Cf. MS III.3.10.

मारुतैः सर्वतो वैश्वानरं परिचिनोतीत्येके॥१७॥

17. According to some ritualists[1] he should heap (sacrifi-

cial breads for Maruts) all sides around the Vaiśvānara (sacrificial bread).

1. Older text for this is not available. See, however, BaudhāŚS V.53; MāŚS VI.2.5.23.

स्वतवांश्च प्रघासी च सांतपनश्च गृहमेधी च क्रीडी च साकी चोर्जिपी चेत्येष षष्ठ आम्नातः॥१८॥

18. *svatavāṁśca*... is mentioned as the sixth (group).[1]

1. After the addition of the Āraṇyaka-section this group becomes the seventh.

मितासश्च संमितासश्च न इति सर्वत्रानुषजति॥१९॥

19. To the (formulae) of each group he adds *mitāsaśca* and *saṁmitāsaśca naḥ*.[1]

1. TS IV.6.5.t and u.

## XVII.17

यदि कामयेत क्षत्रं विश ओजीयः स्यादिति ग्रामेऽनुवाक्यस्य त्रीणि चत्वारि वा पदान्यनुद्रुत्यारण्येऽनुवाक्यमनुद्रुत्य ग्रामेऽनुवाक्यस्य शेषेण जुहुयात् ॥१॥

1. If the Adhvaryu desires: "May the Kṣatriyas be more powerful than the Vaiśyas, having recited three or four words of the formula-group to be studied in village, then having recited the formula-group to be studied in forest, he should make the libation with the remaining portion of the formula group to be recited in village.

एवमादितस्त्रिभिर्गणैर्हुत्वारण्येऽनुवाक्येन जुहुयात्॥२॥

2. After having offered in this manner with the first three formula-groups he should offer the fourth sacrificial bread for Maruts with the formula group to be studied in forest.

यथा पूर्वैरेवं त्रिभिरुत्तरैर्गणैः॥३॥

3. As with the first three (formula-groups) in the same manner he should offer with the next three formula-groups.[1]

1. For Sūtras 1-3 cf. MS III.3.10. The first sacrificial bread is to be offered with TS IV.6.5.o (*Idṛṅ cānyādṛṅ caitādṛṅ ca.*) Then he adds forest-formula *ugraśca dhuniśca*.... Then he recites the remaining part of the formula (TS IV.6.5.0). Similar is to be done in

connection with the second and third sacrificial bread. In connection with the fourth or the middle one there is no change. The last three are to be performed in the same manner as that of the first three.

यदि कामयेत विट् क्षत्रादोजीयसी स्यादिति यथासमाम्नातमादितस्त्रिभिर्गणैर्हुत्वारण्येऽनुवाक्यस्य षट्सु पदान्तरालेषु षड्गणानोप्यारण्येऽनुवाक्येन जुहुयात्॥४॥

4. If he desires: "May the Vaiśyas be more powerful than the Kṣatriyas, having offered with the first three formula-groups as mentioned (earlier) at the six gaps of words in the formula to be studied in forest, having added the six group-formulae he should offer (the fourth sacrificial bread) with the formula to be studied in forest.

यथा पूर्वैरेवं त्रिभिरुत्तरैर्गणैः॥५॥

5. Then in the same manner as that of the first three he offers with the three last (formula-groups).

1. The method of offering mentioned in the Sūtras 4 and 5 is as follows—the first three sacrificial breads are to be offered in the usual manner. For the fourth one should utter *ugraśca* TA IV.25; *idṛṅ cānyadṛṅ caitādṛṅ*...TS IV.6.5.D; *dhuniśca* TA IV.25; *śukrajyotiśca citrajyotiśca*... TS IV.6.5.p. For these two Sūtras also cf. MS III.8.10.

न संप्रेष्यति न संमार्ष्टि नानूयाजान्यजति॥६॥

6. He does not order, does not wipe does not offer the after-offerings.

1. Cp. XVII.16.12 (TS V.4.7.7.)

यं कामयेत क्षत्रेणास्य क्षत्रं हन्यात्प्रस्वादायतनाच्च्यवेतेति तस्यारण्येऽनुवाक्येनाग्निष्ठं रथवाहनं वा व्यङ्ग्येदित्ययज्ञसंयुक्तः कल्पः॥७॥

7. If he desires: "May I kill his Kṣatra with Kṣatra; may he fall from his place", he (The Adhvaryu) should shake his fire-cart[1] or the chariot with the formula-group to be recited in the forest[2]—This is a rite not connected with any (Śrauta) sacrifice.

1. See I.17.5.
2. Cp. MS III.3.10; KS XXI.10.

अग्नाविष्णू सजोषसेति चतुर्गृहीतं हुत्वौदुम्बरीं स्रुचं व्यायाममात्रीं मृदा प्रदिग्धां पश्चादासेचनवतीं घृतस्य पूरयित्वा वाजश्च मे प्रसवश्च म इति संततां वसोर्धारां जुहोत्या मन्त्रसमापनात्॥८॥

8. With *agnāviṣṇū sajoṣasā...*[1] having offered a libation of four-times-scooped (ghee), having filled with ghee a ladle of Udumbara-wood[2] of the measurement of a Vyāyāma (span with outstretched arms), besmeared with clay and accompanied with a part useful for pouring (ghee etc.) with *vājaśca me prasavaśca me*[3] he offers a continuous Vasordhārā (stream of wealth) (in the form of ghee)[4] upto the end of the formulae.

1. TS IV.7.1.a.
2. Cf. ŚB IX.3.2.2.
3. TS IV.7.1. (without a) upto 11.
4. Cf. TS V.4.8.1.

यं कामयेत प्राणानस्यान्नाद्यं वि छिन्द्यामिति विग्राहं तस्येत्युक्तम्॥९॥

9. It has been said in a Brāhmana-text: "In the case of a sacrificer about whom he desires: 'May I cut his breath; his food', (he should offer ghee) separately (after) every (formula) and (not in a continuous stream). (In the case of a sacrificer about whom he desires, "May I hold his breath, his food continous" he should offer the ghee in a continuous line)."[1]

1. Cf. TS V.4.8.1-2.

यदाज्यमुच्छिष्येत तस्मिन्ब्रह्मौदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्। चतुःशरावं वौदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत् चतुःशरावं वौदनं पक्त्वा तदव्यञ्जनं भोजयेत्॥१०॥

10. Having cooked the Brahman-rice-pap in the ghee that remains, the sacrificer should feed four Brāhmaṇas.[1] Or having cooked pap of four bushels of rice he should feed Brāhmaṇas, having mixed it with that (ghee).

1. Cf. TS V.7.3.4.

प्राशितवद्भ्यश्चतस्रो धेनूर्दद्यात्॥११॥

11. He should give four milch-cows to the Brāhmaṇas who have eaten (that rice-pap).[1]

1. i.e. one cow to each. Cf. TS V.7.3.4.

समुद्रादूर्मिरिति तिस्रः॥१२॥

12. The three verses beginning with *samudrādūrmiḥ*,

1. This Sūtra is incomplete. It is completed in the next Sūtra.

## XVII.18

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्। इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः॥ एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे। घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम्॥ सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः। एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः॥ सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः। घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः। अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम्॥ घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः। कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि। यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते॥ अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त। इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते॥ धामन्ते विश्वं भुवनमति श्रितमन्तः समुद्रे हृद्यन्तरायुषि। अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिमिति हुतां हूयमानां वा यजमानो ऽनुमन्त्रयते॥१॥

1. and the verses beginning with *tridhāhitam paṇibhiḥ*... The sacrificer recites these verses after the Vasordhārā libation is offered or when it is being offered.

1. for these verses see KS XI.7 (=ṚV IV.58).

## XVII.19

वाजप्रसवीयं जुहोति॥१॥

1. (The Adhvaryu) offers the Vājaprasavīya (-offering).[1]

1. Cf. TS V.4.9. The name is basd on the beginning words of the first verse *vājasyemaṁ prasavaḥ*.

सप्त ग्राम्या ओषधयः सप्तारण्याः॥२॥

पृथगन्नानि द्रवीकृत्यौदुम्बरेण स्रुवेण वाजस्येमं प्रसवः सुषुव इति ग्राम्या हुत्वारण्या जुहोति॥३॥

2-3. There should be seven cultivated plants (their grains) and seven uncultivated (forest) (grains)[1]; having made separate liquid mixtures of the flour of these grains (along with ghee) these foods, having offered the mixture of cultivated (grains) by means of a spoon of Udumbara wood[1] with *vajasyemaṁ prasavaḥ*..., he offers the mixture of uncultivated (grains).

1. For the plants see ĀpŚS XVI.19.13-14.
2. Cf. TS V.4.9.1
3. TS I.7.10.a-g, IV.7.12.a-g.

हुत्वाहुत्वा पात्र्यां संपातमवनयति॥४॥

4. After every act of offering he pours the remnants in a wooden vessel.[1]

1. These remnants are used in the sprinkling for which see the next Sūtra.

दक्षिणं प्रत्यपिपक्षमौदुम्बरीमासन्दीं प्रतिष्ठाय तस्यां कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्नासीनं यजमानमग्निमन्वारब्धं संपातैरभिषिञ्चति॥५॥

5. Having placed a seat of Udumbara wood near the joint of the right (southern) wing with the hip[1] of the fire-altar, having spread a black antelope skin with its neck to the east[2] and the hairy part upwards[3] on it, he sprinkles the remnants[4] on the sacrificer who is sitting on it (the skin) and who is touching the fire-altar.[5]

1. See ŚB IX.3.4.10f where this is mentioned as the view of some ritualists.
2. Cf. ŚB IX.3.4.10.
3. Cf. ŚB IX.3.4.10.
4. Cf. TS V.6.3.2.
5. Cf. ŚB IX.3.4.15.

व्याघ्रचर्मणि राजन्यम्। बस्ताजिने वैश्यम्। कृष्णाजिने ब्रह्मवर्चसकामम्॥६॥

बस्ताजिने पुष्टिकाममित्येके॥७॥

6-7. He sprinkles on a Kṣatriya (-sacrificer sitting on) a tiger-skin[1]; Vaiśya... a he-goat skin; on a sacrificer who is desir-

ous of Brahman-splendor (sitting on) a black-antelope-skin...[2]; who is desirous of prosperity ... a he-goat-skin—according to some ritualists.[3]

1. Cp. XVIII.15.5.
2. Cf. MS III.4.37; ŚB IV.3.4.15.
3. Cf. ŚB IX.3.4.15.

देवस्य त्वेत्यनुद्रुत्याग्नेस्त्वा साम्राज्येनाभिषिञ्चामीति ब्राह्मणम्। इन्द्रस्येति राजन्यम्। बृहस्पतेरिति वैश्यम्॥८॥

8. Having recited *devasya tvā*... he sprinkles on a Brāhmaṇa (sacrificer) with *agnestvā sāmrājyena*, a Kṣatriya with *indrasya*, a Vaiśya with *bṛhaspateḥ*...

1. For the formulae see TS V.6.3.1-3; for the Sūtra cf. MS III.4.3.

राजन्यवैश्ययोर्मन्त्रविपर्यासमेके समामनन्ति॥९॥

9. Some (ritualists)[1] think that the formulae of the Kṣatriya and Vaiśya should be swapped.

1. not known.

प्राङ्मुखमासीनं प्रत्यङ्मुखस्तिष्ठञ्शीर्षतो ऽभिषिच्यामुखादन्ववस्रावयति॥१०॥

10. Standing and with his face to the west, having sprinkled on the sacrificer sitting with his face to the east, he causes (the sprinkles) flow from the head upto the mouth (of the sacrificer).[1]

1. Cf. TS V.6.3.2.

तदाहुर्होतव्यमेव नहि सुषुवाणः कंचन प्रत्यवरोहतीति॥११॥

11. Some (ritualists) say "Only the act of offering should be done; for one who has a undrgone Sava (consecration for a high rank) does not come down (from the chariot or seat) before anyone"[1].

1. MS III.4.3. The implication of this Sūtra is not clear. Perhaps it is implied here with that the act of Agnicayana is as good as Sava. Therefore here only the act offering is to be done (1-3) and the act of sprinkling (4-10) need not be done. Cp. in general XVII.7.16.

नक्तोषासेति कृष्णायै श्वेतवत्सायै पयसा हुत्वा षड्भिः पर्यायैर्द्वादश राष्ट्रभृतो जुहोति॥१२॥

12. Having offered libations of milk of a black cow hav-

ing a white calf[1] with *naktoṣāsā*...[2], he offers the twelve Rāṣṭrabhṛt (Kingdom-holder) (libations) in six rounds.[3]

1. Cf. TS V.4.9.3. CP. XVII.15.2.
2. TS IV.7.12.h.
3. For details see the next Sūtra.

## XVII.20

ऋताषाडृतधामेति पर्यायमनुद्रुत्य तस्मै स्वाहेति प्रथमामाहुतिं जुहोति। ताभ्यः स्वाहेत्युत्तराम्॥१॥

1. Having recited the first round beginning with *ṛtāṣādṛtadhāmā* (the Adhvaryu) offers the first libation with *tasmai* (Gandharva) *svāhā* and the second with *tābhyaḥ* (Apsarases) *svāhā*.

एवमितरान्पर्यायान्विभजति॥२॥

2. In the same manner he divides the other (five) rounds.

भुवनस्य पत इति पर्यायाणां सप्तम्याहुतीनां त्रयोदशी॥३॥

3. With the seventh round beginning with *bhuvanasya pate* the thirteenth of the libations should be offered.

एतेन व्याख्यातम्॥४॥

4. (The same procedure) is explained with this (applies to this offering also).[1]

1. The Rāṣṭrabhṛt libations are mentioned in TS III.4.7. The first six (a-f) end with *tasmai svāhā, tābhyaḥ svahā* and have two parts each. With them twelve libations are to be offered. The 13[th] libation is offered with TS III.4.7.g and it also should end with *tasmai svāhā, tābhyaḥ svāhā*.

भुवनस्य पत इति रथमुखे पञ्चाहुतीर्जुहोति। दश वा॥५॥

5. With *bhuvanasya pate*...[1] he offers five or ten libations on the front part of a chariot.[2]

1. TS III.4.7.g. and following.
2. Cf. TS V.4.9.3. If the libations are five then TS IV.4.7.g-l are used. If there are ten then g-m are used—the h and l are divided into two each. Thus g, h(a), h(b), l(a), l(b), k(a), k(b), l(a), l(b), m.

उपर्याहवनीये रथशिरो धार्यमाणमभिजुहोतीत्येके॥६॥

6. According to some ritualists[1] he offers (these libations) on the head (part) of the chariot being held on the Āhavanīya (-fire).

1. The Vāsajaneyins: ŚB IX. 4.1.14.

अभिहुतमुद्यम्याध्वर्योरावसथं हरन्ति॥७॥

7. Having raised (the chariot) on which libations are offered (the assistants of the sacrificer) bring it to the residence of the Adhvaryu.[1]

1. Cf. ŚB IX.4.2.11.

अनुनयन्ति त्रीनश्वान्। चतुरो वा॥८॥

8. They carry three or four horses after (the chariot).[1]

1. Cp. ŚB IX.4.2.11.

तान्सरथानध्वर्यवे ददाति॥९॥

9. (The scrificer) gives them along with the chariot to the Adhvaryu.[1]

1. Cf. ŚB IX.4.2.11.

वडबा इत्येकेषाम्। वडबे इत्येकेषाम्॥१०॥

10. According to some (ritualists) there should be three mares or according to some others two (mares).[1]

1. It is not known whose views are being quoted.

समुद्रो ऽसि नभस्वानित्यञ्जलिना त्रीणि वातनामानि जुहोति॥११॥

11. With *samudro'si nabhasvān...*[1] he offers three libations with the names of wind by means of his folded hands.[2]

1. TS IV.7.12.i.
2. Cf. TS V.4.9.4.

नह्येतस्यावदानमस्तीति विज्ञायते॥१२॥

12. It is known (from a Brāhmaṇa-text): "Of this (i.e. for this offering) there is no act of cutting of the portion (*avadāna*)."[1]

1. MS III.4.3. Generally, before making an offering some portion is taken out of the offering matrial. Cp. TS V.4.9.4; KS XXI.12.

कृष्णाजिनपुटेन वातं जुहोतीत्येके॥१३॥

13. According to some other ritualists, "He should offer wind by means of the folded black-antelope-skin."[1]

1. See ŚB IX.4.2.2-3. Wind is offered here instead of ghee.

अग्न उदधे या त इषुर्युवा नामेति पञ्चाज्याहुतीर्हुत्वा समीची नामासि प्राची दिगिति दध्ना मधुमिश्रेण षट् सर्पाहुतीरनुपरिचारम्॥१४॥

14. With *agna udadhe yā ta iṣur yuvā nāma*[1] having offered five libations of ghee,[2] with *samīcī nāmāsi*[3] *prācī dig*[4] he offers six Sarpa (Serpent) libations of curds mixed with ghee (while going around the fire-altar-building).

1. TS V.5.9.a-e.
2. Cf. TS V.5.9.2.
3. TS V.5.10.a.
4. Cf. TS V.5.10.5-6. The first libation in the east, the second in the south, the third in the west, the fourth in the north and the fifth and sixth in the middle.

हेतयो नाम स्थेति षण्महाहुतीर्यथा सर्पाहुतीः॥१५॥

15. With *hetayo nāma stha...*[1] he offers six great libations in the same manner as that of Sarpa-libations[2].

1. TS V.5.10.c.
2. See 14 above.

सुवर्न घर्म स्वाहेति पञ्चार्काहुतीः॥१६॥

16. With *suvarna gharma svāhā...*[1] (he offers) the five Arka (Sun)-libations.[2]

1. TS V.7.5.b.
2. Cf. TS V.7.5.

यास्ते अग्ने सूर्ये रुच इति तिस्रो रुचः॥१७॥

17. With *yāste agne sūrye rucaḥ...*[1] (he offers) three Ruc (Light)-libations.[2]

1. TS V.7.6.d.
2. Cf. TS V.7.6.

वेद्यास्तरणादि सौमिकं कर्म प्रतिपद्यते॥१८॥

18. Then he starts the work of the Soma-sacrifice beginning with spreading grass on the altar.[1]

1. See XI.6.3.

यत्प्राग्धिष्णियनिवपनात्तत्कृत्वा॥१९॥

19. Having done whatever is before the preparation of the Dhiṣṇyas,[1]

1. The ritual described in XI.6.3-XI.14.7 (construction of Havirdhāna, Sadas etc.). The sentence is incomplete. See the next Sūtra.

## XVII.21

ममाग्ने वर्चो विहवेष्वस्त्वित्यनुवाकेन प्रतिमन्त्रमिष्टकाभिर्धिष्णियांश्चि-नोति॥१॥

1. with the section[1] beginning with *mamāgne vihaveṣu* (the Adhvaryu) prepares Dhiṣṇyas[2] by means of bricks each with one formula.

1. TS IV.7.14.
2. Cf. TS V.4.11.3-4.

अश्मनवमा आग्नीध्रीय उपदधाति॥२॥

2. (He places) (eight bricks) with a stone as the ninth on the Dhiṣṇya of Āgnīdhra.

1. Cf. MS III.4.4.

द्वादश षोडशैकविंशतिं चतुर्विंशतिं वा होत्रीये। एकादश ब्राह्मणाच्छंसीये। षण्मार्जालीये॥३॥

3. (He places) twelve[1] or sixteen or twentyone[2] or twenty-four (bricks) on the Dhiṣṇya of Hotṛ, eleven... of Brāhmaṇā-cchaṁsin, (and) six on Mārjālīya.[3]

1. Cf. TS V.4.11.4.
2. Cf. MS III.4.4; KS XXI.12.
3. Cf. TS V.4.11.4.

अष्टावष्टावन्येषु धिष्णियेषूपदधातीति विज्ञायते॥४॥

4. It is known (from a Brāhmaṇa-text) that he places eight (bricks) on each other Dhiṣṇyas.

1. Cf. TS V.4.11.4.

चतुरश्राः परिमण्डला वा धिष्णियाः॥५॥

5. The Dhiṣṇyas should be four-sided or round.

तेषां यावत्य इष्टकास्तावतीः शर्कराः परिश्रिताः॥६॥

6. He encloses them with as many pebble-stones as many bricks there are.[1]

1. Cf. ŚB IX.4.3.9.

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः। इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम्॥ बृहस्पते अति यदर्यो अर्हात्॥ बृहस्पतिः समजयद्वसूनि महो व्रजान्गोमतो देव एषः। अपः सिषासन्त्सुवरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैरिति तिस्रो ब्रह्मसदने॥७॥

7. With three verses beginning with *tava śriye vyajihīta parvataḥ*[1] (he places) three (bricks) on the seat of the Brahman.[2]

1. KS XL. 11.
2. Cf. KS XXII.11.

यमो दाधार पृथिवीं यमो विश्वमिदं जगत्। यमाय सर्वमित्तस्थे यत्प्राणद्वायुरक्षितम्॥ यथा पञ्च यथा षड्यथा पञ्चदशर्षयः। यमं यो विद्यात्स ब्रूयाद्यथैक ऋषिर्विजानते॥ त्रिकद्रुकेभिः पतति षडुर्वीरेकमिद् बृहत्। गायत्री त्रिष्टुप् छन्दांसि सर्वा ता यम आहितेति तिस्रो मार्जालीये॥८॥

8. With (three verses beginning with) *yamo dādhāra*[1] (he places) three bricks on the Mārjālīya(-dhiṣṇya)[2].

1. KS XL.11;
2. Cf. KS XXII.11.

## XVII.22

मृडा नो रुद्रोत नो मयस्कृधि॥ अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः॥ त्वेषं वयं रुद्रं यज्ञसाधनं वङ्कुं कविमवसे नि ह्वयामहे। आरे अस्मदमतिं हेडो अस्यतु सुमतिमिद्वयमस्या वृणीमह इति तिस्रश्चात्वाले॥१॥

1. With (three verses beginning with) *mṛḍā no rudrota no mayaskṛdhi*[1] (the Adhvaryu places) three (bricks) on the Cātvāla (pit).[2]

1. KS XL.11.
2. Cp. KS XXII.11 according to which these bricks are to be kept to the south of the Paśuśrapaṇa. That indicates Cātvāla.

हव्यं प्रीणीहि हव्यं श्रीणीहि हव्यं पच हव्यं श्रपय हव्यमसि हव्याय त्वा हव्येभ्यस्त्वा हव्ये सीदेत्यष्टौ शामित्रे॥२॥

2. With *havyaṁ prīṇīhi*...[1] he places eight bricks on the Śāmitra[2].

1. Cp. KS LX.12.
2. Not mentioned in KS.

अव ते हेडः। उदुत्तमम्। तत्त्वा यामीति तिस्रो ऽवभृथे॥३॥

3. With *ava te heḍaḥ*...,[1] *uduttamaṁ*[2]... and *tattvā yāmi*...[3] he places three (bricks) on the (places where) Avabhṛtha (ritual is to be performed)[4].

1. TS I.5.11.i.
2. TS I.5.11.k.
3. TS II.1.11.w. The three verses in this context are mentioned in KS XL.11.
4. Cf. KS XXII.11.

तासु प्रचरन्ति॥४॥

4. On these they perform (the Avabhṛtha-)ritual.

खण्डाः कृष्णा लक्ष्मणाश्चोत्कर उदस्यति॥५॥

5. He throws the broken, black and (unwantedly) marked (bricks) on the Utkara (rubbish-heap).

अवशिष्टाश्च भित्त्वा यत्प्राग्यूपसंमानात्तत्कृत्वैकयूपमेकादश वा यूपान्संमिनोति॥६॥

6. And having broken the remaining (bricks) then having done whatever is before the act of fixing of the sacrificial post,[1] he fixes one or eleven sacrificial posts.

1. In connection with the Agnīṣomīya-animal-sacrifice. (see XI.16.1); (See also VII.10.9).

तेषां पूर्वेद्युरग्निष्ठम्। अत्रैवेतरान्। श्वो वा॥७॥

7. Out of them he fixes the post, standing in front of the fire i.e. the central post on the day preceding the Sutyā-day and the others either at this time only or on the next day.[1]

1. After the ritual mentioned in XIV.5 is done.

एकयूपे वैकादशिनानुपाकरोति॥८॥

8. Or he dedicates all the animals on one post only.[1]

1. In case there is only one post.

अग्नीषोमीयस्य पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपति॥९॥

9. After the material has been taken out for the sacrificial bread in connection with the animal-sacrifice for Agni and Soma[1] he takes out the material for the Devasū-offerings[2].

1. See XI.20.13.
2. Cf. ŚB IX.4.3.12. For these offerings see XIII.24.8.

समानं तु स्विष्टकृदिडम्॥१०॥

10. The Sviṣṭakṛt and Iḍā (for both of these offerings should) however (be) common.

1. Cf. ŚB IX.4.3.15.

## XVII.23

पुरस्तात्प्रातरनुवाकादग्निं युनज्मीति तिसृभिरभिमृशन्नग्निं युनक्ति॥१॥

1. Before the morning litany,[1] with three verses beginning with *agnim yunajmi*[2] (the Adhvaryu), while touching the fire-altar-builiding "yokes"[3] it.[4]

1. Cf. ŚB IX.4.4.1
2. TS IV.7.13.a-c.
3. i.e. he brings it into use.
4. Cf. TS V.4.10.1. According to ŚB IX.4.4.3 he touches the enclosing sticks.

यद्येनं पूर्वो भ्रातृव्यो ऽभीव स्यादष्टौ गायत्रीः पुरस्तादबहिष्पवमानादुपदध्यात्। एकादश त्रिष्टुभः पुरस्तान्माध्यंदिनात्। द्वादश जगतीः पुरस्तादार्भवात्॥२॥ यदि वापर एतद्विपरीतम्। उपरिष्टात्पवमानेभ्य उपधीयन्ते॥३॥

2-3. If the enemy in the east is likely to attack him, he should place (eight bricks with) Gāyatrī (-verses) before the Bahiṣpavamāna(-laud); eleven... Triṣṭubh... before the Mādhyandina (midday-laud); twelve... Jagatī... before the Ārbhava (-laud). Or if the enemy in the west (is likely to attack

him) this (should be done) reversely—(these bricks) are placed after the (above mentioned) Pavamāna (-lauds).[1]

1. Cp. KS XXII.10.

पशुकाल आग्नेयं सवनीयं पशुमुपाकरोति। ऐकादशिनान्वा॥४॥

4. At the time of the animal-sacrifice on the Soma-sacrificial day[1] he dedicates the animal to Agni; or (he dedicates) the eleven animals (to various deities).

1. See XII.18.12.

दक्षिणाकाले हिरण्यपात्रं मधोः पूर्णं शतमानस्य कृतं चित्रं देवानामित्यवेक्ष्याश्वेनावघ्राप्य ब्रह्मणे ददाति॥५॥

5. At the time of giving the gifts[1], with *citraṁ devānām...*[2] having seen and then caused a horse to smell a golden vessel made out of hundred Mānas in weight, full of honey, (the sacrificer) gives it to the Brahman.[3]

1. See XIII.6.12.
2. TS II.4.14.p.
3. Cf. KS XXII.8.

अध्वर्यवे कल्याणीर्दक्षिणा ददाति॥६॥ यद्यस्याग्निं चिनोति यज्ञायज्ञीयस्य स्तोत्र एकयाप्रस्तुतं भवति॥७॥ अथ नमस्ते अस्तु मा मा हिंसीरिति द्वाभ्यामग्निमभिमृश्यैकादश समिष्टयजूंषि जुहोति॥८॥

6-8. If the Adhvaryu builds his fire-altar-building[1] (the sacrificer) gives him (in addition to the usual gifts some ohter) auspicious gifts. When the Yajñāyañīya-stotra is sung but one (verse), then with two verses beginning with *namaste astu mā mā hiṁsīḥ*[2] having touched the fire-altar-building (the Adhvaryu) offers eleven Samiṣṭayajus-libations).

1. Cp. XVI.21.7-8.
2. TS IV.7.13.d-e. Cf. TS V.4.10.2.

नवाध्वरिकाणि हुत्वेष्टो यज्ञो भृगुभिरिति दशमैकादशे जुहोति॥९॥

9. After having offered the nine (Samiṣṭayajus-libations) connected with Soma-sacrifice,[1] with *iṣṭo yajño yajño bhṛgubhiḥ...*[2] he offers the tenth and eleventh (Samiṣṭayajus-libations).

1. See XII.18.4.

2. TS V.6.8.g. The second formula is missing. Cp. ŚB IX.5.1.30-31. According to Dhūrtasvāmin the same formula is to be used twice. According to Tālavṛndavāsin this formula should be divided into two.

अनूबन्ध्यावपायां हुतायामौदुम्बरीं स्रुचं घृतस्य पूरयित्वेमं स्तनमूर्जस्वन्तं धयापामित्यग्नेर्विमोकं जुहोति॥१०॥

10. After the momentum of the Anūbandhyā-cow for Mitra and Varuṇa is offered,[1] having filled the ladle made of Udumbara with ghee, with *imaṁ stanam ūrjasvantam...*[1] he offers the libation named Agner Vimoka (Unyoking of Agni).

1. See XIII.23.6.
2. TS V.5.10.e.
3. Contrast XVII.23.9. For this Sūtra cf. TS V.5.10.7.

हुते सक्तुहोमे यदाकूतादिति दशाकूतीर्हुत्वा प्रत्यवरुह्य पुनर्मनः पुनरायुरागात्पुनः प्राणः पुनराकूतमागात्। वैश्वानरो रश्मिभिर्वावृधानो ऽन्तस्तिष्ठ त्वमृतस्य गोपा इत्युपतिष्ठते॥११॥

11. After the offering of Barley-flour is done,[1] with *yadākūtāt...*[2] having offered ten libations (of ghee),[3] then having come down from the fire-altar-building he stands near praising it with *punarmanaḥ punarāyuḥ...*[4]

1. See XIII.24.16.
2. TS V.7.7.a-k.
3. For these libations to be offered at this time see ŚB IX.5.1.42f.
4. Cp. TB III.10.8.9.

ये ऽग्नयः पुरीष्या इति प्रयास्यन्नाप्तिभिरग्निं यजमान उपतिष्ठते॥१२॥

12. When about to go away the sacrificer stands near (the fire-altar-building), praising it with the (formulae called) Āpti (obtainments)[1] beginning with *ye agnayaḥ purīṣyāḥ.*[2]

1. After the entire ceremony is over.
2. Really speaking the formulae *apāṁ tvā...* (TS V.5.7.5) are meant here. But actually Āpasamba follows here KS XXII.10.

## XVII.24

उप त्वाग्ने दिवेदिव इति तिसृभिरन्येषामग्नीन् दृष्ट्वाग्निं चित्वा सौत्रामण्या यजेत। मैत्रावरुण्या चामिक्षया॥१॥

1a. Having seen the fire-altar-buildings of other (sacrific-

ers) the sacrificer should stand near praising them) with three (verses beginning)[1] with *upa tvāgne.*[2]

1. Cf. KS XXII.10.
2. TS I.5.6.f-h. This part of the Sūtra should be a part of XVII.23.12.

1b. After having built fire-altar he should perform the Sautrāmaṇī (-offering)[1] or an offering with milkmess to Mitra and Varuṇa.[2]

1. Cf. TS V.5.4.2-3.
2. Cf. TB III.12.5.12. We should read *vāmikṣayā* instead of *cāmikṣ yā* (cp. XIX.15.15).

संवत्सरं न कंचन प्रत्यवरोहेन्न च रामामुपेयात्। न पक्षिणो ऽश्नीयात्॥२॥

2. For one year (after the fire-building-ritual and the Soma-sacrifice connected with it) (the sacrificer) should not get down (from his vehicle or seat) for anyone[1]; he should not practise intercourse with any black woman[2]; he should not eat any bird.[3]

1. Cf. TS V.5.4.2-3.
2. Cf. TS V.6.8.3.
3. Cf. TS V.7.6.1.

यावज्जीवं च मस्तिष्कस्य नाश्नीयान्न च वर्षति धावेत्॥३॥

3. And for the whole life he should not eat brain[1] and should not run in rain.[2]

1. No support from any Brāhmaṇa-text.
2. Cf. KS XXI.12.

यदि धावेदुपावर्तेत॥४॥

4. And if he were to run (in rain)[1] he should return.

1. i.e. if there would be rains while he is on his way.

न द्वितीयं चित्वान्यस्य स्त्रियमुपेयात्। न तृतीयं चित्वा कांचन। भार्यां वोपेयात्॥५॥

5. Having built the fire altar for the second time, he should not practise intercourse with another's wife; having built for the third time he should practise intercourse with any woman or he may practise with his wife.[1]

1. Cf. TS V.6.8.3-4.

अग्निं चित्वैतस्मिन्संवत्सरे यो नर्ध्नुयात्स क्रतुमाहरमाण एकचितीकं चिन्वीत॥६॥

6. Having built the fire-altar, he who will not prosper within one year, should build (before) performing a Soma sacrifice, a fire-altar with one layer.

सलिलाय त्वेत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥७॥

7. (At that time) with *salilāya tvā*...[1] (the Adhvaryu) should place eight bricks (each) with a separate formula on the Uttaravedi; the Lokaṁpṛṇā (-brick)s as per requirement; and then loose soil.

1. TS IV.4.6.i.

अथ यो न प्रतितिष्ठेत्स क्रतुमाहरमाण एकचितीकमेव चिन्वीत॥८॥

8. He who may not be established, however, should build before performing a Soma sacrifice, a fire-altar with one layer.

संयच्च प्रचेताश्चेति पञ्च नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥९॥

9. (At that time) with *saṁyacca pracetāśca*...[1] the Adhvaryu should place five bricks (each) with a separate formula on the Uttaravedi; the Lokaṁpṛṇā (-bricks) as per requirement and then loose soil.

1. TS IV.4.11.h-n.

विपरीतौ कामावेके समामनन्ति॥१०॥

10. Some (ritualists) think that the desires (should be) reversed.[1]

1. Thus the building with five bricks should be done in the case mentioned in Sūtra 6 and the building with eight bricks should be done in the case mentioned in Sūtra 8.

पुनश्चितिस्त्रिष्वर्थेषु श्रूयते। श्रवणार्थे समृद्ध्यर्थे संतानार्थे वा॥११॥

11. (In the sacred texts) the re-building[1] of the fire-altar is heard for three purposes: In order that (the sacrifice) should

not go to nothing,[2] for the sake of prosperity (of the sacrificer) and for the sake (of progeny of the sacrificer).[3]

1. For this subject see TS V.4.10.3-5; MS III.4.5, KS XII.2, ŚB VII.6.3.8-24.
2. We must read *śrūyate ṇravanārthe*, cp. BaudhāŚS XXV.30.
3. Out of these three purposes TS refers to only the first. For the remaining two cf. MS III.4.5.

श्रवणार्थां व्याख्यास्यामः॥१२॥

12. We shall explain the fire-altar-building to be built in order that the sacrifice should not go to nothing.

1. The Sūtras 11-12 should have been continuous and therefore we should read *santānārthe vāsravaṇārthām*. The description of this topic continues upto XVII.25.9.

यदीष्ट्या यदि पशुना यदि सोमेन यजेत यो ऽस्य पुराग्निस्तमन्ववसाय यजेत॥१३॥

13. If (the sacrificer) performs an Iṣṭi (or) an animal-sacrifice (or) a Soma-sacrifice, he should perform it after having gone near his earlier fire (i.e. the built-up fire-altar).

1. Cf. MS III.4.5; KS XXII.2.

अपि वा येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥१४॥

14. Or (in that case) with *yenarṣayaḥ*... (the Adhvaryu) should place eight bricks (each) with a seperate formula on the Uttaravedi; the Lokampṛṇā (brick)s as per requirement; and then loose soil.

1. TS IV.7.13.f-n. For the use of these verses in Punaściti cf. ŚB VIII.8.3.18.

## XVII.25

अपि वोत्तरवेद्यामुपर्यग्नौ धार्यमाणे प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृशेत्॥१॥

1. Or instead of placing the bricks with these verses, with *prajāpatis tvā sādayatu*...[1] (the Adhvaryu) should touch the Uttaravedi while fire is being held above[2].

1. TS V.5.2.4.
2. The source of this rule not known.

अपि वा तिस्रः स्वयमातृण्णाः॥२॥

2. Or (he should place) three naturally perforated stones.[1]

1. Cf. ŚB IX.5.1.58.

तासामुपधानकल्पः॥३॥

3. The procedure of placing these (is as follows):

स्वयमातृण्णा सामपुरीषम्। एवं विहिता द्वितीया। अपुरीषा तृतीया॥४॥

4. (The Adhvaryu should place the first) naturally perforated stone and then soft loose soil (*sāmapurīṣa*). In the same manner the second is prescribed. The third is without loose soil.

अपि वा तिस्रः स्वयमातृण्णास्तिस्रश्च विश्वज्योतिषः॥५॥

5. Or there should be three naturally perforated stones and three Viśvajyotis (bricks).[1]

1. See XVI.24.7; XVII.1.17; XVII.4.4. Cp. ŚB IX.5.1.60.

तासामुपधानकल्पः॥६॥

6. The procedure of placing these (is as follows):

स्वयमातृण्णा सामपुरीषमथ विश्वज्योतिः। एवं विहिता द्वितीया। तृतीयस्यां तु विश्वज्योतिः प्रथमाथ स्वयमातृण्णाथ सामपुरीषम्॥७॥

7. (He should place) the first naturally perforated stone and then soft loose soil; then the Viśvajyotis-brick. In the same manner the second layer. In the third layer, however, he should first place the Viśvajyotis brick, then the naturally perforated stone and then the loose soil.

अपि वाष्टौ लोकंपृणाः पुरीषम्। एकादश लोकंपृणाः पुरीषम्। द्वादश लोकंपृणाः पुरीषम्॥८॥

8. Or there should be eight Lokaṁpṛṇā-bricks and loose soil; eleven Lokaṁpṛṇā-bricks and loose soil; twelve Lokaṁpṛṇā-bricks and loose soil.

अग्निं चित्वा यः सोमेन यजेत स एता एकत्रिंशतं लोकंपृणा उत्तरवेद्या-मुपधाय यजेत॥९॥

9. He who after having built the fire-altar performs a

Soma-sacrifice, should perform it after having kept thirty-one Lokampṛṇā (space-filler-brick)s on the Uttaravedi.

1. Cp. Perhaps MS IV.4.5.

समृद्ध्यर्थायां तु द्वितीयं चिन्वानो द्वितीयस्यां चितौ येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। अष्टौ च लोकंपृणा अथ पुरीषम्॥१०॥

10. Building (a fire-altar) second time however, for the sake of presperity (of the sacrificer)[1] he should place at the time of the second layer eight bricks each having separate formula on the Uttaravedi with *yenarṣayaḥ*...[2] and then should place eight Lokaṁpṛṇās and then loose soil.

1. See XVII.24.11.
2. TS IV.7.13.f-n.

श्वो भूत एताश्चैव नानामन्त्रा एकादश च लोकंपृणा अथ पुरीषम्॥११॥

11. On the next day (he places) the same bricks each having a separate formula, and eleven Lokaṁpṛṇā (bricks) (and) the loose soil.

श्वो भूत एताश्चैव नानामन्त्रा द्वादश च लोकंपृणा अथ पुरीषम्॥१२॥

12. On the next day (he places) the same (bricks) each having a separate formula, and twelve Lokaṁpṛṇā (bricks) (and) then loose soil.

1. For Sūtras 10-11 cf. KS XXII.2.

संतानार्थायां तु तृतीयं चिन्वानस्तृतीयस्यां चितौ येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥१३॥

13. Building (a fire-altar) third time, however, for the sake progeny of the sacrificer he should palce at the time of the third layer eight bricks each having a separate formula on the Uttaravedi with *yenarṣayaḥ*, then (should place) the Lokaṁpṛṇās as required and then loose soil[1].

1. Cf. KS XXII.2.

## XVII.26

अथो खल्वाहुर्न चेतव्येति। रुद्रो वा एष यदग्निरित्युक्तम्॥१॥

1. Now indeed they say: "The fire-altar should not be built (again)." It is said (in a Brāhmaṇa-text): "This Agni (fire-altar) indeed is Rudra."[1]

1. TS V.4.10.5.

छन्दश्चितमिति काम्याः। ते शुल्बेष्वनुक्रान्ताः॥२॥

2. They are the optional fire-altar-buildings described in the section beginning with *chandaścitam*.[1] They are discussed in the Śulbasūtras in accordance with the sequence.[2]

1. TS V.4.11.
2. Āpastambaśulbasūtra XII.3 (see Z.D.M.G. LV, p. 578ff).

तापश्चिते ऽग्नौ संवत्सरं दीक्षाः। संवत्सरमुपसदः॥३॥

3. In the Tāpaścita-fire-altar-building[1] there should be Dīkṣā-(period) for one year, Upasads for one year.

1. See TMB XXV.5.1ff, TS V.6.5.1, KS XXII.3; ŚB X.2.5.1ff.

पुरस्तादुपसदामाग्नेयमष्टाकपालमिति पञ्च चतुरश्चतुरो मासानेकैकेनोपसन्मन्त्रेण जुहोति॥४॥

4. Before the Upasads the Adhvaryu should take out the offering-material for a sacrificial bread on eight potsherds for Agni, (for a sacrificial bread on eleven potsherds for Indra, ...on twelve potsherds for Viśvedevas, for rice-pap for Bṛhaspati, and for a sacrificial bread on three potsherds for Viṣṇu). (During this first year preceding the year of Fire-altar building and of Soma-sacrifice he should offer for each four months with one of the Upasad-formulae).[1]

1. See the note on XVI.35.7.

अनूपसदमग्निं चिनोति॥५॥

5. In accordance with the Upasad days he builds the fire-altar[1].

1. Cp. XVI.35.8.

द्वौद्वौ मासावेकैका चितिः। चतुर उत्तमा॥६॥

6. For each (period of) two months, (he builds) the one (out of the first four layers); for the last four (months) the last (layer).

1. Cp. XVI.35.9.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्रींस्त्रीन्मासान्व्रतानि॥७॥

7. During these months on which Upasads are performed

(the sacrificer consumes) fast (milk)s of four teats, three teats, two teats and one teat for every (period of) three months.

1. Cp. XVI.35.10.

ऋषीणामाग्नेयेन संवत्सरमुपधान आस्ते॥८॥

8. He remains under the recitation of a hymn of Ṛṣis addressed to Agni for the entire year.[1]

1. The translation is doubtful.

विज्ञायत एतद्वा ऋषीणामाग्नेयं यद्याज्ञसेनी चितिरिति॥९॥

9. It is known from a Brāhmaṇa-text: "This indeed is the hymn of Ṛṣis addressed to Agni namely the Yājñasenī-fire-altar-building."[1]

1. See and cp. XVII.4.9. TS IV.4.4. is to be used for building.

यानि वा दशतयीष्वाग्नेयानि सूक्तानि स्युस्तैरुपदध्यात्॥१०॥

10. Or he may place (the bricks) with those hymns addressed to Agni which are in the Ṛgveda.

सूक्तपरिमाणा नानामन्त्रा इष्टकाः। यथार्थं लोकंपृणा अथ पुरीषम्॥११॥

11. The number of bricks should be as much as the number of the hymns; each having separate formula; the number of the Lokaṁpṛṇās should be as much as required; then the loose soil (should be placed).

तृतीये संवत्सरे ऽभिजिता विश्वजिता वा यजेत॥१२॥

12. In the third year one should perform either the Abhijit[1] or Viśvajit[2] sacrifice.[3]

1. Cf. TS V.6.5.2.
2. Cf. ŚB X.2.5.16.
3. For these two sacrifices see XXII.1.6(b)-15.

सर्ववेदसं ददाति॥१३॥

13. (The sacrificer) should give all his wealth (as the sacrificial gift to the priests).

1. Cf. ŚB X.2.5.16; TB XVI.5.2; KB XXV.14.

उदवसाय रोहिणीं वत्सच्छवीं सकर्णपुच्छावच्छातां सखुरां सुखुरिकां

वा बहिर्लोमः परिधायोष्णीषेणं प्रदक्षिणं शिरो वेष्टयित्वौदुम्बरं चमसमादत्ते। औदुम्बरीं चाभ्रीं वैणवीं वा कल्माषीं पूर्ववत्प्रमाणाम्॥१४॥

14. Having completed the Abhijit or Viśvajit, having put red hide of a calf flayed along with the ears and tail, accompanied by the hoof or the upper foot parts, with its hairy side outside, haing covered the head by means of a turban in a clockwise manner he takes a Camasa-pot made of Udumbara-wood or a spotted spade made of Udumbara-wood or Bamboo-wood[1] of the size mentioned earlier.[2]

1. Cf. TMB XVI.6.1ff; JB II.182f; KB XXV.15.
2. See XVI.1.7.

अरण्यौदुम्बरे तिस्त्रो रात्रीर्वसतो मूलफलभक्षौ। खनित्रेण वा जीवतः। मूलं परिखायैतस्मिन्पात्रे ऽवधायान्योऽन्यमप्यादयतः पत्नी यजमानश्च॥१५॥

15. In forest under an Udumbara-tree the sacrificer and his wife stay for three days eating roots and fruits; or they live by means of the spade: having dug out root(s) (thereby) placing it (them) in this (Camasa)-pot, they feed it (them) each other.[1]

1. Cp. TMB XVII.6.3-6.

न मृन्मयेन पिबतः॥१६॥

16. They should not drink by means of an earthen vessel.

समूहकेन खनातकेन वा यजमानो भक्षमिच्छेत। उपवीक्षायेणोपविकृन्तेन वा पत्नीत्येकै॥१७॥

17. According to some ritualists: "The sacrificer should seek his food by means of a broom,[1] or by means of a shovel;[2] the wife by means of an Upavīkṣāya[3] or by means of a Upavikṛnta."[4]

1. Cp. BaudhāyanaDharmasūtra III.2.12.
2. Doubtful translation.
3-4. Not clear.

निषादे तिस्त्रो रात्रीर्वसतः। वैश्ये तिस्त्रः। राजन्ये तिस्त्रः। ब्राह्मणे वा तिस्त्रस्तिस्त्रः॥१८॥

18. They stay with a Niṣāda (hunter) for (another period of) three days, with a Vaiśya... three days, ... with a Kṣatriya, or with a Brāhmaṇa each period of three days.

संवत्सरं न याचेत्। न च दीयमानं प्रत्याचक्षीत॥१९॥

19. The sacrificer should not beg (any one) for one year, nor should reject whatever is being given.[1]

1. Cf. TMB XVI.6.11-12.

न चेत्संवत्सरं द्वादशाहं द्वादशाहम्॥२०॥

20. If not for year (at least) for twelve days.

# XVIII.1

## VĀJAPEYA

शरदि वाजपेयेन यजेत ब्राह्मणो राजन्यो वर्द्धिकामः॥१॥

1. A Brahmin or a Kṣatriya who wants to get prosperity should perform the Vājapeya (-sacrifice) in autumn.

नित्यवदेके समामनन्ति॥२॥

2. Some think (it) to be obligatory as it were.

प्रजापतिमाप्नोति॥३॥

3. He thereby obtains Prajāpati.[1]

1. Cf. TMB XVIII.7.5.

तस्य षोडशिवत्कल्पः॥४॥

4. Its procedure is like that of the Ṣoḍaśin.

1. See XIV.2.2-3.7.

सर्वः सप्तदशो भवति॥५॥

5. It consists of seventeen everywhere.

सप्तदश दीक्षाः। तिस्र उपसदः। एकविंशीं प्रसुतः॥६॥

6. There are seventeen Dīkṣā-days, three Upasad-days and on the twentyfirst day there should be Soma-pressing.

त्रयोदश वा दीक्षाः। तिस्र उपसदः। सप्तदशीं प्रसुतः॥७॥

7. Or there may be thirteen Dīkṣā-days, three Upasad-days and on the seventeenth day there should be the Soma-pressing.

सप्तदशारात्निर्बैल्वो यूपः खादिरो वा तूपरश्चतुरश्रो गोधूमपिष्टचषालो गोधूमकलापी वा॥८॥

8. The sacrificial post should be made out of the Bilva or Khadira tree it should be seventeen cubits long.[1] It should be unhorned[1], four-cornered and having Caṣāla made out of wheat flour or (instead of Caṣāla) there should be a bundle of wheat straw.

1. i.e there should be no additional part coming out of Caṣāla. Contrast VII.3.6: in the basic animal secrifice a portion of either one or two or three or four fingered length comes out of the Caṣāla (top-ring).

यत्प्रागुपसद्भ्यस्तस्मिन्कृते प्रतिप्रस्थाता सुरायाः कल्पेन सुरां संदधाति॥९॥

9. After having done whatever is before the Upasads, the Pratiprasthātṛ prepares wine in the manner of prepration of wine[1].

1. For the details of preparation See XIX. 5.7-6.5

परिस्रुद्भवति॥१०॥

10. That is (called) Parisrut.[1]

1. Cf. XIX .6.5.

खरकाले प्रतिप्रस्थाता दक्षिणस्य हविर्धानस्याधस्तात्पश्चादक्षं सुराग्रहार्थं द्वितीयं खरं करोति॥११॥

11. At the time of raising the Kharas (bounds)[1] the Pratiprasthātṛ prepares a second Khara[2] (under the southern Havirdhāna-cart behind the axle) for the sake of (placing) Surā-cups.

1. See for details XI.13.8.
2. Cf. TB I.3.3.5.

रशनाकाले सप्तदशभिर्वासोभिर्यूपं वेष्टयति॥१२॥

12. At the time of binding of the string (to the sacrificial post),the Adhvaryu covers the post by means of seventeen cloths.[1]

1. Cf.TB I.3.7.3.

पात्रसंसादनकाल ऐन्द्रमतिग्राह्यपात्रं प्रयुज्य तत्समीपे पञ्चैन्द्राण्यतिग्राह्यपात्राणि प्रयुनक्ति॥१३॥

13. At the time of placing the utensils (on the Khara), after having prepared vessel for the additional scoop[1] for Indra immediately next to it he makes ready the five vessels for the additional scoops for Indra.

1. Cp.XII.1.15.

तेषां पूर्वेण कल्पो व्याख्यातः॥१४॥

14. The procedure of them has been explained earlier.[1]

1. Cf.XII.1.5. where, the wood of Vikaṅkata tree or any other tree which is propre for being used in sacrifice and which can have fruits is said to be used for the prepration of them. In XII.1.6 a formula to be used for such scoops is given.

षोडशिपात्रं प्रयुज्य तत्समीपे सप्तदश प्राजापत्यानि सोमग्रहपात्राणि प्रयुनक्ति॥१५॥

15. Having kept ready the vessel for the Ṣoḍaśin-scoop, near it he places the seventeen vessels for the Soma-scoops for Prajāpati.[1]

1. Cf.TB I.3.3.2.

तेषां षोडशिपात्रवत्कल्पः॥१६॥

16. Their procedure is similar to that of the Ṣoḍaśin cup.[1]

1. Cp.XII.2.6.

अपरस्मिन्खरे प्रतिप्रस्थाता सप्तदशोपयामान्मृन्मयानि सुराग्रहपात्राणि प्रयुनक्ति॥१७॥

17. The Pratiprasthātṛ places seventeen Upayāmas i.e. earthen veseels of Surā-sccops on the western Khara (mound).

## XVIII.2

ग्रहकाल ऐन्द्रमतिग्राह्यं गृहीत्वोपयामगृहीतो ऽसि नृषदं त्वेति पञ्चैन्द्रानतिग्राह्यान्गृह्णाति॥१॥

1. At the time of drawing the sccops after having drawn

the additional scoop for Indra,[1] the Adhvaryu draws the five additional scoops[2] for Indra with *nṛṣadaṁ tvā...*[3]

1. See XII.15.9.
2. Cf. TB I.3.3.1-2.
3. TS. I.7.12.

तेषां पूर्ववत्कल्पः॥२॥

2. The ritual procedure of them is the same as described earlier.[1]

1. not known.

षोडशिनं गृहीत्वाया विष्ठा जनयन्कर्वराणीति सप्तदश प्राजापत्यान्सोमग्रहान्गृह्णाति॥३॥

3. Having drawn the Ṣoḍaśin-scoop,[1] he draws the seventeen Soma-scoops for Prajāpatī with *ayā viṣṭhā...*[2]

1. See XIV.2.3.-7.
2. See VIII.16.5; cf.TB I.3.3.2.

तेषां षोडशिवत्कल्पः॥४॥

4. The procedure of them is similar to that of Ṣoḍaśin.[1]

1. Cf. XIV .2.3.ff.

कुविदङ्गेत्यपरस्मिन्खरे प्रतिप्रस्थाता सप्तदशभिरुपयामैः सुराग्रहान्गृह्णाति॥ ५॥

5. The Pratiprasthātṛ draws the Surā-scoops on the western Khara by means of the seventeen Upayāmas with *kuvidaṅga...*[1]

1. See IX.18.14; cf also KS XIV.3.

विपरीते ग्रहण्यावेके समामनन्ति॥६॥

6. According to some (ritualists)the verses for the drawings of (both these types of scoops) should be reverse.[1]

1. i.e. for Soma-grahas TS I.8.21.d and for Sutrā-grahas TS I.7.12.f should be used. This is the view of MS I.11.4.

व्यतिषङ्गं सोमग्रहैः सुराग्रहान्गृह्णाति॥७॥

7. He draws the Surā scoops alternately with Soma scoops[1]

1. Thus first the Adhvaryu draws a Soma-scoop then the Pratiprasthātṛ a Surā-scoop and so on. See TB I.3.3.5.

पूर्वो ऽध्वर्युर्गृह्णाति। जघन्यः प्रतिप्रस्थाता॥८॥

8. First the Adhvaryu draws and the last the Pratiprasthātṛ draws.

पुरोऽक्षं सोमग्रहान्सादयति। पश्चादक्षं सुराग्रहान्॥९॥

9. (The Adhvaryu) places the Soma-cups in front of the axle, (The Pratiprasthātṛ) the Surā-cups behind the axle.

1. Cf. TB I.3.3.5, see XVIII.1.11.

देव सवितः प्र सुवेति सवनादौसवनादौ जुहोति। कर्मणः कर्मणो वा पुरस्तात्॥१०॥

10. With *deva savitaḥ...*[1] the Adhvaryu offers (a ghee libation in the Āhavanīya) either at the beginning of each pressing (Savana) or at the beginning of every act.[2]

1. TS I.7.7a.
2. See TB I.3.5.1. BaudhāŚS XI.2 supports the second alternative.

हिरण्यमालिन ऋत्विजः सुत्ये ऽहनि प्रचरन्ति॥११॥

11. On the Sutyā day priests carry out the duties while having golden chain (around their necks).[1]

1. Cf TMB XVIII.7.6. According to Caland (foot-note on his translation of Āpśs XVII.2.11) this chain is to be worn on the head. But it is logical to assume that is is to be worn around neck. See the commentary of Vidyādhara on KātyāŚS XVI.1.23.

पशुकाले त्रीन्क्रतुपशूनुपाकृत्य मारुतीं वशामुपाकरोति। सारस्वतीं न मेषीमपन्नदतीम्॥१२॥

12. At the time of the performance of the animal-sacrifice, having dedicated the first three Savana-animals[1] he dedicates a barren cow for Maruts and a ewe whose teeth have not yet fallen down for Sarasvatī.

1. viz. one for Agni, one for Indra and one for Indra (Cf. XII.18.12f). See TB I.3.4.1-2.

सारस्वतं मेषमुपाकृत्य सप्तदश प्राजापत्यान्पशूनुपाकरोति श्यामांस्तूपरानेकरूपान्॥१३॥

13. After having dedicated a ram for Saraswat[1] he dedi-

cateds seventeen[2] animals which are blackish, hornless[3] and single-colonred, to Prajāpati.

1. Cf. KS XIV.9.
2. Cf. TB I.3.4.3ff.
3. Cf. ŚB V.1.3.7.

पर्यग्निकृतानां सारस्वत्यन्तान्पूर्वानालभन्ते॥१४॥

14. After fire has been carried around the animals. one first kills animals among which one for Sarasvat is the last[1].

1. Cf. TB I.3.4.44.

सारस्वतप्रभृतीनुत्तरान्धारयन्ति॥१५॥

15. They keep the latter animals beginning with the one for Sarasvat living (for the time being).[1]

1. Cf. TB I.3.4.4.

प्रतिपशु बर्हिषीत्युक्तम्॥१६॥

16. It has been said[1] "For every animal there should be a separate Darbha-grass..." (and this is valid here also).

1. Cf XIV.7.4.

प्राङ् माहेन्द्रात्कृत्वा माध्यंदिनीयान्वा पुरोडाशान्निरुप्य सारस्वतस्य पशुपुरोडाशं निरुप्य बार्हस्पत्यं नैवारं सप्तदशशरावं चरुं निर्वपति। द्वादश मन्त्रेण। तूष्णीमितराणि॥१७॥

17.After having done (the ritual upto Māhendra-scoop)[1]. or after having taken out (the material for) the mid-day-pressing sacrificial breads, then having taken out (the material for) the sacrifical breads in connection with the animal-sacrifice for Sarasvat, (the Adhvaryu) takes out (the material for) rice-pap of Nīvāra-grains measuring seventeen Śarāvas for Bṛhaspati,[2] tweleve Śarāvas with a formula; remaining (five) silently (without any formula).

1. Cf. XIII.8.4.
2. Cf. TB I.3.6.7f.

पयसि श्रपयति॥१८॥

18. He cooks (those paps) in milk.[1]

1. Cf. TB I.3.6.8.

## XVIII .3

दाक्षिणौ होमौ हुत्वा॥१९॥

इन्द्रस्य वज्रो ऽसीति रथमुपावहृत्याप्स्वन्तरित्यश्वानप्सु स्नापयन्ति॥१॥

XVIII.2.19–XVIII.3.1. After having offered two Dākṣiṇa offerings[1] then having brought down the chariot with *indrasya vajrosi...*[2] the Adhvaryu bathes the horses in water with *apsvantaḥ...*[3]

1. See XIII.5.7.
2. See TS.I.7.7.B.
3. TS I.7.7.d; See TB I.3.5.2; MS I.11.6.

अपां नपादिति रराटानि प्रतिमार्ष्टि॥२॥

2. He rubs the foreheads of the horses with *apāṁ napāt...*[1]

1. TS I.7.7.f; See TB I.3.5.4; MS I.11.6; KS XIV.6.

वायुर्वा त्वा मनुर्वा त्वेति प्रष्टिवाहिनं रथं युनक्ति। तूष्णीमितरान्षोडश रथान्॥३॥

3. With *vāyurvā tvā manurvā...*[1] he yokes a chariot having a side-horse[2]; silently the other sixteen chariots.

1. TS I.7.7.e.
2. See TB I.3.6.4.

दक्षिणाकाले सप्तदश रथान्ददाति। सप्तदशानांसि सप्तदशाश्वान्सप्तदश हस्तिनः सप्तदश वासांसि सप्तदश गवां शतानि॥४॥

4. At the time of giving the Dakṣiṇās he (sacrificer) gives seventeen chariots, seventeen carts, seventeen horses, seventeen elephants, seventeen gold-plates (*niṣka*), seventeen female slaves, seventeen (she-) goats, seventeen ewes, seventeen cloths, and seventeen hundred cows.[1]

1. In TB.I.3.6.3 only this much is said : *saptadaśa saptadaśa dīyante*.

अथैकेषाम्। सप्तदश गवां शतानि ददाति। सप्तदशानांसि युक्तानि सप्तदशाश्वरथान्सप्तदश हस्तिनः सप्तदश निष्कान्सप्तदश दास्यः सप्तदश दुन्दुभीन्॥५॥

5. According to some other (ritualist)s one gives seventeen hundres cows, seventeen yoked carts, seventeen horse-

chariots, seventeen elephants, seventeen gold-plates, seventeen female slaves and seventeen drums.[1]

1. Cp. ŚāṅŚS XV.3.12-15, where instead of seventeen female slaves, seventeen cloths are mentioned .

एष आप्तो वाजपेयः॥६॥

6. This is the usual Vājapeya.[1]

1. Cf also ŚāṅŚS XV.3.16.

अथ कुरुवाजपेयः॥७॥

7. Now the Kuruvājapeya.

1. See SaṅŚS XI.3.17; LāṭyāŚS VIII.11.18.

वयसोवयसः सप्तदश सप्तदशानि ददाति॥८॥

8. In this he gives (animals) of every age, each seventeen.[1]

1. Cp. JB II.194; BaudhāŚS XI; ŚaṅŚS XV.3.17.

एकहायनप्रभृत्या पञ्चहायनेभ्यो वयांसि॥९॥

9. The animals should be (of the age) beginning from one year upto fifteen years.

अनुदिष्टासु दक्षिणासु यजुर्युक्तमध्वर्यवे ददाति॥१०॥

10. When the Dakṣiṇās are assigned ( at the time of mid-day-pressing) the sacrificer gives the chariot which was yoked with a formula[1] to the Adhvaryu.[2]

1. Cf. XVIII.3.1-3.
2. Cf. ŚB V.1.4.11.

शेषः साधारणः॥११॥

11. The remaining is common (i.e. it is shared equally by all the priests).

अग्रेणाहवनीयमुदीचः प्राचो वा रथानवस्थापयन्ति॥१२॥

12. The chariots are to be placed to the East of the Āhavanīya in a line directed to the North or to the East.

तेषां दक्षिणो यजुर्युक्तः॥१३॥

13. The one which is yoked with the formula should be to the South of these (chariots).

अग्रेणाग्नीध्रं राजपुत्रो ऽवस्थाय सप्तदश प्रव्याधानिषुमस्यति॥१४॥

14. A prince having situated himself to the East of the Āgnīdhra shed shoots an arrow for seventeen shoot-distances.[1]

1. Thus he shoots an arrow for one shoot distance, then places himself there where the arrow had fallen and shoots for the second time and so on. For the Sūtra cf. TB I.3.6.3.

यत्र जघन्यं निपतति तत्रौदुम्बरीं काष्ठां लक्षणं मिनोति॥१५॥

15. The place where (the arrow) falls last, there the Adhvaryu fixes the Udumbara wood as the boundary sign.

## XVIII.4

प्राङ् माहेन्द्रात्कृत्वा नैवारे सर्पिरानीय चात्वाले ऽवदधाति॥१॥

1. Having done (the rituals taking place) before the Māhendra-scoop[1], after having poured ghee[2] in the Nīvāra rice pap[3], the Adhvaryu places it on the Cātvāla[4].

1. Cp. ŚB V.1.4.2.
2. Cf. TB I.3.6.8.
3. See XVIII.2.17-18.
4. Cf. MS I.11.7; KS.XIV.7.

तं राजपुत्रो गोपायति॥२॥

2. The prince protects it.

चात्वाले रथाक्षाकृति काष्ठं निखाय तस्मिन्नौदुम्बरं रथचक्रं सप्तदशारं प्रतिमुञ्चति॥३॥

3. Having buried a wooden piece similar in form to an axle of a chariot near the Catvalā, he binds a chariot-wheel of Udumbara-wood[1] having seventeen spokes on it.

1. Cf. TB I.3.6.1.

उत्तरस्यां वेदिश्रोण्यां सप्तदश दुन्दुभीन्प्रबध्नन्ति॥४॥

4. Near the north-eastern corner of the altar[1] seventeen drums are bound.

1. Cf. ŚB V.1.5.6.

विष्णोः क्रमो ऽसीति रथं यजमानो ऽभ्यैति॥५॥

5. The sacrificer goes near the chariot[1] with *viṣṇoḥ kramosi...*[2]

1. Cf. TB I.3.5.4.
2. TS I.7.7.g.

अङ्कौ न्यङ्काविति रथचक्रे अभिमृशति। पक्षसी वा॥६॥

6. He touches the two chariot-wheels with *aṅkau nyaṅkau*...[2] or he touches both the sides of the chariot .

1. TS I.7.7.g.

इन्द्राय वाचं वदतेति दुन्दुभीन्संह्लादयन्ति॥७॥

7. With *indrāya vācam vadata*...[1] they beat the drums.[2]

1. TS I.7.8.c.
2. Cf. TB I.3.6.2; MS I.11.6.

देवस्याहं सवितुः प्रसवे बृहस्पतिना वाजजिता वाजं जेषमित्यौदुम्बरं रथचक्रं ब्रह्मारोहति॥८॥

8. With *devasyāhaṁ*...[1] the Brahman ascends on the chariot wheel[2] of Udumbara.

1. TS I.7.8.a.
2. Cf. MS I.11.6.

तमाह वाजिनां साम गायेति॥९॥

9. The Adhvaryu says to him "Sing a sāman of Vājins."[1]

1. Cf. TB I.3.6.2; TMB XVIII.7.12. The Vājināṁ Sāman is based upon SV I.435.

तस्य चक्रं त्रिः प्रदक्षिणमावर्तयति॥१०॥

10. He rotates (the wheel)[1] of it thrice from left to right (clockwise).

1. Cp. TB I.3.6.1.

वर्तमाने ब्रह्मा गायति॥११॥

11. When (the wheel) is rotating the Brahman sings the Sāman.[1]

1. Cf. JB II.193.

देवस्याहं सवितुः प्रसवे बृहस्पतिना वाजजिता वर्षिष्ठं नाकं रुहेयमिति यजुर्युक्तं यजमान आरोहति॥१२॥

12. The sacrificer ascends the chariot which has been yoked with the formula, with *devasyāham*...[1]

1. TS I.7.8.b.

वाजसृत इतरान् रथान्॥१३॥

13. The other racers (ascend) on the other chariots .

वाजिनो वाजजितो वाजं सरिष्यन्तो वाजं जेष्यन्तो बृहस्पतेर्भागमव जिघ्रतेति नैवारमश्वौ धुर्याववघ्रापयति॥ सर्वान्वा॥१४॥

14. With *vājino vājajitaḥ*...[1] he (the Adhvaryu) causes the two horses at the yoke[2] (of the sacrificer's chariot) or all the (three horses)[3] smell Nīvara-rice-pap[4].

1. TS I.7.8.q.
2. Cf. KS XIV.7.
3. Cf. SB V.1.4.15.
4. Cf. TB I.3.6.9.

बृहस्पतेर्भागे निमृड्ढ्वमिति प्रप्रोथेषु च लेपान्निमार्ष्टि॥१५॥

15. With *bṛhaspaterbhāge nimṛḍḍhvaṁ*...[1] he rubs the fatty substance at the nostrils of the horses.

1. TS I.7.8.p(b).

अश्वाजनीत्यश्वाजनीमादायाध्वर्युर्यजुर्युक्तमधिरुह्यार्वासि सप्तिरसीति तयाश्वान्समवक्षिणोति॥१६॥

16. Having taken the whip of the horse with *aśvāyanī*...[1] then having ascended (the chariot) yoked with a formula, the Adhvaryu whips the horses by means of it with *arvāsi*....[2]

1. TS I.7.8.d.
2. TS I.7.8.d.

अनभ्यासादयन्त इतरे रथाः पश्चादनुयान्ति॥१७॥

17. The other chariots follow (this chariot)without reaching it.

वाजिनो वाजं धावतेति चतसृभिर्धावतो ऽनुमन्त्रयते॥१८॥

18. The Adhvaryu addresses the running (chariots) with four (verses)[1] beginning with *vājino vājaṁ dhāvata.*[2]

1. TB I.3.6.5.
2. TS I.7.8.f-i.

अग्निरेकाक्षरेणेति धावत्सूज्जितीर्यजमानं वाचयति॥१९॥

19. When the chariots are running, he makes the sacrificer utter[1] the Ujjiti-formulae beginning with *agnirekākṣareṇa.*[2]

1. Cf. KS XIV.7.
2. TS I.7.11.

लक्षणं प्राप्योदञ्च आवृत्य प्रदक्षिणमावर्तयन्ते॥२०॥

20. When they have reached the goal they turn to the north[1] and make the chariots turn round the wooden boundary sign.

1. Cf. TB I.3.6.6.

मितद्रव इति चतसृभिः प्रत्याधावतो ऽनुमन्त्रयते॥२१॥

21. He addresses the returning chariots with four verses[1] beginning with *mitadravaḥ.*[2]

1. Cf. TB I.3.6.5.
2. TS I.7.8.i-m.

## XVIII.5

आ मा वाजस्य प्रसवो जगम्यादिति प्रत्यासृतेषु हुत्वा पुनर्नैवारमवघ्रापयति। ससृवांस इति लेपांश्च निमार्ष्टि॥१॥

1. After (the chariots) have returned[1] the Adhvaryu after having offered (a libation of ghee in Āhavanīya) makes (the horses) smell[2] again the Nīvāra-rice-pap with *vājasya prasavo jagamyāt...*[3] and besmears the ghee at their nostrils with *sasṛvāṁsaḥ....*[4]

1. Cf. MS I.11.7; KS XIV.7.
2. TS I.7.8.n.
3. Cf TB I.3.6.9.
4. TS I.7.8.p.

इयं वः सा सत्या संधाभूदिति दुन्दुभिविमोचनीयं होमं जुहोति॥२॥

2. With *iyaṁ vaḥ sā satyā sandhāthūt* he offers a libation (of ghee) for unyoking of the drums.[1]

1. TS I.7.8.q-r.
2. Cf. TB I.3.6.9; ŚB V.1.5.10.

सेवान्वोपस्पृशति॥३॥

3. Or he touches the sutures (of the drums)[1]

1. Caland translates the word *sevān* as "nahstellen" and in the foot-note he says that the translation is not certain. With a question-mark he suggests "mouth-corners of the horses" ("die mundwinkel der Rosse?") .I however feel that the *sevān* should refer to the drums and not to the horses.

कृष्णलंकृष्णलं वाजसृद्भ्यः प्रयच्छति॥४॥

4. He (sacrificer) gives a gold-corn (*kṛṣṇala*) to each of the race-runner.

1. Cf. TB I.3.6.7.

तानि प्रत्यादाय ब्रह्मणे ददाति। मधुष्ठालं च सौवर्णं शतमानस्य कृतम्॥५॥

5. Having taken them back he gives them to Brahman[1] (He gives to him) a honey-filled pot[2] of gold made out of (a plate) of hundred Mānas.

1. TB I.3.6.7.
2. Cf. MS I.11.7; KS X.IV.8.

अत्र माहेन्द्रस्य स्तोत्रमुपाकरोति॥६॥

6. At this time he bespeaks the Stotra (the first Pṛṣṭha-stotra) of the Māhendra-scoop.

अप्रस्तुते क्षत्रस्योल्बमसीति तार्प्यं यजमानः परिधत्ते॥७॥

7. Before the Prastāva of it is sung the sacrificer wears Tārpya[1] garment with *kṣatrasyolbamasi*.

1. The word *tārpya* is interpreted in two ways: according to BaudhāŚS (XX.34) it is either a cloth soaked in ghee or made of Tṛpā-bast.
2. TS I.7.9. 0(a). For this Sūtra see TB I.3.7.1.

क्षत्रस्य योनिरसीति दर्भमयं पत्नी॥८॥

8. With *kṣatrasya yonirasi*...[1] the wife of the sacrificer wears a garment made of Darbha grass.[2]

1. TS I.1.7.a(b).
2. Cf. ŚB V.2.1.8.

जाय एहीति यजमानः पत्नीमामन्त्रयते॥९॥

9. With *jāya ehi*...[1] the sacrificer calls the wife.[2]

1. TS I.7.9.b(a).
3. Cf. ŚB V.2.1.10.

रोहाव हीतीतरा प्रत्याह॥१०॥

10. The other one (the wife) replies *rohāva hi*....[1]

1. TS I.7.9.b(f).

त्रिरामन्त्रयते। त्रिः प्रत्याह॥११॥

11. (The sacrificer) calls thrice; (the wife) replies thrice.

अहं नावुभयोः सुवो रोक्ष्यामीति यजमानो ऽन्ततः॥१२॥

12. The sacrificer finally(says) *ahaṁ nāvubhayoḥ suvo rokṣyāmi*.[1]

1. TS I.7.9.b(c).

वाजश्च प्रसवश्चेति द्वादश वाजप्रसवीयान्होमान्हुत्वायुर्यज्ञेन कल्पतामिति दशभिः कल्पैः सरजसे निश्रेण्या यूपं यजमान आरोहति॥१३॥

13. After he (the Adhvaryu) has offered[1] the twelve Vājaprasavīya-libations[1] with *vajaśca prasavaśca*...[2] the sacrificer ascends the sacrificial post in dust[3] by means of a ladder[4] with ten Kalpa formulae begining with *āyur yajñena kalpatām*.[5]

1. In pre-pāṇinian language the subject of the gerund need not be the same as that of the finite verb in the sentence.
2. Cp. TB I.3.9.3.
3. TS I.7.9.c.
4. This refers to the dust which had been raised at the time of chariot race and which is not yet settled.
5. Cf. ŚB V.2.1.9.
6. TS I.7..9.d.

सुवर्देवाँ अगन्मेत्यग्रं प्राप्य जपति॥१४॥

14. Having reached the top (of the sacrificial post, the sacrificer), mutters, *suvar devān aganma*....[1]

1. TS I.7.9.e.

समहं प्रजया सं मया प्रजेति गृहान्प्रेक्षते॥१५॥

15. He looks at his house with *samahaṁ prajayā saṁ mayā prajā*[1].

1. TS I.7.9.f.

तमाश्वत्थैरासपुटैरूषपुटैरुभयैर्वा वैश्याः प्रतिदिशमपर्यन्ति। महर्त्विजो वा दीर्घवंशेषु प्रबध्य॥१६॥

16. From every direction (four) Vaiśyas or the (four) chief priests throw towards him (Sacrificer), sachets of Aśvattha (leaves)[1] containing ash[3] or salty clay or both, after having bound them on long bamboo sticks.

1. Cf. ŚB V.2.1.17.
2. See TB I.3.7.6.

अन्नाय त्वेति पुरस्तादध्वर्युः। अन्नाद्याय त्वेति दक्षिणतो ब्रह्मा। वाजाय त्वेति पश्चाद्धोता। वाजजित्यायै त्येत्युत्तरत उद्गाता॥१७॥

17. From the east the Adhvaryu with *annāya tvā*; from the south the Brahman with *annādyāya tvā*; from the west the Hotṛ with *vājāya tvā*; (and) from the north the Udgātṛ with *vājajityāyai tvā*.[1]

1. For the formulae in this Sūtra see TS I.7.9.g.

मुखतो ऽभिघ्नन्ति॥१८॥

18. They throw towards the (sacrificer's) mouth.

हन्तारंहन्तारमभिपर्यावर्तते॥१९॥

19. Towards each one who throws (the sacrificer) turns himself.

इयं ते राण्मित्राय यन्त्राय धर्त्राय कृष्यै क्षेमाय रय्यै पोषायेति प्रत्यवरोहति॥२०॥

20. He descends with *iyaṁ te rāṭ*....[1]

1. This formula is partly similar to VS IX.22 and partly to TS VII.1.11.e.

## XVIII.6

अग्रेण यूपं बस्ताजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य॥२१॥

तस्मिञ्छतमानं हिरण्यं निधायामृतमसीति हिरण्ये दक्षिणं पादं यजमानः प्रतिष्ठापयते॥१॥

XVIII.5.21—XVIII.6.1. After the Adhvaryu[1] has spread a he-goat-skin with its neck to the east and hairy side upwards, in front of the sacrificial post and then after having kept on it a golden piece of hundred Mānas, the sacrificer keeps his right foot on this gold[2] with *amṛtamasi*.[3]

1. The subject of the gerund and of the finite word is different.
2. TB I.3.7.7.
3. TS I.7.9.h(a).

पुष्टिरसि प्रजननमसीति बस्ताजिने सव्यम्॥२॥

2. (He keeps) the left (foot) on the skin of the he-goat with *puṣṭirasi*....[1]

1. TS I.7.9.h(b,c).

तस्मादासन्दीमारोहति॥३॥

3. From it (the he-goat-skin) he ascends upon the throne.

1. Cp. ŚB V.2.1.22.

दिवं प्रोष्ठिनीमारोह तामारुह्य प्रपश्यैकराण्मनुष्याणामित्यारोहन्तमभि-मन्त्रयते॥४॥

4. While he is ascending (the Adhvaryu) addresses him with *divaṁ proṣṭhinīm....*[1]

1. For this formula see SatyāŚS and MāŚS.

सप्तभिः सप्त पूर्वानन्नहोमाञ्जुहोति॥५॥

5. With the seven verses[1] he offers the first seven Annahomas[2].

1. TS I.7.10.a-g.
2. Cf. TB I.3.8.1; See ĀpŚS XVII.19.3.

माहेन्द्रस्य स्तोत्रं प्रत्यभिषिच्यते यथाग्निचित्यायाम्॥६॥

6. At the time of Māhendrastotra, the sacrificer is sprinkled with water in the same manner as in the fire-altar-building-ritual.[1]

1. See XVII.19.5-10; cf. TB I.3.8.2.

माध्यंदिनस्य सवनस्य मध्यम उक्थ्यपर्याये ब्रह्मसाम्न्युपाकृते ऽत्र सारस्वत-प्रभृतीनुत्तरानालभन्ते॥७॥

7. At the time of mid-day-pressing, after the middle Ukthya round when the Sāman[1] corresponding to the Śastra of Brāhmaṇācchamsin is bespoken, at this time they seize the latter animals dedicated to Sarasvat etc.[2]

1. Third Pṛṣṭha stotra
2. See XVIII.2.15.

तेषामनभिघारिताभिर्वपाभिः प्रचरति॥८॥

8. He performs the ritual of these animals with their omenta without pouring ghee[1] on them.

1. As it happens in the basic paradigm (see VII.20.9).

सारस्वतस्य वपया प्रचर्य समवदायेतरेषां वपाभिः प्रचरति॥९॥

9. After he has performed the ritual with the omentum of

the animal for Sarasvat, he performs the ritual of the omenta of the other animals after having taken out portions together.

सारस्वतस्य पशुपुरोडाशेन प्रचर्य नैवारेण प्रचरति॥१०॥

10. After having performed the ritual of the sacrificial-bread connected with the animal-sacrifice for Sarasvat he performs the ritual of Nīvāra-rice-pap.

समानं तु स्विष्टकृदिडम्॥११॥

11. The Sviṣṭakṛt and Iḍā rituals of both these offerings (viz. the animal-sacrificial bread and the Nīvāra-rice-pap) are common.

महर्त्विजो हविरुच्छिष्टाशा भवन्ति॥१२॥

12. The chief priests eat the remains of the oblation materials.

आग्नीध्रे हविःशेषान्भक्षयन्ति॥१३॥

13. They eat the remains of the oblation material in the Āgnīdhra (-shed).

अत्र सारस्वत्यन्तानां दैवतेन प्रचरति संवादाद्येडायाः। काले वा॥१४॥

14. At this time (the Adhvaryu) performs the ritual (of the portion (of the victims meant for) the deities the last of which is Sarasvatī[1] beginning with the conversation upto Iḍā.[2] Or (he performs this) at its normal time.

1. For this see XVIII.2.12.
2. For these details see VII.23.3-26.7.

षोडशिना प्रचर्य होतृचमसमुख्यांश्चमसानुन्नीय बृहतः स्तोत्रमुपाकरोति॥१५॥

15. Having performed the ritual with Ṣoḍaśin-scoop then having filled the pots (Camasa) of which the one for Hotṛ is the first, he bespeaks the Bṛhat-stotra.

1. See XIV.2.2-3.6.
2. This Stotra is sung on SV II.975-977 in the manner of Bṛhat.

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। ऋत्विज इतरान्सोमग्रहान्॥१६॥

16. At the time of the performance of the ritual (of this

scoop) the Adhvaryu takes the Hotṛ-pot, the Camasādhvaryus their pots, the (other) priests the other Soma-scoops.

1. The scoops which are taken according to XVIII.2.3 and are ready since XVIII.2.9.

सुराग्रहणं मुख्यं प्रतिप्रस्थातादत्ते। वाजसृत इतरान्सुराग्रहान्॥१७॥

17. The Pratiprasthātṛ takes the first of the Surā-scoops and the racers the other (sixteen) Surā-scoops.[1]

1. See XVIII.2.4.

## XVIII.7

संपृच स्थ सं मा भद्रेण पृङ्क्तेति प्राङध्वर्युः सोमग्रहैरुद्द्रवति। विपृच स्थ वि मा पाप्मना पृङ्क्तेति प्रत्यङ् प्रतिप्रस्थाता सुराग्रहैः॥१॥

1. (The Adhvaryu) goes to the eastern direction with Soma-scoops with *saṁpṛca stha....*[1] The Pratiprasthātṛ goes to west with Surā-scoops with *vipṛca stha....*[1]

1. See TB I.3.3.6-7.

आहवनीयन्यन्ते सोमग्रहैरवतिष्ठन्ते। मार्जालीयन्यन्ते सुराग्रहैः॥२॥

2. They stand with soma-scoops near the Āhavanīya and with Surā-scoops near the Mārjālīya.

प्रचरति सोमग्रहैः॥३॥

3. (The Adhvaryu) performs the ritual of the Soma-scoops.

वषट्कारानुवषट्कारौ सुराग्रहाननुप्रकम्पयन्ति॥४॥

4. After every Vaṣaṭkāra and Anuvaṣaṭkāra, they shake the Surā-scoops.

व्याख्यातः सोमस्य भक्षः॥५॥

5. The formula of the drinking of Soma is explained.

1. Cf. XII.24.7ff.

विराट्छन्दस इति भक्षमन्त्रं नमति॥६॥

6. In that formula (the Adhvaryu makes the following change: *virāṭchandasaḥ*.

मारुत्या अवदानीयानि सोमग्रहांश्चर्त्विग्भ्य उपहरन्ति। अनवदानीयानि सुराग्रहांश्च वाजसृद्भ्यः॥७॥

7. They bring the to-be-cut portions of (the cow killed for) the Maruts, and the scoops of Soma to the chief priests (and) the not-to-be-cut portions[1] (of the same cow) and Surā-scoops[2] to the racers.

1. See VII.25.6.
2. Cf. TB I.3.8.4 (I.3.3.7).

तानि दक्षिणस्यां वेदिश्रोण्यां विमाथीकृत्य विमाथीकृत्य भक्षयन्ति॥८॥

8. (The racers) eat them (the portions and scoops) on the south-western corner (of the Mahāvedi) after having cut into pieces (i.e. minced).[1]

1. Cf. TB I.3.8.4. MS I.11. According to Caland the word *vimāthīkṛtya* means "having scuffled" *Tālavṛntavāsin*, quoted by Caland interprets this word as *āchidyāchidya* i.e. having "snatched".

ककुदो राजपुत्रो ध्रुवगोपो नैवारगोपो वा प्राश्नीयात्। सर्वं वा ककुदमुपरिष्टात्सर्वसोमेभ्यः॥९॥

9. The prince[1] or the protector of the Dhṛva-scoop[2] or the protector of the Nīvāra-rice-pap eats (portions of) the hunch. Or he eats the entire hunch after all the Soma libations (are offered).[3]

1. Cf. XVIII.3.14.
2. See XII.16.4.
3. Cf. MS I.11.7; KS XIV.8.

अत्र सारस्वतप्रभृतीनां दैवतेन प्रचरति॥१०॥

10. At this time (the Adhvaryu) performs the ritual of the pieces of those animals the first of which is for Sarasvat.

1. See XVIII.2.13.

यज्ञारण्ये प्रचरन्तीति विज्ञायते॥११॥

11. It is known (from a Brāhmaṇa-text) "In a forest of sacrifice they perform."[1]

1. See TMB XVIII.6.24.

तद्यत्रेष्टा अनूयाजा भवन्त्यव्यूढाः स्रुचः। तदेतैः प्रचरेयुः। तदु तथा न कुर्यात्। ह्वलति वा एतद्यज्ञो यदेवं कुर्वन्तीति॥१२॥

12. Therefore when the after-offerings are made and the ladles are not separated from each other,[1] then should one perform with these (pieces of animals dedicated to Prajāpati). One should however not do this. The sacrifice indeed trembles if they do this.

1. Cf. III.5.3,VII.27.5.

तस्माद्यत्रैव पूर्वेषां वपाभिश्चरेयुस्तदितरेषाम्। यत्रो हैव हविर्भिस्तद्धविर्भिः॥१३॥

13. Therefore at the time when they should perform the ritual of the omenta of the earlier animals, at the same time(they should perform the ritual of the omenta) of the other (animals) and when (they perform the ritual of the) (earlier animals, at that time) with the oblations of them (the limbs of the other animals).[1]

1. Cf. ŚB V.1.3.13-14.

संतिष्ठते वाजपेयः॥१४॥

14. The Vājapeya stands completly established (is concluded).

तेनेष्ट्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥१५॥

15. After having performed this (Vājapeya)one should perform the Sautrāmaṇī (offering) or an offering of milk-mess (Āmikṣā) for Mitra and Varuṇa.

1. Cf. ŚB XII.8.2.2.
2. Cf. ŚB XII.9.2.12.

यावज्जीवं न कंचन प्रत्यवरोहेत्॥१६॥

16. As long as the (the sacrificer) is living, he should not come down (from the seat).

1. Cf. TMB XVIII.6.12; TB I.3.9.2.

बृहस्पतिसवेन वा प्रत्यवरोहणीयेन वा यजेत॥१७॥

17. Or he should perform the Bṛhaspati-sava as Pratyava-

rohaṇīya (connected with the act of coming down from the seat).

श्वेतच्छत्त्री ह भवतीति विज्ञायते॥१८॥

18. It is known (from a Brāhmaṇa-text), (the performer of Vājapeya) becomes possessor of white umbrella.

## XVIII.8

### RAJASŪYA

राजा स्वर्गकामो राजसूयेन यजेत॥१॥

1. A king desirous of heaven should perform the Rājasūya sacrifice.

शतसहस्त्रं दक्षिणा॥२॥

2. One hudred thousand (cows) are the sacrificial gift (dakṣiṇā).

अग्निष्टोमः पञ्चापवर्गः प्रथममहः॥३॥

3. An Agniṣṭoma ending after five days (is to be Performed) as the first day.

1. Thus the Agniṣṭoma is a one day sacrifice but before the Soma-sacrificial day there is one dīkṣā day and three Upasad day.

पञ्च सहस्त्राणि पवित्रे ददाति। त्रिंशतमभिषेचनीये। त्रिंशतं दशपेये। दश केशवपनीये। विंशतिं व्युष्टिद्विरात्रे। पञ्च क्षत्रस्य धृतौ॥४॥

4. At the time of Pavitra-rite[1] (the sacrificer gives five thousand (cows); at the time of Abhiṣecanīya[2] (rite) thirty (thousand) (cows); at the time of Daśapeya[3] (rite) thirty (thousand) (cows); ten (thousand) (cows) at the time of Keśavapanīya[4] (rite), at the time of Vyuṣṭi-Dvirātra[5] (rite) twenty (thousand) (cows); and at the time of Kṣatrasya Dhṛti (rite) five (thousand) (cows).[6]

1. The Agniṣṭoma day mentioned in XVIII.8.3 is called Pavitra.
2. See XVIII.12.1ff.
3. See XVIII.20.11ff.
4. See XVIII .22.9-11.
5. See XVIII.22.12-17.
6. See XVIII.22.18-19.

अपि वा चत्वार्यभिषेचनीये॥५॥

5. Or (he gives) four (thousand) (cows) at the time of Abhiṣecanīya.

प्रतिसाहस्राणीतराण्यहानि॥६॥

6. (and) on other days thousand (cows).[1]

1. Thus the number of cows to be given is one thousand, four thousands, one thousand, one thousand, two thousand (1000 + 1000 = 2000) respectively.

षष्टिं त्रीणि शतानि सहस्राणां ददातीति बह्वृचब्राह्मणं भवति॥७॥

7. In the Brāhmaṇa-text of the Ṛgveda[1] it is said "He gives the three hundred sixty thousand (cows)".

1. Not known.

तथा दक्षिणा अतिनयेद्यथास्याहानि स्वकालानि स्युः॥८॥

8. He should lead the Dakṣiṇā cows in such a manner that its (=of Rājasūya) days should be on their own time.'

शेषमनुदिशति॥९॥

9. The remaining (cows) he assigns.[1]

1. When a big number cows are to be given the procedure may take a long time. Therefore, only a few cow may be "led" in their proper time i.e should be led (given) literally and others are to be simply assigned to the priests. Thus all the cows need not be ritually led.

श्वोभूत आनुमतादिभिरष्टाभिरन्वहं यजते॥१०॥

10. From the following day[1] he performs everyday one by one the eight offerings beginning with one for Anumati.

1. i.e immediately after the Agniṣṭoma-performance mentioned in XVIII.8.3.

पिंषन्नानुमतं पश्चादुत्तरतश्च व्यवशातयति॥११॥

11. (The Adhvaryu) while pounding (the rice-grains for the sacrificial bread to be offered) to Anumati lets fall (some grains) to the west and the north.

ये प्रत्यञ्चः शम्याया अवशीयन्ते तन्नैर्ऋतमेककपालम्॥१२॥

12. From that part (of the grains) which falls to the west of the Śamyā,[1] he prepares (a sacrificial bread) on one potsherd for Nirṛti.[2]

1. See I.23.3.
2. Cp. TS I.8.1.1; TB I.6.1.1.

य उदञ्चस्तानुदङ् परेत्य वल्मीकवपामुद्धत्येदमहममुष्यामुष्यायणस्य क्षेत्रियमवयज इति शुक्तया वल्मीकवपायां हुत्वेममहममुष्यामुष्यायणस्य क्षेत्रियमपिदधामीति तयैव शुक्तया वल्मीकवपामपिदध्यात्॥१३॥

13. After having gone to the north he offers (those rice grains which fall) to the north after having dug up a fossilised ant-hill[1] by means of sea-shell with *idamahamamuṣya*... and then he covers the fossilized ant-hill with the same sea-shell.

1. Valmīkavapā = fossilized ant-hill.
2. Cp. KS XV.1; MS II.6.1.

वल्मीकवपया जुहोति वल्मीकवपयापिदधातीत्येके॥१४॥

14, According to some (ritualists) he offers by means of the fossilized ant-hill[1] and covers (the offered portion) by means of the fossilized ant-hill.

1. Caland doubts the practicability of this action. Perhaps he has not clearly understood the difference between *valmīka* (ant-hill) and *valmīkavapā* (fossilized ant-hill). He understands the word *valmīkavapā* simply in the sense of "ameisenhaufen" (ant-hill) and therefore he doubts the practicability. Here the word *valmīkavapā* is used and not the word *valmīka* (ant-hill).

आनुमतमासाद्य नैर्ऋतेन प्रचरति॥१५॥

15. Having placed (the sacrificial bread) for Anumati (on the Vedi) he performs (the ritual of the sacrificial bread) for Nirṛti.

1. Thus the offering to the Nirṛti is to be performed first. Cf. TB I.6.1.1.

व्रीहि स्वाहेति गार्हपत्ये हुत्वादक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥१६॥

16. After having offered (a libation of ghee)[1] in the Gār-

hapatya (fire)[1] with *vīhi svāha*...[2] he takes away a burning (on one-side) fire-brand with smoke out of the Dakṣiṇa-fire.

1. TS I.8.1.1.
2. Cf. TB I.6.1.2.

दक्षिणमपरमवान्तरदेशं गत्वा स्वकृत इरिणे प्रदरे वोपसमाधायैष ते निर्ऋते भाग इत्युङ्गुष्ठाभ्यां विस्रंसिकाकाण्डाभ्यां वा नैर्ऋतं सर्वहुतं जुहोति॥१७॥

17. Having gone to a region in the south-western direction, then having placed (the burning fire-brand) on a naturally formed pit[1] or cleft, he offers the complete (sacrificial bread)[2] for Nirṛti with *eṣa te nirṛte bhāgaḥ*...[3] by means of both the thumbs or the two Visraṁsikā (index-finger) joints.[4]

1. Iriṇa has been interpreted by Caland as "salty place". See, however, ŚB V.2.3.2, and the translation of it by Eggeling.
2. Cf. TB I.6.1.3.
3. TS I.8.1.1.
4. Cf. MS II.6 .1; KS XV.1 Caland suggests the meaning of the the word Visraṁsikā as the uprooted upgrowth of plants etc. on a place. He also quotes and discards the view of Tālavṛntavāsin who says that Visraṁsikā means the index-fingers I, however, support Tālavṛntavāsin.

कृष्णं वासः कृष्णतूषं दक्षिणा॥१८॥

18. A black garment with black fringes[1] is a sacrificial gift.

1. Cf. (*kṛṣṇatūṣa*) TS I.8.1.1; TB I.6.1.4.

कृष्णं वासो भिन्नान्तमित्येके॥१९॥

19. According to some[1] (ritualists) a black cloth with torn end[2] (is to be given as sacrificial gift).

1. Cf. KS XV.1; MS II 6.1.
2. *bhinnānta*. According to Caland this word means almost the same as "with black fringes". But if it were the same there was no need of mentioning it as a view of "some" ritualists.

अप्रतीक्षमायन्ति निर्ऋत्या अन्तर्हित्या इति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text)[1] "They return (to the sacrificial place without looking back in order to keep away Nirṛti".

1. Cf. TB I.1.1.4.

## XVIII.9

स्वाहा नमो य इदं चकारेति पुनरेत्य गार्हपत्ये हुत्वानुमतेन प्रचरति॥१॥

1. After having come back then having made a libation in the Gārhapatya (-fire) with *svahā namaḥ*...[1] he performs (the offering) of the sacrificial bread to Anumati.[2]

1. TS I 8.1.11.
2. Cf. TB I.6.1.4.

धेनुर्दक्षिणा॥२॥

2. A milk cow (is ) the sacrificial gift.[1]

1. Cf. TB 1.6.1.5.

आदित्यं चरुमित्येताभिरन्वहमिष्ट्वा चातुर्मास्यान्यालभते॥३॥

3. Day after day[1] after having performed the offerings of rice-pap to Aditi etc. (the Adhvaryu) starts the Cāturmāsya sacrifices.

1. There are the folowing seven offerings: i. rice pap for Aditi, ii. sacrificial bread on eleven potsherds for Agni and Viṣṇu, iii. sacrificial bread on eleven potsherds for Agni and Soma, iv. a sacrificial bread on eleven potsherds for Indra, v. a sacrificial bread on eight potsherds for Agni and curds for Indra, vi. a sacrificial breads on twelve potsherds for Indra and Agni, rice-pap for Viśvedevas and rice-pap of Śyāmāka for Soma, vii. rice-pap for Sarasvatī and rice-pap for Sarasvat. These seven offerings and the one for Anumati together make the number eight of the offerings mentioned in XVIII .8.10. Cf. TB I.6.1.11.

तैः संवत्सरं यजते॥४॥

4. He performs them through a year.

न शुनासीरीयं प्रतिसमस्यति॥५॥

5. He does not attach the Śunāsīrīya.[1]

1. According to Caland this means that the Śunāsīrīya should be performed exactly after one year of the beginning of the Cāturmāsyas.

ततश्चतुर्हविषेन्द्रतुरीयेण यजते॥६॥

6. Then (The Adhvaryu) performs the offering called Indraturīaya offering (i.e the offering in which an oblation is offered to Indra in the fourth place) consisting of four oblations.[1]

1. Cf. TB I.7.1.3.

आग्नेयमष्टाकपालमिति॥७॥

7. (This offering consists of a sacrificial bread) on eight potsherds for Agni....[1]

1. TS I.8.7.b. The other oblation materials are pap of Gavīdhuka for Rudra, curds for Indra and pap of barley for Varuṇa.

वहिनी धेनुर्दक्षिणा॥८॥

8. A draught-cow (is) the sacrificial gift.[1]

1. Cf. TS I.8.7.b.

तया भ्रातृव्यवन्तं प्रियं वा याजयेत॥९॥

9. He may cause (a sacrificer) who has an enemy or who is dear (to him) to perform this (offering).[1]

1. Cp. MS IV.3.4.

एतस्या एव रात्रेर्निशायां पञ्चेध्मीयेन यजते॥१०॥

10. In the night of the same day he performs the Pañcedhmīyā (offering) (i.e. one which is performed on five faggots).

1. In TB I.7.1.5, this offering is called Pañcāvattīya and in ŚB V.2.4.4 Pañcavātīya.

चतुर्धाहवनीयं प्रतिदिशं व्युद्धृत्य मध्ये पञ्चमं कृत्वा पृथगिध्मानुपसमाधाय जुह्वां पञ्चगृहीतं ये देवाः पुरःसद इत्येतैर्यथालिङ्गं जुहोति। मध्ये पञ्चमेन ॥११॥

11. After having pushed away the Āhavanīya-fire to each of the four directions and having placed the fifth (portion), in the middle, then having added fuel (in these portions) separately, then having taken ghee five times in the ladle, he offers it with *ye devāḥ...*[1] in accordance with the key word (*liṅga*)[2] (in the formula). (He offers with the) fifth (formula) in the middle.

1. TS I.8.7.c.
2. The formulae contain references to different directions. The formula corresponding to a particular direction is to be used.

समूढं रक्ष इति मध्य इध्मानुपसमूह्यैकधोपसमाधायापरं पञ्चगृहीतं गृहीत्वाग्नये रक्षोघ्ने स्वाहेत्युत्तराः पञ्चाहुतीर्जुहोति॥१२॥

12. Having inserted fuel in the middle[1] (fire-part) with *samūḍhaṁ rakṣaḥ...*,[1] having then added a fuel-stick to it, then

having taken another five-times-scooped (ghee) he offers the next five libations with *agnaye rakṣoghne svāhā....*[3]

1. Cf. ŚB V.2.4.6.
2. TS 1.8.7.d.
3. TS 1.8.7.e.

प्रष्टिवाही रथो दक्षिणा पञ्चवाही वा॥१३॥

13. A chariot with two horses and one side-horse[1] is the sacrificial gift; or one with five horses.[2]

1. TS I.8.7f.
2. See MS II.6.3; KS XV.2.

तेन यजेत यो रक्षोभ्यो बिभीयात्पिशाचेभ्यो वा॥१४॥

14. One who is afraid of evil beings like Rakṣas or Piśācas may perform this (offering) (independentely of Rājasūya).

व्युष्टायां पुराग्निहोत्रादपामार्गहोमेन चरन्ति॥१५॥

15. At the morning twilight[1] before the Agnihotra they perform the Apāmārga-offering.

1. For this timing see TB I.7.1.6-7.

अपां न्ययनादपामार्गानाहृत्य तान्सक्तून्कृत्वा दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥१६॥

16. Having brought the Apāmārgā plants from a place where water has gatherd[1], then having made coarse flour of them (of their fruits) he takes out a burning-on-one-side fire-brand with smoke[2], from the Dakṣiṇa-fire[3] (to another place).

1. Achyranthes aspera. This plant has fruits turned backwards.
2. Cf. MS II.6.3; KS XV.2.
3. Cf. TB I .7.1.18
4. Cf. ŚB V.2.4.15.

उत्तरमपरमवान्तरदेशं गत्वा स्वकृत इरिणे प्रदरे वोपसमाधाय देवस्य त्वेत्यनुद्रुत्य रक्षसो वधं जुहोमीति पर्णमयेन स्रुवेण जुहोति॥१७॥

17. Having gone to the North-Western region,[1] having placed (the fire-brand) on a naturally formed pit or a cleft,[2]

then having recited *devasya tvā*... he offers an offering (of the flour) by means of a spoon made of Palāśa-wood with *rakṣaso vadhaṁ juhomi.*[3]

1. Cp. TB I.7.1.8.
2. Cf. TB I.7.1.9.
3. TS I.8.7.g.

हतं रक्ष इति स्रुवमनुप्रहृत्यावधिष्म रक्ष इत्युपतिष्ठते॥१८॥

18. After having thrown the spoon (in the fire) with *hataṁ rakṣaḥ*[1] he prays with *avadhiṣma rakṣaḥ.*[2]

1. TS I.8.7.g.
2. TS I.8.7.g.

यद्वस्ते तद्दक्षिणा। वरो वा॥१९॥

19. The garment which ( the sacrificer) wears is the sacrificial gift,[1] or a chosen (thing in his possession) (by the priest).

1. Cf. TS I.8.7.h.

अप्रतीक्षमायन्ति रक्षसामन्तर्हित्या इति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text), "They return without looking back in order to keep away the evil beings."[1]

1. TB I.7.1.9.

## XVIII.10

अग्निहोत्रं हुत्वा देविकाहवींषि निर्वपति॥१॥

1. After having offered Agnihotra (-libation)[1] (the Adhvaryu) takes out (the material for) the Devikā-offering.[2]

1. Cp. XVIII.9.15.
2. Cf. TS I.8.8.

धात्रे पुरोडाशं द्वादशकपालमिति पञ्च॥२॥

2. (They are the following) five: (i) a sacrificial bread on twelve postsherds for Dhātṛ; [(ii) a rice-pap for Anumati; (iii) a rice-pap for Rākā; (iv) a rice-pap for Sinīvālī; (v) a rice-pap for Kuhū].

मिथुनौ गावौ दक्षिणा॥३॥

3. A pair of bull and cow is to be given as a sacrificial gift.[1]

1. Cf. TS I.8.8.

पशुरप्यत्रोपालभ्यो धात्रे। न वा॥४॥

4. A he-goat is (also) to be seized for Dhātṛ or not.[1]

1. Cf. MS IV.3.6.

आग्नावैष्णवमेकादशकपालमिति त्रीणि हवींषि॥५॥

5. Then the following three offerings: i) a sacrificial bread on eleven potsherds to Agni and Viṣṇu, [a sacrificial bread on eleven potsherds for Indra and Viṣṇu and a sacrificial bread on three potsherds for Viṣṇu, (ii) a sacrificial bread on eleven potsherds for Agni and Soma, a sacrificial bread for Indra and Soma and a sacrificial pap for Soma. (iii) a pap for Soma and Pūṣan, a pap for Indra and Pūṣan and a pap for Pūṣan.[1]

1. Cf. TS I.8.8; TB I.7.2.1-5. These offerings are called Triṣaṁyuktīya-offerings.

तेषां प्रथमेन ग्रामकामो पशुकामः॥६॥

6. One who desires for a village (also) should perform the first out of these three; one who desires for Brahman-splendour the second, and one who desires for cattle, the third.[1]

1. Cp. MS IV.3.7.

वीरजननमित्येके॥७॥

7. According to some this rite (is to be performed) in order to produce a heroic son.[1]

1. In MS IV.3.7 in connection with the first Triṣaṁyukta only this has been said.

वैश्वानरं द्वादशकपालं निर्वपति॥८॥

8. (Then he) takes out (the material for the sacrificial bread) on twelve potsherds for Vaiśvānara.[1]

1. Cf. TS I.8.8.; TB I.7.2.5.

हिरण्यं दक्षिणा॥९॥

9. Gold is the sacrificial gift.[1]

1. Cp.TS I.8.8.

वारुणं यवमयं सर्वतः प्रादेशमात्रं चरुम्॥१०॥

10. (Then, he takes out the material for) the barley-pap of the size of one span on all sides, for Varuṇa.[2]

1. Cf. MS IV.8.7.
2. Cf. TS I.8.8.

अश्वो ऽव्युप्तवहो दक्षिणा॥११॥

11. (For this offering) a horse with his hair not worn out above the shoulder is the sacrificial gift.

1. Cp. TS I.8.8; MS.II.5.9.

बार्हस्पत्यं चरुमिति द्वादशान्वहं रत्निनां हवींषि॥१२॥

12. Then on every one of the following twelve days the Ratnins offerings (the first of which is) a rice-pap for Bṛhaspati ( are to be performed).[1]

1. See TB I.7.3.1-7; TS I.8.9.1-2.

यस्य गृहे निर्वपति तत इष्टिपरिवेषणं दक्षिणा च॥१३॥

13. In whose-so-ever residence he performs the offering, from his residence the requirements of the Iṣṭi (offering) and sacrificial gift should be procured.

भगाय चरुश्चतुर्थो वावातायै गृहे॥१४॥

14. As the fourth (offering) a rice-pap for Bhaga ( is to be offered) in the house of the favorite (wife).

विचित्तगर्भा पष्ठौही दक्षिणा॥१५॥

15.A four-year-old (pregnant) cow, the embryo of which is noticeable, is the sacrificial gift.[1]

1. Cf. TB I.7.3.3.

नैर्ऋतः सर्वतोऽङ्गुष्ठपर्वमात्रश्चरुरित्येके॥१६॥

16. According to some ritualists the rice-pap for Nirṛti[1] should be of the measure of the joint of the thumb.

1. In one of the Ratnin offerings an offering of rice-pap to Nirṛti is to be made in the residence of the discarded wife. In this Sūtra the measure of that rice-pap is mentioned.

वैष्णवं त्रिकपालं त्रयोदशं तक्षरथकारयोर्गृहे॥१७॥

17. (As) the thirteenth (offering)[1] (he should offer sacrificial bread) on three potsherds to Viṣṇu in the house of a carpenter and a chariot-maker.

1. Cf. MS II.6.5.

सर्वायसानि दक्षिणा॥१८॥

18. (The utensils) completely (made) of iron (form) the sacrificial gift.[1]

1. Cf. MS II.6.5.

तक्ष्णो रथकारस्य वेत्येके॥१९॥

19. According to some ( this offering should be made) (either) (in the house) of the carpenter or of the chariot-maker.

रौद्रं गावीधुकचरुमक्षावापस्य गृहे। गोविकर्तस्य वा॥२०॥

20. (An offering) of Gavīdhuka-rice-pap (should be made) in honour of Rudra in the house of a dice-thrower or in the house of a cow-butcher.[1]

1. Cf. KS XV.4; ŚB V.3.1.10.

केसरपाशाभिधानी दक्षिणा। कृपाणो वालाभिवीतः शबलो वा॥२१॥

21. A halter with cords of horse-hair (is) the sacrificial gift; or a sword covered with tail-hair, or ( an ox) of variegated colors.

त्रिवत्स इति विज्ञायते॥२२॥

22. It is known that (this ox should be) three years old.[1]

1. Cf. MS II.6.5.

असिर्वालावृतो वार्ध्रीवालप्रतिग्रथिता गोव्यच्छिनी बरासी दामतूषा शबलो वा वत्सतरः॥२३॥

23. Or a sword covered with tail-hair, a cord tied with leather and tail-hair for the sake of killing the cow or a fabric with cord-fringes or a male calf (form the sacrificial gifts).[1]

1. Cp. KS XV.4.

अश्वः शोणकर्ण इत्येके॥२४॥

24. According to some a horse with red ears (is the sacrificial gift).

अध्वने स्वाहेति पालाकलस्य गृहे जुहोति॥२५॥

25. In the house of the Pālākala (the Adhvaryu) offers a libation (of ghee) with *adhvane svāhā*.

1. Cf. ŚB V.3.1.11.

अनृतदूतं ब्रुवते॥२६॥

26. They call a pseudo messenger(Pālākala).

त्रयश्चर्ममया बाणवन्तो दक्षिणा। धनुर्वा वेत्रवेष्टितम्॥२७॥

27. (For this) three (quivers) of leather containing arrows[1] is the sacrificial gift; or a bow wound with reed.

1. Cf. SB V.3.1.11.

यजमानस्य गृह इन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं प्रतिनिर्वपति। इन्द्रायांहोमुच एकादशकपालम्॥२८॥

28. In the house of the sacrificer he takes out the material for the sacrificial bread to be prepared on eleven potsherds, to be offered to Indra Sutrāman and one to be prepared on eleven potsherds for Indra Aṁhomuc.[1]

1. Cf. TS I.8.2.9.

ऋषभो दक्षिणा॥२९॥

29. A bull is the sacrificial gift.

निष्कः कवचमित्येके॥३०॥

30. According to some a golden plate or an armour (is the sacrificial gift).

## XVIII.11

अयं नो राजा वृत्रहा राजा भूत्वा वृत्रं वध्यादिति पुरस्तात्स्विष्टकृतोऽध्वयुर्जपति॥१॥

1. Before the Sviṣṭakṛt[1] the Adhvaryu mutters *ayaṁ no rājā....*[1]

1. This Svṣṭakṛt-libation forms a part of the offering to Indra (XVIII.10.28).
2. TS I.8.9.2.

स्वयमवपन्नाया अश्वत्थशाखायै मैत्रं पात्रं चतुःस्रक्तिं करोति॥२॥

2. He prepares a four-cornered vessel for (the rice-pap for) Mitra out of a self-fallen (branch) of Aśvattha (-tree).[1]

1. Cf. TS I.8.9.2-3; KS XV.5.

श्वेतां श्वेतवत्सामामस्त्ये दृतौ दुहन्ति॥३॥

3. They milk a white cow having white calf[1] in a raw leather-bag.

1. Cf. TS I.8.9.2.

तत्स्वयंमूर्तं संयोगेन परिवहन्ति॥४॥

4. They carry this milk by means of a yoked cart (in such a way as butter) will be formed automatically (on account of shaking).[1]

1. Cf. TS I.8.9.z.

तत्स्वयंमथितमातपे विषजन्ति॥५॥

5. They hang that self-churned (butter) in the sun.

तत्स्वयंविलीनमाज्यं भवति॥६॥

6. This is the self-melted ghee.

श्वो भूते ऽभिषेचनीयस्योक्थ्यस्य दीक्षाः प्रक्रमयति॥७॥

7. On the next day,[1] he causes the Dīkṣā (-consecration) (days) of the Abhiṣecanīya-Ukthya (-Sacrifice)[2] start.

1. i.e. the day immediately following the last Ratnin-offering.
2. The Abhiṣecanīya is of Ukthya type: Cf. TB I.8.7.2; Cf.TMB XVIII.8.6.

मैत्राबार्हस्पत्या दीक्षणीया॥८॥

8. The Dīkṣaṇiyā-(consecratory) offering should be performed in honour of Mitra and Bṛhaspati (instead of Agni and Viṣṇu).

1. Cp. X.4.2.

स्वयंकृता वेदिर्भवति। स्वयंदिनं बर्हिः। स्वयंकृत इध्मः॥९॥

9. The altar (for the offering in honour of Mitra and Bṛhaspati should be) self-prepared, the grass to be scattered on it should be self-cut and the fuel (also should be) self-made[1]

1. Cf. TS I.8.9.3.

अथैकेषाम्॥ अर्धं वेद्याः कुर्वन्ति। अर्धं स्वयंकृतम्॥ अर्धं बर्हिर्दाति। अर्धं स्वयंदिनमुपसंनह्यति॥ अर्धमिध्मस्य वृश्चति। अर्धं स्वयंवृक्णम्॥१०॥

10. According to some (ritualists)[1] they prepare the half of the altar; the other half is self-prepared; (the Adhvaryu) cuts the half of the grass; and he collects the self-cut (grass) for the remaining half; he cuts half of the fuel; the other half is self-cut.

1. Cf. KS XV.5.

संलोभ्यं बर्हिः। संचार्य इध्म इत्येके॥११॥

11. According to some others the (cut and automatically fallen) grass is to be mixed; the (cut and automatically fallen) fuel is to be used (in a mixed manner).

पात्रसंसादनकाले बार्हस्पत्यं चरु मैत्रं च पात्रं कपालानां स्थाने प्रयुनक्ति॥१२॥

12. At the time of placing the utensils[1] he keeps the pot for the rice-pap for Bṛhaspati and the pot for (the rice-pap) for Mitra on the place of potsherds.

1. See I.15.6.

त्रिष्फलीकृतांस्तण्डुलान्विभागमन्त्रेण विविनक्ति कर्णांश्चाकर्णांश्च॥१३॥

13. He separates the rice-grains which have been husked for three times, with the formula of dividing[1], into those having points (*karṇa*-i.e., whole) and those which have no points (*akarṇa*-i.e.broken)[2].

1. See I.24.5.
2. Cf. TS I.8.9.3.

क्षोदिष्ठांश्च स्थविष्ठांश्चेत्येके॥१४॥

14. According to some (he separates them into) the smallest and the biggest.

ये कर्णाः स पयसि बार्हस्पत्यः॥१५॥

15. Rice-pap in milk for Bṛhsapati (should be prepared out of those grains which are) whole[1].

1. Cf. TS I.8.9.3.

यदा शृतो भवत्यथैनं मैत्रेण पात्रेणापिदधाति॥१६॥

16. When it is cooked, then he covers it with the pot meant for (the rice-pap for) Mitra.[1]

1. Cf. KS XV.5; cp.TB I.7.3.8.

तस्मिन्स्वयंविलीनमानयति॥१७॥

17. In it he pours the self-melt (ghee).[1]

1 Cf. KS XV.5.

पवित्रवत्याज्ये ऽकर्णानावपति॥१८॥

18. In the ghee(on which two) strainers (are placed), he throws the "broken" (rice grains).

1. Cf. KS XV.5.

तावुत्तराधरौ करोति॥१९॥

19. He places them: one above the other below.[1]

1. The pot for Bṛhaspati should be below and the pot for Mitra should be above.

एवं सह शृतौ भवतः॥२०॥

20. In this manner they are cooked together.[1]

1. Cf. MS II.6.6. The rice-pap for Mitra is thus "self-cooked".

बार्हस्पत्यमासाद्य मैत्रमासादयति॥२१॥

21. After having placed the (rice-pap) for Bṛhaspati on the altar, he places the (rice-pap) for Mitra.

एवं प्रचरति॥२२॥

22. In this manner he performs (the ritual of both the parts).

1. Cf. TB I.7.3.8.

शितिपृष्ठो बार्हस्पत्यस्य दक्षिणा। अश्वो मैत्रस्य। सा चैव श्वेता श्वेतवत्सा॥२३॥

23. A bull with white back, is the gift for the (offering) to Bṛhaspti, a horse for the (offering) to Mitra, and that white (cow) having white calf (is the gift).[2]

1. Cf. MS II.6.6; KS XV.5.
2. Cp. KS XV.5.

## XVIII.12

तथाभिषेचनीयस्योक्थ्यस्य दीक्षाः प्रवर्धयति यथा संवत्सरस्य दशरात्रे शिष्टे दशपेयो भविष्यतीति॥१॥

1. (The Adhvaryu) increases the (days of) Dīkṣā of the Abhiṣecanīya-Ukthya (Soma-sacrifice) in such a manner as the Daśapaya[1] will take place in this year in the remaining ten days.

1. See XVIII.20.11ff.

सह सोमौ क्रीणात्यभिषेचनीयाय दशपेयाय च। सह परिवहति॥२॥

2. He purchases Soma (plants) for the Abhiṣecanīya and Daśapeya together (i.e. on one and the same day) and carries it around together.

अर्धं राज्ञः पुरोहितस्य गृहे दशपेयार्थं निदधाति॥३॥

3. He keeps the half (of the Soma) in the house of the Purohita (chaplain) for the sake of Daśapeya.

1. For Sūtra 2 and 3 cp. ŚB V. 4.5.15. ŚB mentions Brahman instead of Purohita. ŚB Kāṇva has an option: either in the house of Purohita or of Brahman.

अग्नीषोमीयस्य पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपति॥४॥

4. Immediately after the taking out of the material for the sacrificial bread in connection with the animal sacrifice to Agnīṣomau,[1] he takes out the material for the Devasū-oblations.

1. See XI.20.13 and XVII.22.9; cf. also ŚB V.3.3.1; XIII.24.8-9; TS I.8.10.9.

समानं तु स्विष्टकृदिडम्॥५॥

5. Sviṣṭakṛt and Iḍā of both are Common.[1]

1. TB I.7.4.4.

पुरस्तात्स्विष्टकृतः सविता त्वा प्रसवानां सुवतामिति ब्रह्मा यजमानस्य हस्तं गृह्णाति॥६॥

6. Before the libation (to Agni) Sviṣṭakṛt,[1] the Brahman holds the hand of the sacrificer-with *savitā tvā*.[1]

1. Cf. JB V.3.3.15.
2. Cf. TB I.7.4.2;
3. TS I.8.10.b-c.

अथैनं रत्निभ्य आवेदयत्येष वो भरता राजेति। एष वः कुरवो राजेति कौरव्यम्। एष वः पञ्चाला राजेति पाञ्चालम्। एष वः कुरुपञ्चाला राजेति वा कुरुपाञ्चालान्। एष वो जनता राजेत्यन्यान् राज्ञः॥७॥

7. Then (the Adhvaryu) informs about (the sacrificer) to the Ratnins, with the Formula *eṣa vo bharatā rājā*,[1] if (the sacrificer is) belonging to the Kuru-family; with *eṣa vaḥ kuravo rajā* if he is ( belonging) to Pāñcālas; with *eṣa vaḥ kurupāñcālā rājā* if he is (belonging) to Kurupāñcāla-family,[2] and *eṣa vo janatā rājā*[3] if he belongs to any other family.

1. TS I.8.10.d.
2. The text reading should be *kurupañālam* rather than *kurupañcālān*.
3. Cf. MS II.6.9.

सोमो ऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति॥८॥

8. The Brahman mutters *somosmākaṁ brāhmaṇānāṁ rājā.*[1]

1. TS I.8.10.d.

प्रति त्यन्नाम राज्यमधायीति वारुणीभ्यां यजमानो मुखं विमृष्टे॥९॥

9. The sacrificer wipes his face[1] with two verses belonging to Varuṇa (beginning with) *prati tyam.*[2]

1. Cf. TB I.7.4.4.
2. TS I.8.10.e-f.

विष्णोः क्रमो ऽसीति त्रीन्विष्णुक्रमान्प्राचः क्रामति॥१०॥

10. With *viṣṇoḥ kramosi...*[1] (the sacrificer) takes three Viṣṇu-steps[2] towards the east.

1. TS I.8.10.9.
2. Cf. TB I.7.4.4.

प्राङ् माहेन्द्रात्कृत्वा माध्यंदिनीयान्पुरोडाशान्निरुप्य मारुतमेकविशंतिकपालं निर्वपति। वैश्वदेवीं चामिक्षाम्॥११॥

11. Immediately before the Māhendra-Scoop[1] or[2] after he has taken out the material for the sacrificial breads (to be offered during the) midday (-pressing-ritual), (the Adhvaryu) takes out

the material for the (sacrificial bread to be prepared) on twenty-one (potsherds) for Maruts[3] and the milk-mess for Viśvedevas.[4]

1. Cf. ŚB V.3.5.2.
2. The text does not contain the word *vā* (or). We have to assume it. See and cp. XVIII.2.17.
3. Cf. MS IV.3.9; see XVIII.15.2.
4. Cf. TB I.7.10.1; cp. XVIII.18.3-4 and XVIII.19.15ff.

तस्यारण्येऽनुवाक्यतृतीयैर्गणैः कपालान्युपदधाति। ईदृङ् चान्यादृङ् चेत्येताभ्याम्। मध्ये ऽरण्येऽनुवाक्येन॥१२॥

12. He places the potsherds for this (sacrificial bread) with two groups of formulae to which a third from Āraṇyaka is to be added namely with two beginning with *īdṛṅ cānyādṛṅ ca* and in the middle with the formula from the Āraṇyaka.[1]

1. The first seven potsherds are to be placed with TS IV.6.5.0, the second with TĀ IV.24, and the third with TS IV.6.5.p. For this Sūtra cf. TB I.7.7.3; cp. Also XVII.16.15-16.

अभिवास्यापां ग्रहान्गृह्णाति॥१३॥

13. After he has covered (the sacrificial bread or Maruts with ashes)[1] he draws the scoops of water(meant for pouring on the sacrificer.

1. For this see I.25.12. For the offering of the sacrificial bread to Maruts see XVIII.19.15.

आग्नीध्रे वायव्यैर्गृह्यन्ते॥१४॥

14. They are drawn by means of the Vāyu-Vessels in the Āgnīdhra-shed.

षोडश सप्तदश वा होमा हूयन्ते॥१५॥

15. Sixteen[1] or Seventeen[2] libations are offered.

1. Cf. TB I.7.5.5.

2. Cf. ŚB V.3.4.22; cp. ŚB V.3.4.23.

तावन्त एव ग्रहा गृह्यन्ते॥१६॥

16. So many scoops only are drawn.

## XVIII.13

अर्थेत स्थेति सारस्वतीष्वप्सु हुत्वैतेनैव मन्त्रेण गृह्णाति॥१॥

1. After he has offered a libation (of ghee) into the water from Sarasvatī river with *artheta stha*, (the Adhvaryu) takes a scoop (of this water) with the same (formula) (in one of the Vāyu-Vessels).

एवमुत्तरैः। येन जुहोति तेन गृह्णाति॥२॥

2. In the same manner (he takes the further scoops) with the further (formulae): the formula with which he offers the libation, with the same he takes the scoop.

अपां पतिरिति समुद्रियाः सैन्धवीर्वा यो वान्यः पुंनदः स्यात्॥३॥

3. With the formula *apāṁ patiḥ*, he takes the sea-water or the water of Sindhu-river or of any other male-river.[1]

1. i.e. a river the name of which is masculine.

पुरुषे पशौ वाभ्यवेते प्रतीपमन्य ऊर्मिर्युध्यति। अन्वीपमन्यः॥४॥

4. When a man or an animal enters (into water) one wave comes *against* the current, another *with* the current.

वृषासीति यः प्रतीपम्॥ वृषसेनो ऽसीति यो ऽन्वीपम्॥५॥

5. (He offers a libation and takes a scoop of water) one which goes against the current with *vṛṣāsi* and the one which goes with the current with *vṛṣasenosi*.

व्रजक्षित स्थेति कूप्यानाम्॥६॥

6. With *vrajakṣita stha* (he scoops) the water from a well.

मरुतामोज स्थेति याः प्रतीपं गच्छन्ति। ह्रादुनीनां वा॥७॥

7. With *marutāmoja stha* (he scoops the water) which goes against the current or hail water.

प्रहावरी स्थेति या उत्स्यन्दित्वा तत्रैव प्रत्यवसिच्यन्ते॥८॥

8. With *prahāvarī stha* (he scoops the water) which having sprung up falls in the same place.

परिवाहिणी स्थेति परिनदीनाम्॥९॥

9. With *parivāhiṇī stha* (he scoops the water) on the embankments of a river.[1]

1. Parinadīnām. Caland translates "das überflisessende(?) Wasser" The question mark indicates that Caland is not sure about the meaning. See also his note on the same.

सूर्यवर्चस इत्यातपति वर्ष्याणाम्॥१०॥

10. With *sūryavarcasaḥ* (he scoops the water) of rain in the sun.

सूर्यत्वचस इति यासु रूपाणि परिदृश्यन्ते॥११॥

11. With *sūryatvacasaḥ* (he scoops the water)[1] in which the forms[1] are seen.

1. i.e.reflections.

मान्दा इति स्थावराणाम्॥१२॥

12. With *māndāḥ* (he scoops) the standstill (water).

वाशा इति प्रुष्वाणाम्॥१३॥

13. With *vāśāḥ* (he scoops) the dew-water.

शक्वरीरिति गोरुल्व्यानाम्॥१४॥

14. With *śakvarīḥ* (he scoops the water) from the womb of a cow.

विश्वभृत इति पयसः॥१५॥

15. With *viśvabhṛtaḥ* (he scoops) milk.

जनभृत इति दध्नः॥१६॥

16. With *janabhṛtaḥ* (he scoops) curds.

अग्नेस्तेजस्या इति घृतस्य॥१७॥

17. With *agnestejasyāḥ* (he scoops) ghee.

अपामोषधीनां रस इति मधुनः॥१८॥

18. With *apāmoṣadhīnāṁ rasaḥ* (he scoops) honey.[1]

1. For Sūtras 1-18 cf TS I.8.11.a, TB I.7.5.5.

अपो देवीर्मधुमतीरगृह्णन्निति सर्वत्र होमे ग्रहणे चानुषजति॥१९॥

19. At every libation and every scooping he adds (to the respective formula) *apo devīr madhumatīr agṛhṇan....*[1]

1. TS I.8.11.b.

राष्ट्रदा स्थ राष्ट्रं दत्त स्वाहेति होमसंयुक्ते। राष्ट्रदा स्थ राष्ट्रममुष्मै-दत्तेति ग्रहणसंयुक्ते॥२०॥

20. (The Formula) *rāṣṭradā stha rāṣṭraṃ data svāhā* is to be added to every libation (-formula). (The formula) *rāṣṭradā stha rāṣṭramamuṣmai datta* is to be added to every scooping (formula).

1. TS I.8.11.c.

देवीराप इति वैतसे सते ग्रहान्समवनीयानाधृष्टाः सीदतेत्यन्तरा होतुर्धिष्णियं ब्राह्मणाच्छंसिनश्च सादयित्वा निभृष्टमसीति तस्मिञ्छतमानं हिरण्यमवधाय शुक्रा वः शुक्रेणोत्पुनामीति तेनोत्पूय सधमादो द्युम्निनीरूर्ज एता इति चतुर्षु पात्रेषु व्यानयति। पालाश औदुम्बर आश्वत्थे नैयग्रोधे च॥२१॥

21. After having poured[1] (all) the scoops together into a pot made of reed[2] with *devīrāpaḥ*,[3] then having placed it between the fire- hearth of Hotṛ[4] and that of Brāhmaṇācchaṁsin with *anādhṛṣṭāḥ sīdata*,[5] then having put a golden piece of hundred measurements[6] into it with *nibhṛṣṭamasi...*,[7] then having purified (the water)[8] with *śukrā vaḥ sukreṇotpunāmi...*,[9] he pours[10] it into four pots[11] with *sadhamādo dyumninīrūrje....*[12] These pots are made of Palāśa, Udumbara, Aśvattha and Nyagrodha respectively....

1. Cf. TB I.7.6.1.
2. Cf. ŚB XII.8.3.15.
3. TS I.8.12.a.
4. Cf. TB I.7.6.1.
5. TS I.8.12.b.
6. Cf. TB I.7.6.1.
8. Cf. TB I.7.6.1.
7. TS I.8.12.c.
9. TS I.8.12.d.
10. Cf. MS IV.4.2; ŚB V.3.5.19.
11. Cf. ŚB XII.8.3.11-14.
12. TS I.8.12.e.
13. Cf. ŚB XII.8.3.11-14.

यः सते प्रेकस्तमुदङ् परेत्य रुद्र यत्ते क्रयी परं नामेत्याग्नीध्रीये जुहोति॥२२॥

22. Having turned to the north he offers the remnants (of the water in the reed pot) in the Āgnīdhra-fire[1] with *rudra yat te krayī...*[2]

1. Cp. TB I.7.8.6; MS IV.4.2.
2. TS I.8.14.1.

# XVIII.14

क्षत्रस्योल्बमसीति तार्प्यं यजमानः परिधत्ते। क्षत्रस्य योनिरसीति पाण्डर-मुष्णीषं द्वितीयम्॥१॥

1. With *kṣatrasyolbamasi*[1] the sacrificer wears a Tārpya-garment,[2] with *kṣatrasya yonirasi*[3] a Pāṇḍara Uṣṇīṣa-turban[4] as the second one.

1. TS I.8.12.f.
2. See the note on XVIII.5.7.
3. TS I.8.12.f.
4. Cf. MS IV.4.3; See the next Sūtra.

श्वेतं पाण्डरमित्याचक्षते॥२॥

2. The white one is called Pāṇḍara.

त्रीण्येके पाण्डरतार्प्योष्णीषाणि॥३॥

3. Some take three (garments) viz. a Pāṇḍara-(cloth), a Tārpya and a turban.

शिरसि वोष्णीषम्॥४॥

4. Or he wears the turban on the head.

1. In the Sūtra 1, the Uṣṇīṣa(turban) seems to be used for the sake of simply being tied on the top or first garment.

अथैनमेकशतेन दर्भपुञ्जीलैः पवयति। एकशतेनाङ्क्ते॥५॥

5. (The Adhvaryu) purifies him (the sacrificer) by means of one hundred and one Darbha tufts[1] and (the sacrificer) anoints (the eyes) with one hundred one Darbha(tufts).

1. Cf. TB I.7.6.4.

पञ्चाशता दक्षिणमक्षि। एकपञ्चाशतोत्तरम्॥६॥

6. With fifty (Darbha-tufts) the right(eye) and with fifty-one (Darbha-tufts) the left (eye).[1]

1. Cf. MS IV.4.3.

अथैनं दध्याशयति॥ औदुम्बरं शष्पाणि च॥७॥

7. Then (the Adhvaryu) makes him (the sacrificer) eat curds, and an Udumbara-fruit and tender (barley) shoots.[1]

1. Cf. TB I.7.6.5.

अङ्क्ते ऽभ्यङ्क्ते ऽश्नाति वासः परिधत्त इत्येवमनुपूर्वाण्येके समामनन्ति॥८॥

8. According to some ritualists this is the order: he anoints (the eyes), then he anoints(the body), then he eats, (and then) wears the garment.

आग्नीध्र एतानि कर्माणि क्रियन्ते॥९॥

9. These acts are done in the Āgnīdhra-shed.

अप उपस्पर्शयित्वाविन्नो अग्निरित्याविदो यजमानं वाचयन्बहिरुदानीयैष वो भरता राजेत्युक्त्वेन्द्रस्य वज्रो ऽसीति धनुर्यजमानाय प्रयच्छति॥१०॥

10. After (the Adhvaryu) has made him (the sacrificer) to touch water,[1] having led him out of the Agnīdhra-shed while making him recite[2] the Āvid-(formulae) beginning with *āvinno agniḥ*[3] then having uttered *eṣā vo bharatā rājā*,[4] gives a bow to the sacrificer[5] with *vajro'si*.[6]

1. Cf. MS IV.4.3.
2. Cf. ŚB V.3.5.31; TB I.7.6.5.
3. TS I.8.12.g.
4. TS I.8.12.h.
5. Cf. TB I.7.6.8.
6. TS I.8.12.i.

शत्रुबाधना स्थेति त्रीन्बाणवतः॥११॥

11. With *śatrubādhanā stha*[1] he gives three arrows.

1. TS I.8.12.k.
2. Cf. TB I.7.6.8.

पात मा प्रत्यञ्चमिति प्रदीयमानाननुमन्त्रयते॥१२॥

12. With *pāta ma pratyañcam....*[1] (the sacrificer) addresses the arrows being given.

1. TS I.8.12.1.

पात प्राञ्चं पात प्रत्यञ्चं पातोदञ्चमिति प्रयच्छन्नध्वर्युर्जपति॥१३॥

13. The Adhvaryu while giving the arrows mutters *pāta prāñcam....*[1]

1. ŚB V.3.5.30; cp. MS II.6.9.

मित्रो ऽसीति दक्षिणं बाहुं यजमान उद्यच्छते। वरुणो ऽसीति सव्यम्॥१४॥

14. The sacrificer raises his right hand with *mitro'si*; his left hand with *varuṇo si.*[1]

1. For the details in this Sūtra cp. MS II.6.9; cp. also TB I.7.6.8.

एतद्वा विपरीतम्॥१५॥

15. Or in the reverse (order).

हिरण्यवर्णावित्युद्यतावभिमन्त्रयते॥१६॥

16. (The Adhvaryu) addresses the raised (hands)[1] with *hiraṇyavarṇau....*[2]

1. Cf. MS IV.4.3.
2. TS I.8.12.m.

अथैनं पञ्चभिर्दिशो व्यास्थापयति॥१७॥

17. Then he (Adhvaryu) makes him (sacrificer) to ascend upon the directions.[1]

1. Cf. TB I.7.7.1.

## XVIII .15

समिधमा तिष्ठेति। मनसा चानुप्रक्रामति॥१॥

1. (The Adhvaryu does so) with *samidham ā tiṣṭha...*[1] and he follows (the sacrificer) in the mind.[2]

1. TS I.8.13.a-e.
2. According to TB (I.7.7.I) it is the sacrificer who ascends mentally. Caland suggests this possibility to be more acceptable and according to him the text amendation should be "vā" in the place of "ca".

अत्र वा मारुतं निर्वपेत्॥२॥

2. (The Adhvaryu) may optionally take out the material for the sacrificial bread for Maruts at this stage.[1]

1. Cp. XVIII.12.11-12. According to TB (I.7.7.3) this is the proper time.

तं बर्हिषदं कृत्वैना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय। समुद्रं न सुहवं तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्वन्तरिति स्फ्येन पुरोडाशमभिचरन्निहन्ति॥३॥

3. After having placed it (the sacrificial bread)[1] upon the Barhis-grass (on the altar), he strikes the sacrificial bread with wooden sword with *enā vyāghram*.... while (if) he is performing black-magic.[2]

1. Cp. II.11.7.
2. Cf MS II.1.9. For the verse cp. TB II.7.16.4.

यत्स्फ्य आश्लिष्यति यच्च प्रतिशीर्यते तद्विष्णवे शिपिविष्टाय जुहोति॥४॥

4. He offers whatever sticks to the wooden sword and whatever is broken (of the sacrificial bread) to Viṣṇu Śipiviṣṭa[1]

1. Cf. MS II.2.5.

अग्रेण प्रशास्तुर्धिष्णियं खादिरीमौदुम्बरीं वासन्दीं प्रतिष्ठाय सोमस्य त्विषिरसीति तस्यां शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमास्तीर्यामृतमसीति तस्मिञ्छतमानं हिरण्यं निधाय दिद्योन्मा पाहीति सौवर्णेन शतमानेन शतक्षरेण शतकृष्णलेन वा यजमानस्य शीर्षन्नधि निधत्ते॥५॥

5. In front of the fire-hearth (Dhiṣṇya) of Maitrāvaruṇa (the Adhvaryu) places a seat made of Khadira or Udumbara-wood, then having spread a tiger skin[1] with its neck to the west and hair upwards, with *somasya tviṣirasi*...,[3] then having placed golden piece of one hundred measurements with *amṛtamasi*[4] keeps a golden plate with one hundred holes[5], of one hundred measurements or of one hundred Kṛṣṇalas, on the head of the sacrificer.[6]

1. Cf. ŚB V.3.5.3.
2. TB I.7.8.1.
3. TS I.8.14.a.
4. TS I.b.14.b.
5. MS IV.4.4.
6. TB I.7.8.2.

तामारोहन्यजमानो ऽवेष्टा दन्दशूका इति दक्षिणेन पदा सीसं पण्डकाय प्रत्यस्यति। निरस्तं नमुचेः शिर इति सव्येन लोहितायसं केशवापाय॥६॥

6. The sacrificer while ascending it[1] throws (a piece of) lead towards a eunuch[2] by means of his right foot with *aveṣṭā dandaśūkāḥ*...[3] (and a piece of) copper[4] towards a barber[5] by means of (his) left (foot) with *nirastaṁ namucheḥ śiraḥ*.[6]

1. Cf. MS IV.4.4.
2. Cf. TB I.7.8.2; MS IV.4.
3. TS I.8.14.d.
4. Cf. TB I.7.8.2.
5. Cf. MS IV.4.4.
6. TS I.8.14.e.

तौ बहिर्वेदि निरस्यतः॥७॥

7. They throw (those metal pieces) outside the altar.

अग्नये स्वाहेति षट् पार्थानि पुरस्तादभिषेकस्य जुहोति॥८॥

8. Immediately before the Abhiṣeka[1] (the Adhvaryu) offers[2] the six Pārtha (offerings) with *agnaye svāhā*....[3]

1. See XVIII.16.11.
2. Cf. TB I.7.7.4-5.
3. TS I.8.13.h.

पृथिव्यै स्वाहेति षड्भूतानामवेष्टीः॥९॥

9. (and he offers) the six offerings called Bhūtānāmaveṣṭ-ayaḥ (removals of the beings) with *pṛthivyai svāhā*.

1. Cf. TB I.7.7.5.
2. TS I.8.13.i.

ऊर्ध्वबाहुं तिष्ठन्तं माहेन्द्रस्य स्तोत्रं प्रत्यभिषिञ्चति॥१०॥

10. At the time of the Māhendra Stotra[1] he pours water on (the sacrificer) standing on the golden plate kept upon the tiger skin with his arms raised[2].

1. See XVII.12.11; XVIII.5.6-7.
2. Cf. ŚB V.4.1.1.17; ŚB V.4.2.1.

सोमो राजेत्यभिमन्त्र्य सोमस्य त्वा द्युम्नेनाभिषिञ्चामीति॥११॥

11. After having addressed him (the sacrificer) with *somo rājā*...[1] *somasya tvā dyumnenābhiṣiñcāmi*....[2]

1. TS I.8.14.f.
2. TS I.8.14.g. The sentence is incomplete. See the next Sūtra.

## XVIII.16

पालाशेन पुरस्तादध्वर्युः॥१॥

1. the Adhvaryu (pours water on the sacrificer) from the east by means of (the vessel) of Palāśa (-wood).

1. Cf. TB I.7.8.7; XVIII.13.21.

एवमितरे॥२॥

2. In the same manner[1] the others (pour the water).

1. Thus they first recite TS I.8.14.f on the sacrificer and pour water on him with TS I.8.14.g.

औदुम्बरेण दक्षिणतो ब्रह्मा। राजन्यो वा॥३॥

3. (Thus) the Brahman or a Kṣatriya from the south (pours the water) by means of (the vessel) of Udumbara (wood).

आश्वत्थेन पश्चाद्वैश्यः॥४॥

4. A Vaiśya from the west, by means of (a vessel) of Aśvattha (wood).

नैयग्रोधेनोत्तरतो जन्यमित्रम्॥५॥

5. A foreign friend from the north, by means of (a vessel) of Nyagrodha (wood).

क्षत्राणां क्षत्रपतिरसीत्यभिषिच्यमानमभिमन्त्रयते॥६॥

6. (The Adhvaryu) addresses (the sacrificer) on whom the water is being poured with *kṣatrāṇāṁ kṣatrapatirasi*.

1. TS I.8.14.h.

समाववृत्रन्निति ये ऽभिषिच्यमानस्य लेपा व्यवस्रवन्ति॥७॥

तान्पात्रैरुन्मार्ष्टि॥८॥

7-8. (The Adhvaryu) wipes upwards those sticky substances (the sprinkled water) which flow down (from the body) of (the sacrificer) on whom water is being sprinkled by means of the vessels,[1] with *samāvavṛtran....*[2]

1. Cp. MS IV.4.5; ŚB V.4.2.4-5; BaudhāŚS XII.11.
2. TS I.8.14.k.

इन्द्रस्य योनिरसि जनधा इति कृष्णविषाणया वासांसि विचचृते। एकं द्वे सर्वाणि वा॥९॥

9. With *indrasya yonirasi janadhāḥ*[1] he loosens the garments, one or two, or all[2] by means of the black antelope's horn.

1. MS II.6.11.
2. See XVIII.14.1-4.

तान्युत्कर उदस्यत्यति दिवस्पाहीति॥१०॥

10. With *divaspāhi*[1] he throws them on the rubbish heap (Utkara).

1. TS I.8.14.i.

इन्द्राय स्वाहेति षट् पार्थान्युपरिष्टादभिषेकस्य जुहोति॥११॥

11. With *indrāya svāhā...*[1] he offers the six Pārtha[2] (offerings) immediately after the sprinkling of the water.

1. TS I.8.13.h.
2. See XVIII.15.8.

अद्भ्यः स्वाहेति षड्भूतानामवेष्टीः॥१२॥

12. (And he also offers) the six (offerings called) Bhūtānāmaveṣṭayaḥ...[1] with *adbhyaḥ svāhā....*[2]

1. See XVIII.15.8.
2. TS I.8.13.i.

अत्र वा प्रेरकं जुहुयात्॥१३॥

13. He may offer the remnants (water) (in the reed-pot)[1] optionally at this time.

1. See XVIII.13.22.

यां भार्यां कामयेत राष्ट्रमस्यै प्रजा स्यादिति तस्या औपासने प्रतिहितमारम्भयित्वा ये पात्रेषु लेपा व्यवसृतास्तेभ्यो नामव्यतिषञ्जनीयौ होमौ जुहुयात्प्रजापते न त्वदेतानीति॥१४॥

14. In the Aupāsana-fire of the wife about whom (the sacrificer-king) may desire. "May her offspring be a king," (the Adhvaryu) offers two libations[1] called Nāmavyatiṣañjanīyau ( Exchange of names) out of the sticky remnants (water) which

are mixed in the vessels after he (the Adhvaryu) has made the heir-apparent[2] (of the king) to hold him (the Adhvaryu) from behind, with *prajāpate na tvadetāni....*[3]

1. Cf. TB I.7.8.7.
2. Pratihita. Cf. TB I.7.9.2, XVIII.17.3; cf. also ŚB V.4.2.8.
3. TS I.8.14.m.

असावमुष्य पुत्र ऽमुष्या असौ पुत्र इति नामनी व्यतिषंजति॥१५॥

15. (The Adhvaryu) inverses the two names "N.N. the son of N.N (masculine), N.N. the son of NN(feminine)."[1]

1. MS IV.4.6. Thus for e.g.
   a) Daśaratha the son of Rāma
   b) Rāma the son of Kausalyā.

नामानीत्येके॥१६॥

16. According to some, (he inverses) (the three) names.[1]

1. e.g. a) Daśaratha the son of Rāma, Daśaratha the son of Kausalyā;
   b) Rāma the son of Daśāratha, Rāma the son of Kausalyā.

## XVIII.17

इन्द्रस्य वज्रो ऽसीति रथमुपावहृत्य मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मीति प्रष्टिवाहिनं रथं युनक्ति॥१॥

1. Having taken down the chariot (from its stand) with *indrasya vajro'si...*[1] (the Adhvaryu) yokes the chariot having a side-horse[2] with *mitrāvaruṇayostvā....*[3]

1. TS I.8.15.a.
2. Cf. TB I.7.9.1; cp. XVIII.3.1;3.
3. TS I.8.15.b.

विष्णोः क्रमो ऽसीति रथं यजमानो ऽभ्येति॥२॥

2. The sacrificer goes towards the chariot[1] with *viṣṇoḥ kramo'si....*[2]

1. Cf. TB I.7.9.2.
2. TS I.8.15.c; cp. XVIII.4.5.

यः क्षत्रियः प्रतिहितः सो ऽन्वारभते॥३॥

प्र ससाहिषे पुरुहूतेत्येतयैव दक्षिणतो ब्रह्मान्वेति॥४॥

3-4. The Kṣatriya heir-apparent[1] holds him from behind,

with *pra sasāhiṣe....*[2] With the same (verse) the Brahman (-priest) follows (the sacrificer) by the right-side.

1. See XVIII.16.14,n.2; cf. also TB I.7.9.1.
2. Cf. TB I.7.9.2.

मरुतां प्रसवे जेषमिति प्रयाति॥५॥

5. With *marutāṁ prasave jeṣam...*[1] (the sacrificer on the chariot) goes.

1. TS I.8.15.d.

सधनू राजन्यः पुरस्तादुत्तरतो वावस्थितो भवति॥६॥

6. A Kṣatriya is situated in front or to the left, with a bow.

तस्मा एतानिषूनस्यत्याप्तं मन इति॥७॥

7. He (the sacrificer) throws those arrows[1] towards him with *āptaṁ manaḥ.*[2]

1. See XVIII.14.11.
2. TS I.8.15.e.

एकैकमुत्सृज्य तं जित्वा समहमिन्द्रियेण वीर्येणेति प्रदक्षिणमावर्तते॥८॥

8. After having released (the arrows) one by one (and) having won him(the Kṣatriya), (the sacrificer) turns himself (the chariot) with *samaham indriyeṇa vīryeṇa....*[1]

1. TS I.8.15.f.

यतः प्रयाति तदवतिष्ठते॥९॥

9. (The place) from where he (the sacrificer) goes (on it) he halts.[1]

1. Cp. XVIII.17.5.

इन्द्रस्य वज्रो ऽसीति धनुरात्र्या पत्नीमश्वांश्चोपनुदति॥१०॥

10. He (sacrificer) pushes the wife and the horses with the end of the bow with *indrasya vajro'sī....*[1]

1. TS I.8.15.a.

एष वज्रो वाजसास्तेन नौ पुत्रो वाजं सेदिति धनुः पत्न्यै प्रयच्छति॥११॥

11. With *eṣa vajraḥ* he gives the bow to his wife.[1]

1. Cf. MS IV.4.5.

पशूनां मन्युरसीति वाराही उपानहावुपमुच्य नमो मात्र इत्यवरोक्ष्यन्पृथिवीमभिमन्त्र्यावरुह्य मणीन्प्रतिमुञ्चते। इयदसीति राजतम्। ऊर्गसीत्यौदुम्बरम्। युङ्ङसीति सौवर्णम्॥१२॥

12. Having put on shoes made of boar hide[1] with *paśūnāṁ manyurasi...*[2] having addressed[3] the earth while descending (from the chariot) with *namo mātre*[4] then having descended he ties on himself[5] (three) amulets; with *iyadasi...*[6] the silver, with *ūrgasi...*[6] the one made of *Udumbara* (wood); (and) with *yuṅṅasi...*[6] the golden.

1. Cf. TBI.7.9.4.
2. TS I.8.15.g.
3. Cf. ŚB V.4.3.20.
4. TS I.8.15.h.
5. Cf. MS IV.4.6.
6. TS I.8.15.i.

मध्ये सौवर्णमेके समामनन्ति॥१३॥

13. According to some the golden (amulet) (is to be taken) in the middle.

अग्नये गृहपतये स्वाहेति रथमिवोचनीयान्होमान्हुत्वा हंसः शुचिषदिति सह संग्रहीत्रा रथवाहने रथमत्यादधाति॥१४॥

14. After he (the Adhvaryu) has offered the four libations connected with the unyoking of the chariot with *agnaye gṛhapataye svāhā...*[1] he places the chariot on the chariot stand[2] along with the charioteer with *haṁsaḥ śuciṣad....*[3]

1. TS I.8.15.k.
2. Cp. TB I.7.9.5-6.
3. TS I.8.15.l.

आहिते संग्रहीतावरोहति॥१५॥

15. After the chariot is placed ( on the chariot-stand) the charioteer descends (from the chariot).

## XVIII.18

मित्रो ऽसीति दक्षिणं बाहुं यजमान उपावहरते। वरुणो ऽसीति सव्यम्॥१॥

1. The sacrificer lowers[1] the right arm with *mitro'si*[2] and the left with *varuṇo'si.*[2]

1. Cf. MS IV.4.6.
2. TS I.8.16.a.

एतद्वा विपरीतम्॥२॥

2. Or (he does) this inversely.

समहं विश्वैर्देवैरिति वैश्वदेव्यामामिक्षायां हस्तावुपावहरते॥३॥

3. With *samahaṁ viśvair devaiḥ*...[1] he puts (his) hands in the milk-mess (Āmikṣā) for Viśvedevas.[2]

1. TS I.8.16.b.
2. Cf. TB I.7.10.1. For this milk-mess see XVIII.12.11.

सदसि सन्मे भूया इति वा मैत्रावरुणीमामिक्षामेके समामनन्ति॥४॥

4. Or[1] with *sadasi san me bhūyāḥ*....[2] according to some it should be a milk-mess for Mitrāvaruṇau.[3]

1. See MS IV.4.6.
2. TS I.6.5.e. (See IV.14.3)
3. Cf. ŚB V.4.3.27.

अग्रेणाग्नीध्रं चतुरपस्त्रावं विमितं विमिन्वन्ति पुरस्तादुन्नतं पश्चान्निनतम्॥५॥

5. To the east of the Āgnīdhra-shed (the assistants of the priests) prepare a hut[1] (Vimita) with four sewers slightly higher in the east and sloping down to the west.

1. Cp. ŚB V.4.4.21.

स्योनासि सुपदेति तस्मिन्खादिरीमासन्दीं प्रतिष्ठाप्य क्षत्रस्य नाभिरसीति तस्यां कृत्त्यधीवासमास्तीर्यावनहनि विशि मा दृंहेत्यवनह्यति॥६।

6. Having placed a throne-seat[1] of Khadira wood in it (hut) with *syonāsi suṣadā*...,[2] having spread on it a hide-wrap[2] with *kṣatrasya nābhirasi*,[4] (the Adhvaryu) fixes it with *viśi mā dṛṁha*...[5] on the place of fixing.

1. Cf. ŚB V.4.4.1.
2. MS IV.4.6.
3. Cp. TB I.7.10.2 where "hide" is not mentioned.
4. TS I.8.16.c.
5. This formula occurs besides here only in SatyāŚS.

स्योनामा सीद सुषदामा सीदेति तामासाद्य यजमानो मा त्वा हिंसीन्मा मा हिंसीदित्युपविशति॥७॥

7. The Sacrificer having gone towards it with *syonāmāsīda suṣadāmāsīda*[1] sits upon it with *mā tvā hiṁsīnmā mā hiṁsīt*.[2]

1. TS I.8.16.d.
2. TS I.8.16.e.

निषसाद धृतव्रत इत्यासीनमभिमन्त्रयते॥८॥

8. (The Adhvaryu) addresses him (the sacrificer) while he is sitting, with *niṣasāda dhṛtavrataḥ....*[1]

1. TS I.8.16.f.

तमृत्विजो रत्निनश्च सर्वतः पर्युपविशन्ति। पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा। पश्चाद्धोता। उत्तरत उद्गाता॥९॥

9. The priests and the Ratnins sit around him on all sides: the Adhvaryu to the east, Brahman to the south, Hotṛ to the west, (and) Udgātṛ to the north.

उपविष्टेषु ब्रह्मा३नित्यध्वर्युं राजामन्त्रयते॥१०॥

10. After they are seated the king addresses the Adhvaryu with "Brahman".[1]

1. TS I.8.16.g.

त्वं राजन्ब्रह्मासीतीतरः प्रत्याह॥११॥

11. The other (the Adhvaryu) replies, "*tvaṁ rājan brahmāsi....*[1]

1. TS I.8.16.g.

एवं ब्रह्माणं होतारमुद्गातारं च॥१२॥

12. In the same manner ( the sacrificer) addresses the Brahman, the Hotṛ and the Udgātṛ.

उत्तरेणोत्तरेण मन्त्रेणेतरे प्रत्याहुः॥१३॥

13. The other (priests) reply with the successive formulae.[1]

1. TS I.8.16.g.

इन्द्रस्य वज्रो ऽसीति स्फ्यं ब्रह्मा राज्ञे प्रयच्छति। राजा प्रतिहिताय। प्रतिहितः पुरोहिताय। पुरोहितो रत्निभ्यः॥१४॥

14. With *indrasya vajro'si...*[1] the Brahman gives the wooden sword (Sphya)[2] to the king. The king (gives it) to the Heir-apparent. The Heir-apparent (gives it) to the chaplain and the chaplain to the Ratnins.

1. TS I.8.16.h.
2. Cp. TB I.7.10.5; ŚB V.4.4.15.

तमवरपरं संप्रयच्छन्ति। अन्ततो ऽक्षावापाय॥१५॥

15. They give to the next person in the sequence,[1] last to the Akṣāvāpa.

1. See TB.I.7.10.5; cp. ŚB V.4.4.19.

तेनाक्षावापो ऽधिदेवनमुद्धत्यावोक्ष्याक्षान्निवपेत्॥१६॥

16. Having dug out the gambling place with it,[1] then sprinkled (water) on it the Akṣāvāpa should throw the dice;[2]

1. Cf. MS IV.4.6.
2. The sentence is completed in the next Sūtra.

## XVIII.19

सौवर्णान्पर:शतान्परः सहस्रान्वा॥१॥

1. (the Dice) made of gold, either hundred or more than thousand (in number).

ब्राह्मणराजन्यवैश्यशूद्राश्चत्वारस्तद्योगाः पष्ठौहीं विदीव्यन्त ओदन-मुद्ब्रुवते॥२॥

2. Four persons connected with this (dice game), a Brāhmaṇa, a Kṣatriya, a Vaiśya and a Śūdra gamble with a cow of four years (Paṣṭhauhī) at the stake. They declare rice pap[1] (as the substitute of this cow).

1. Cf. TB I.7.10.6.

तदेतस्य कर्मणः पूर्वावग्निवाहौ दक्षिणा॥३॥

3. The sacrificial gift for this rite is two oxen which carry the eastern fire (i.e. the Āhāvanīya).[1]

1. One should read *pūrvāgnivāhau* instead of *purvau agnivāhau*: cf. ŚB V.4.4.23. See also I.17.5.

तौ ब्रह्मणे देयौ॥४॥

4. They are to be given to the Brahman.

औद्भिद्यं राज्ञ इति तेभ्यश्चतु:शतान्सौवर्णानक्षानुदुप्य विजित्य दिशो ऽभ्ययं राजाभूदिति पञ्चाक्षान्राज्ञे प्रयच्छति॥५॥

5. Having taken out one hundred and four golden dice

with *audbhidyaṁ rājñaḥ*[1] having won (the game) he gives five dice to the king with *diśobhyayaṁ rājābhūt.*[2]

1. Cp. MS IV.4.6.
2. Cf. TB I.7.10.5.

मङ्गल्यनाम्नो राजाह्वयति। सुश्लोकां३ इति संग्रहीतारम्। सुमङ्गलां३ इति भागदुघम्। सत्यराजा३निति क्षत्तारम्॥६॥

6. (Then) the king calls those having auspicious[1] names: (thus) the Saṁgrahītṛ (chariot-driver) as *suślokā3m*; the Bhāgadugha as *sumaṅgalā3m*; the Kṣattṛ as *satyarājā3m.*[2]

1. Cf. MS IV.4.6.
2. TS I.8.16.k.

तानाहूय चतुष्पत्क्षेत्रं ब्रह्मणे ददाति॥७॥

7. After having called them he gives a land (measuring) four Pādas.[1]

1. Cf. MS IV.4.6; AB VIII.20. Pāda seems to be a measurment.

त उपद्रष्टारो भवन्ति॥८॥

8. They become the witnesses.[1]

1. Upadraṣṭāraḥ. Thus the Saṁgrahītṛ, Bhāgadugha and the Kṣattṛ become the witnesses of the land being given to the Brahman.

अत्र वा नामव्यतिषञ्जनीयौ होमौ जुहुयात्॥९॥

9. (The Adhvaryu) may optionally offer the Nāmavyatiṣ añjanīya-(Exchange of names)-libations[1] at this stage (time).[2]

1. For these see XVIII.16.13-16.
2. Cf. MS IV.4.6.

शौनःशेपमाख्यापयते। ऋचो गाथामिश्राः परःशताः परःसहस्रा वा॥१०॥

10. (The King-Sacrificer) causes (the Hotṛ) to narrate the story of Śunaḥśepa, (and to recite) the Ṛc-verses mixed with more than hundred[1] or thousand sung-verses[1] (Gāthā).

1. Cf. TB I.7.10.6; cf. also AB VII.18; ŚāṅkhāŚS XV.27.

हिरण्यकशिपावासीनो होता शंसति॥११॥

11. The Hotṛ sitting on a golden cushion, narrates (it).[1]

1. Cf. AB VII.12.

हिरण्यकूर्चयोस्तिष्ठन्नध्वर्युः प्रतिगृणाति॥१२॥

12. The Adhvaryu standing on two golden-bundles responds him.[1]

1. Cf. AB VII.18.

ओमित्यृचः प्रतिगरः। तथेति गाथायाः॥१३॥

13. The response to (each) Ṛc-verse (is) *om*; (that) of a Gāthā (sung-verse) *tathā*.

अपवृत्ते शौनःशेपे हिरण्यकशिपु होत्रे ददाति। हिरण्यकूर्चावध्वर्यवे। अभिषेचनीयौ च रुक्मौ॥१४॥

14. After the completion the Śunaḥśepa (-story), (the sacrificer) gives the golden cushion to the Hotṛ; the gold-bundles to the Adhvaryu, and (also) the plates (used) at the (time of) sprinkling (of water on the sacrificer) (he gives to the Adhvaryu).[1]

1. See VIII.15.5.

अत्र मारुतेन वैश्वदेव्या च प्रचरति॥१५॥

15. At this (stage, i.e. now) he performs (the offering of sacrificial bread) to Maruts, and (of milk-mess) to Viśvedevas.[1]

1. See XVIII.12.11-12; XIII.18.3-4; cf. TB I.7.10.6.

समानं तु स्विष्टकृदिडम्॥१६॥

16. The Sviṣṭakṛt and Iḍā (of these offerings should be) common.[1]

1. Cf. TB I.7.10.6.

उपहूतायामिडायामुन्मुच्य मणीन्ब्रह्मणे ददाति॥१७॥

17. After the Iḍā has been invoked, (the Sacrificer) gives the two amulets[1] to the Brahman after having untied them (from himself).[2]

1. See XVIII.17.12.
2. Cf. TBI.7.9.5; cp. ŚB V.4.3.26.

## XVIII.20

माहेन्द्रस्य प्रचरणादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) starts the ritual beginning with the performance of the Māhendra-scoop.[1]

1. See XVIII.12.11ff.

समानमावभृथात्॥२॥

2. (The Ritual) upto the Avabhṛtha is the same as in the (Agniṣṭoma-sacrifice).

अवभृथेन प्रचर्यापां नप्त्रे स्वाहेत्यप्सु जुहोति॥३॥

3. After having performed the Avabhṛtha, (the Adhvaryu) offers a libation in water[1] with *apāṁ naptre svāhā*.[2]

1. Cf. TB I.7.10.6.
2. TS I.8.16.1.a.

ऊर्जो नप्त्रे स्वाहेत्यन्तरा दर्भस्तम्बे स्थाणौ वल्मीकवपायां वा हुत्वाग्नये गृहपतये स्वाहेति प्रत्येत्य गार्हपत्ये हुत्वैन्द्रीं सूतवशामनूबन्ध्यामालभते॥४॥

4. Having (then) offered ( a second libation) on a place in between on the grass-stalks or on a tree-stump or on a fossilized ant-hill, with *ūrjo naptre svāhā*,[1] he offers, after having come back, (a third libation) in the Gārphatya-fire[2] with *agnaye gṛhapataye svāhā*.[3] He seizes (peforms an animal sacrifice with) a cow which after having once given birth( to a calf) has become infertile, to be killed subsequently.

1. TS I.8.16.16
2. See for these offerings,MS IV.4.7.

तस्याः पशुपुरोडाशं नैवारं चतुष्पद्याः सूनाया निर्वपति॥५॥

5. He takes out the Nīvāra-rice for the animal-sacrificial-bread of it (cow) from a basket with four feet.[1]

1. See MS IV.4.3.

शकटप्रत्याम्नायो भवतीति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text)[1], "It is a substitute of the cart".[2]

1. The Brāhmaṇa-text is not known.
2. The ritual in connection with the cart (cf. I.16.5-11; I.18.7) is to be done in connection with the basket.

श्वो भूते ऽपरेण सौमिकं देवयजनं दशभिः सप्तभिर्वा संसृपां हविर्भिर्यजेत। आग्नेयमष्टाकपालमिति॥७॥

7. On the next day, to the west of the (Abhiṣecanīya-) Soma-

sacrificial place he offers ten[1] or seven Samsṛp-offerings: a (sacrificial bread) on eight potsherds to Agni (etc.).[2]

1. TB I.8.1.2. These offerings are to be performed one by one on the following days.
2. The other offerings here are as follows :- a pap for Sarasvatī, a sacrificial bread on twelve potsherds for Savitṛ, a pap for Pūṣan, a pap for Bṛhaspati, a sacrificial bread on eleven potsherds for Indra , a sacrificial bread on ten potsherds for Varuṇa and optionally a pap for Soma, a sacrificial bread on eight potsherds for Tvṣṭṛ and a sacrificial bread on three potsherds for Viṣṇu. TB I.8.17 has ten Saṁsṛp-offerings.

पूर्वंपूर्वं देवयजनमध्यवस्यति॥८॥

8. (For every one of the ten or seven offerings) he resides in a sacrificial ground (more and more) to the east and to the east.[1]

1. Cf. TB I.8.1.e.

यत्र पूर्वस्या आहवनीयस्तत्रोत्तरस्या गार्हपत्यः॥९॥

9. Where (there was) the Āhavanīya (fire) of the earlier offering there (should be) the Gārhapatya (-fire) of the subsequent (offering).

उत्तमायाः प्राग्वंश आहवनीयः बहिर्गार्हपत्यः॥१०॥

10. In the hut[1] (with its central) beam oriented to the east, there should be the Āhavanīya (- fire) of the last (offering); the Gārhapatya (-fire) should be ouside.[2]

1. Where the Abhiṣecanīya-sacrifice was performed and which now serves for the Daśapeya-sacrifice.
2. Thus more to the west.

तयेष्ट्वापराह्णे दशपेयस्य तन्त्रं प्रक्रमयति॥११॥

11. After having performed it (the last i.e. the seventh offering) in the afternoon he starts the procedure of the Daśapeya(-sacrifice).

सद्यो दीक्षयन्ति॥१२॥

12. On one and the same day they consecrate (the sacrificer).

सद्यः सोमं क्रीणन्ति॥१३॥

13. On one and the same day they purchase Soma.[1]

1. Cf. TS I.1.18.1; TB I.8.2.1.

अपो दीक्षायाः स्थाने द्वादशपुण्डरीकां स्रजं प्रतिमुञ्चते॥१४॥

14. Instead of water consecration,[1] (the sacrificer) binds (on the head) a garland of twelve lotuses.[2]

1. For this see X.5.15-X.6.2.
2. Cf. TS I.8.18.1; MS IV.4.7; TMB XVIII.9.6-7.

दशभिर्वत्सतरैः साण्डैः सोमं क्रीणाति॥१५॥

15. He purchases Soma with ten bull-calves with testicles.[1]

1. See XVIII.12.3.
2. Cf. TS I.8.18.1; TB I.8.2.2.

न पणते न परिवहति॥१६॥

16. He does not bargain;[1] he does not carry around.[2]

1. See X.25.1ff.
2. See X.28.1ff.

क्रयमेवापाकरोति॥१७॥

17. He only removes the purchase (-price).[1]

1. i.e. ten calves from the mother cows. See XVIII.12.2 according to which the purchase of Soma for Abhiṣecanīya and Daśapeya is to be done simultaneously. Here only the removal of the calves is to be done.

एका दीक्षा तिस्र उपसदः॥१८॥

18. There should be one Dīkṣā and three Upasad (-days) (before the Daśapeya-sacrifice).

पुरस्तादुपसदां सौम्यं चरुं निर्वपति। अन्तरा त्वाष्ट्रमष्टाकपालम्। उपरिष्टा-द्वैष्णवं त्रिकपालम्॥१९॥

19. Before the Upasads he performs (an offering) the rice-pap for Soma; between the Upasads a (sacrificial bread) on eight potsherds for Tvaṣṭṛ and a (sacrificial bread) on three potsherds for Viṣṇu.[1]

1. Cf. TB I.8.1.2. These are the last three Saṁsṛp-offerings. The first is to be performed on the first Upasad-day before the morning

Upasad-performance; the second on the second day between the morning and afternoon Upasads; and the third on the third day after the afternoon Upasad.

तासां तदेव प्रस्तरपरिधि यदुपसदाम्॥२०॥

20. For those offerings the same Prastara and Paridhis (enclosing sticks) (are to be used) which (are used) for the Upasad (-offerings).

भार्गवो होता भवति॥२१।

21. The Hotṛ should be from the Bhṛgu-family.

श्रायन्तीयं ब्रह्मसामं भवति। वारवन्तीयमग्निष्टोमसामम्॥२२॥

22. The Sāman (on which the praise-song parallel to) the Brāhmaṇācchaṁsin (śastra is to be sung should be) Śrāyantīya. The Agniṣṭoma-sāman should be Vāravantīya.[1]

1. Cf. TMB XVIII.9.2; JB II.202 f.

सारस्वतीरपो गृह्णाति॥२३॥

23. (The Adhvaryu) scoops the Sarasvatī-water.[1]

1. Cf. TS I.8.18; TB I.8.2.5.

## XVIII.21

श्वोभूते पात्रसंसादनकाले दश चमसानधिकान्प्रयुनक्ति॥१॥

1. On the next day, (i.e. on the proper day of the Daśapeya-Sacrifice), at the time of placing the utensils[1] (the Adhvaryu) arranges ten Camasa-pots[2] additionally.

1. See XII.1.6.
2. Cp. JB II.202; TMB XVIII.9.4.

तानुन्नयनकाल उन्नयति॥२॥

2. He fills them at the time of filling.[1]

1. Thus immediately after the rite mentioned in XII.21.14 is over.

भक्षणकाले दशदशैकैकस्मिंश्चमसे ब्राह्मणाः सोमपाः सोमं भक्षयन्त्या दशमात्पुरुषादविच्छिन्नसोमपीथाः॥३॥

3. At the time of drinking(the Soma)[1] ten Brāhmaṇas who are "drinkers of Soma" and in whose family there were drinkers

of Soma continuously for ten generations,[2] drink the Soma from each Camasa(-pot).[3]

1. Thus immediately after XII.24.6.
2. Cp. JB II.202.
3. Cf. TS I.8.18.1; TB I.8.2.2; ŚB V.4.5.3.

आ दशमात्पुरुषादन्वाख्यायं स भक्षस्य कर्ता भवति॥४॥

4. He who narrates (=can narrate) in sequence upto the tenth fore-father (as a drinker of Soma) becomes (=can become) a drinker of Soma (here).[1]

1. Cf. TMB XVIII.9.4; JB II.202.

शतं ब्राह्मणाः सोमपाः सदः प्रसर्पन्ति॥५॥

5. One hundred Soma-drinking Brahmins enter into the Sadas.[1]

1. Cf. TS I.8.18.1; TMB XVIII.9.4.

दक्षिणाकाले हिरण्यप्राकाशावध्वर्यवे ददाति। हिरण्यस्रजमुद्गात्रे। रुक्मं होत्र इति यथासमाम्नातम्॥६॥

6. At the time of giving sacrificial gifts[1] (the sacrificer) gives two golden mirrors to the Adhvaryu,[2] the golden garland to the Udgātṛ, a golden plate to the Hotṛ (and the other things to the other priests) as is said (in the sacred text).[3]

1. See XIII.5.1.
2. Cf. ŚB V.4.5.22.
3. For this see TS I.8.18.1. Thus a horse to Prastotṛ and Pratihartṛ, twelve four-yeared cows to Brahman, a sterile cow to the Maitrāvaruṇa, a bull to the Brāhmaṇācchaṁsin, a cloth to Neṣṭṛ and Potṛ, a one-horsed vehicle loaded with barley to the Acchāvāka and a cart-ox to the Āgnīdhra.

अथैकेषाम्। वेहायमानामिवोन्नेत्रे ददाति। ऋषभं ग्रावस्तुते। बस्तं सुब्रह्मण्याय। नेष्टुरनड्वान्देयः। अग्नीधे ऽन्यः। स्थूरि यवाचितमच्छावाकायेति॥७॥

7. According to some, he gives a cow which is aborting[1] as it were to the Unnetṛ, (and) a bull to the Grāvastut, a he-goat to the Subrahmaṇya; a cart-ox is to be given to the Neṣṭṛ;

another one to the Āgnīdhra; a one-horsed vehicle loaded with barley is to be given to the Acchāvāka.

1. The exact meaning of the word Vehāyamāna is uncertain. The word appears to be a denominative present participle from the word *vehat* which means an abortive cow. For this Sūtra cf. MS IV.4.8; TMB XVIII.9.19.

दिशामवेष्ट्योदवस्यति॥८॥

8. He breaks up (the performance) with "offering away of the quarters (Diśām aveṣṭayaḥ).[1]

1. The intended meaning is that for the performance of this offering which is a counterpart of "ascending upon the quarters" (for which see XVIII.14.17ff) one has to establish everything on another sacrificial ground.

आग्नयेमष्टाकपालमिति पञ्च॥९॥

9. (In this offering one has to perform the following) five (oblations): a sacrificial bread on eight potsherds, ( a sacrificial bread on eleven potsherds For Indra ; a rice-pap for the Viśve-devas; a milk-mess for Maruts, a rice-pap for Bṛhaspati).

1. Cf. TS I.8.19.1.

तया ब्राह्मणो राजन्यो वैश्यो वा तेजस्कामो यजेत॥१०॥

10. A Brāhmaṇa or a Kṣatriya or a Vaiśya desirous of lustre may perform this (offering optionally and independently of the Rājasūya-sacrifice).[1]

1. Cf. Kāṭhakabrāhmaṇa; cp. TB I.8.3.1.

यदि ब्राह्मणो यजेत बार्हस्पत्यं मध्ये कृत्वाहुतिमाहुतिं हुत्वा तमभिघारयेत्। यदि राजन्य ऐन्द्रम्। यदि वैश्यो वैश्वदेवम्॥११॥

11. If a Brāhmaṇa performs it, having placed the pap for Bṛhaspati in the middle (of the other offering-materials, on the altar), if a Kṣatriya the sacrificial bread for Indra and if a Vaiśya then the rice-pap for the Viśvedevas, (the Adhvaryu) should pour ghee on it.

1. Cf. TB I.8.3.1; MS IV.4.9.

अपराह्णे द्विपशुना पशुबन्धेन यजेत॥१२॥

12. He should perform an animal-sacrifice with two animals in the afternoon.

आदित्यां मल्हां गर्भिणीमालभेते। मारुतीं पृश्निं पष्ठौहीम्॥१३॥

13. (Thus he seizes)a pregnant she-goat with a uvula on the dewlap[1] for Aditi and a dappled, four years old cow for Aditi.[2]

1. For the word *malhā* see XIX.16.7.
2. Cf. TS I.8.19.1; TB I.8.3.2.

उच्चैरादित्याया आश्रावयति। उपांशु मारुत्या प्रचरति॥१४॥

14. He makes (the Āgnīdhra) to say *astu śruauśaṭ* loudly, for (the offering) to Aditi. He performs (the offering) to Maruts inaudibly.[1]

1. Cp. TB I.8.3.2.

आश्रुतप्रत्याश्रुतान्युपांशु॥१५॥

15. (Thus in the offering to Maruts), the (Adhvaryu's call) *ā śrāvaya* (and the Āgnīdhra's) response *astu śrauṣaṭ* (should be) inaudible.

श्वोभूते पुरोडाशं द्वादशकपालमिति॥१६॥

16. On the next day (he takes out the material for the offering for "Trustworthy Messengers",[1] consisting of three oblations viz). a sacrificial bread on twelve potsherds (for Pūṣ-an and Aśvins; a rice pap for Sarasvat Satyavāc and a sacrificial bread on twelve potsherds for Savitṛ Satyaprasava).[2]

1. *Sātyadūtānām.*
2. See TS I.8.19.1; TB I.8.3.3.4.

तिसृधन्वं शुष्कदृतिर्दक्षिणा॥१७॥

17. The sacrificial gift (for this offering should be) a bow with three arrows and dry leather bag.[1]

1. Cf. TB I.8.19.1; TB I.8.3.4.

## XVIII.22

दण्डो वाराही उपानहावित्येके॥१॥

1. According to some (the sacrificial gift consists of) a staff and two shoes of swine-skin.[1]

1. Cf. MS II.6.13.

दण्डो वा शुष्को वा दृतिर्जरदुपानहौ वा॥२॥

2. Or either a staff or a dry leather bag or two old shoes.

तान्यभ्यवस्थाप्य प्रतिराजभ्यः प्रहिणोति॥३॥

3. Having placed[1] these (gift materials) the king sends them to the opponent kings.

1. I sopport the reading *abhyavasthāpya*. Caland accepts the reading *abhyavasnāpya* (having bathed) as correct and also quotes Tālavṛntavāsin's commentary. The commentor's interpretation as well as that of Caland appears to be artificial and based upon the wrong reading. There is no occasion to bathe the gift here.

अभ्यषिक्षि राजाभूवमित्यावेदयते॥४॥

4. He announces (through the messengers), "I have been sprinkled upon, I have become a king".[1]

1. MS IV.4.9.

अपराह्णे षड्भिः प्रयुजां हविर्भिर्यजते॥ आग्नयेमष्टाकपालमिति॥५॥

5. In the afternoon (the Adhvaryu) performs an offering with six Prayujāṁ havīṁṣi: a sacrificial bread on eight potsherds for Agni, (a rice-pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, a rice-pap for Bṛhaspati, a sacrificial bread on eight potsherds for Tvaṣṭṛ, and a sacrificial bread on twelve potsherds for Agni Vaiśvānara).

दक्षिणो रथवाहनवाहो दक्षिणा॥६॥

6. The sacrificial gift (for this offering) should be the right ox which carries the stand of a chariot.

श्वो भूते षड्भिरुत्तरैः॥७॥

7. On the next day (he should perform) the next six (Prayujāṁ havīṁṣi: a rice-pap for Sarasvatī, a rice-pap for Pūṣan, a rice-pap for Mitra, a rice-pap for Varuṇa, a rice-pap for Kṣetrapati, and a rice-pap for Aditi).

उत्तरो रथवाहनवाहो दक्षिणा॥८॥

8. For this the left ox which carries the stand of a chariot is the sacrificial gift.[1]

1. For Sūtras 5-8 cf. TS.I.8.20.1; TB.I.8.4.11-3.

संवत्सरमग्निहोत्रं हुत्वा केशवपनीयेनातिरात्रेण यजते॥९॥

9. After having performed the Agnihotra-rite for a year[1] he performs the Keśavapanīya (Hair-shaving) - Atirātra[2]-(Soma sacrifice).

1. Cf. MS IV.4.9.
2. Cf. JB II.204; ŚB V.5.3.5.

ये केशिनः प्रथमाः सत्रमासतेति वपनप्रवादा मन्त्राः॥१०॥

10. *ye keśinaḥ prathamāḥ sattramāsata...*[1] are the formulae mentioning shaving (of the hair).

1. TB II.7.17.1-3.

तेषामादिप्रवादैरादितो वापयते। अन्तप्रवादैरन्ततः॥११॥

11. Those formulae which mention (shaving) in the beginning with them he causes the hair be shaved in the beginning; and with those which mention ( the shaving) at the end with them at the end.[1]

1. At the time which corresponds to X.5.8, the first four verses are used; and at the time which corresponds to XIV.23.16 the last four verses are used.

अनन्तरं व्युष्टिद्विरात्रेण यजते॥१२॥

12. Immediately thereafter he performs the Vyuṣṭi-Dvirātra.

अग्निष्टोमः पूर्वमहर्भवति। अतिरात्र उत्तरम्॥१३॥

13. The first day is an Agniṣṭoma (sacrifice); and the second (day) is an Atirātra (sacrifice).

पौर्णमास्यां पूर्वमहर्भवति। व्यष्टकायामुत्तरम्॥१४॥

14. The first day (=first sacrifice) takes place on the full moon day, the second on the Vyaṣṭakā[1] (day).

1. According to LāṭyāŚS IX.3.8 Vyaṣṭakā means the first three days of a dark-fortnight.

अमावास्यायां वा पूर्वमहः। उदद्दृष्ट उत्तरम्॥१५॥

15. Or the first (sacrifice)(should be) on the New Moon day, the second on the day on which the moon is visible.

आपूर्यमाणपक्षस्य वा ये पुण्ये अहनी स्याताम्॥१६॥

16. (or they occur) on the days which are any two auspicious days in the bright fortnight.[1]

1. For the Sūtras 12-16 cf. TB I.8.10.1; cp. TMB XVIII.11.9.

पञ्च पूर्वे ऽहन्नैकादशिनानालभन्ते। षडुत्तरे॥१७॥

17. On the first day one seizes five out of the eleven (he-goats)[1]; and on the second (day) the six.

1. See XIV.5.

क्षत्राणां धृतिस्त्रिष्टोमो ऽग्निष्टोमः पञ्चापवर्गः॥१८॥

18. (Then there is to be performed) the Kṣatrāṇām Dhṛti ("Support of the royal power"),(a sacrifice which) is an Agniṣṭoma[1] with three Stomas[2] being completed in five days.[3]

1. Cp.TB I.8.10.3.
2. Cp. JB II.207.
3. These five days are as follows:
   i. Dīkṣā-day,ii-iv. three Upasads-days, v. Sūtyā-day.

तेनान्ततो यजेत॥१९॥

19. One should perform this sacrifice at the end (of Rājasūya).

संतिष्ठते राजसूयः॥२०॥

20. Here the Rājasūya (-sacrifice) stands completely established (i.e. ends).

तेनेष्ट्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥२१॥

21. After having performed it one should perform the Sautrāmaṇī; or an offering with milk-mess for Mitra and Varuṇa.

नानावभृथान्यहान्यन्यत्र द्विरात्रस्य प्रथमात्प्रथमात्॥२२॥

22. (All the Soma-) days (=Soma sacrifices) (should have) separate Avabhṛtha (ritual) except the first day (=sacrifice) of the two day(sacrifice).[1]

1. i.e. the Vyuṣṭi Dvirātra. See Sūtra 12 above.

## SAUTRĀMAṆĪ: CARAKA-SAUTRĀMAṆĪ

## XIX.1

त्र्यहे पुरस्तात्सीसेन क्लीबाच्छष्पाणि क्रीत्वा क्षौमे वासस्युपनह्य निधाय सौत्रामण्यास्तन्त्रं प्रक्रमयति॥१॥

1. Having purchased three days earlier (to the proper performance of the Sautrāmaṇī), the shoots (of Barley), from a euhuch with lead,[1] then having kept and tied them in a cloth, (the Adhvaryu) starts the procedure of the Sautrāmaṇī.

1. Cf. TB I.8.5.3.

तस्या निरूढपशुबन्धवत्कल्पः॥२॥

2. The performance of it is similar to (that of) Nirūḍha-paśubandha (an animal-sacrifice independent of the Soma-sacrifice).[1]

1. See chapter VII.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥३॥

3. Having added fuel to fires, having prepared a grass-brush (Veda), having spread grass around the fire, he does the works like washing of the hands[1].

1. Cf. I.15.4-6.

यथार्थं पात्राणि प्रयुनक्ति। स्थालीं कपालानां स्थाने॥४॥

4. He arranges the utensils according to their requirement; (he places) a pot on the place of the potsherds.

निर्वपणकाले ऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे प्रभूतान्व्रीहीन्निर्वपति॥५॥

5. At the time[1] of taking out (the material) he takes out ample rice-grains (for the sacrificial bread) for Aśvins, Sarasvatī; Indra Sutrāman.[2]

1. See I.17.1ff.
2. Cf. TB I.8.5.6.

व्याख्यातश्चरुकल्पः॥६॥

6. The manner of performance of the rice-pap is already explained.[1]

1. See VIII.10.2ff.

श्रपयित्वाग्रेण गार्हपत्यमवटं खात्वा तस्मिन्सुरायाः कल्पेन सुरां संदधाति॥७॥

7. After having cooked rice-pap, having dug out a ditch in front of the Gārhapatya, he places the Surā in the manner in which Surā is to be prepared.

परिस्रुद्भवति॥८॥

8. (The Surā) is Parisrut.[1]

1. See XIX.5.7 — 6.5 ; cp. XVIII.1.9.

स्वाद्वीं त्वा स्वादुनेति शष्पैः सुरां संसृजति॥९॥

9. With *svādvīṁ tvā svādunā...*[1] he mixes the Surā with the barley-shoots[2].

1. TS I.8.21.a.
2. Cf. ŚBV.5.4.20.Cp. XII.7.3-5.

तिस्रो रात्रीः संसृष्टा वसति॥१०॥

10. This mixture remains for three days.[1]

1. Cf. TB I.8.5.4.

एकयूपं छिनत्ति॥११॥

11. He cuts a single sacrificial post.[1]

1. Even though the number of victims on this day is three (See XIX.2.1; cf. TB I.8.6.1).

न वेदं करोति॥१२॥

12. He does not prepare a sacrificial brush.

पुरस्तात्कृतेनार्थान्कुरुते॥१३॥

13. He does the reqired works with the one prepared earlier.[1]

1. See XIX.1.3.

सौमिक्या वेदितृतीये यजत इति विज्ञायते॥१४॥

14. It is known (from a Brāhmaṇa-text): "He performs (the Sautrāmaṇī) on the one-third part of the altar of a Soma sacrifice."[1]

1. Cp. Āpastambaśulbasūtra V.8 (Burk, Z.D.M.G. LVI p. 342). The Brahmaṇa-text is not known.

उत्तरवेद्यां क्रियमाणायां प्रतिप्रस्थाता चात्वालात्पुरीषमाहृत्य दक्षिणेनोत्तर-वेदिं खरं कृत्वाग्रेणान्वाहार्यपचनं सुराग्रहार्थं द्वितीयं खरं करोति॥१५॥

15. When the Uttaravedi is being prepared (by the Adhvaryu),[1] the Pratiprasthātṛ having brought loose soil from the pit (Cātvāla), then having prepared a mound to the south of the Uttaravedi[2] prepares a second mound[3] in front of the Dakṣiṇāgni, for the sake of placing the Surā-scoops.

1. See VII. 3.10ff.
2. Cf. ŚB V.5.4.21.
3. See XIX.1.18.

अग्नौ प्रणीयमाने प्रतिप्रस्थाता दक्षिणाग्नेरग्निमाहृत्य दक्षिणेनोत्तरवेदिं खरे न्युप्योपसमादधाति॥१६॥

16. When the fire is being carried forward (towards the Uttaravedi by the Adhvaryu), the Pratiprasthātṛ, having taken (a burning) fire(brand) from the Dakṣiṇa fire, having kept (it) down on the mound (which is to) the south of the Uttaravedi, adds (fuel to it).[1]

1. See ŚB V.5.4.21.

पात्रंससादनकाले ऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे त्रीणि पात्राणि प्रयुनक्ति। सतं वालस्त्रावं श्येनपत्त्रं श्रयणानि च॥१७॥

17. At the time of placing the utensils,[1] he keeps ready three cups[2] for Aśvins, Sarasvatī and Indra Sutrāman, a vessel (Sata), a hair-strainer (Vālasrāva), an eagel-feather and mixing-pots (Śrayaṇa).[4]

1. See VII.8.2.
2. These are for Surā-scoops (See XIX.2.7 ff).
3. For purification of Surā.
4. Caland suggests to read *śrayaṇāni* in the place of *śrapaṇāni* (cp. XIX.7.7;10).

प्राक् पशूपाकरणात्कृत्वोद्धिद्य सुरां ब्राह्मणस्य मूर्धन्खरे वा सादयित्वा पुनातु ते परिस्त्रुतमिति वालमयेन पवित्रेण सुरां पावयति॥१८॥

18. After having done the (the rites) upto the dedication of animals (to the deties),[1] then having taken out the Surā, (he

pours it into the Sata-vessel), keeps it on the head of a Brāhmaṇa,[2] or on the mound[3] and purifies[4] the Surā by means of the strainer of hair with *punātu te parisrutam.*[5]

1. Cf. VII.8.6—VII.12.4.
2. MS II.3.9; KS XI 11.
3. Cp. XIX.1.15.
4. TB I.8.5.5.
5. TS I.8.21.b.

प्राङ् सोमो अतिद्रुत इति सोमवामिनः॥ प्रत्यङ् सोमो अतिद्रुत इति सोमातिपवितस्य॥१९॥

19. In the case of (a sacrificer) who has vomitted Soma, (he adds the words) *prāṅ somo atidrutaḥ* (and) in the case of (a sacrificer) who has purged Soma, (he adds the words) *pratyaṅ somo atidrutaḥ* (to the above formula).[1]

1. Here instead of the verses TS I.8.21.c, TB II.6.1.2-3 are prescribed. The verses TB II.6.1.2-3 are meant for the Kaukilī- Sautrāmaṇī (cf. XIX.6.12). See also TB I.8.5.5; ŚB XII.7.3.9-10.

पूतां यथायतनं सादयित्वैकयूपे पशूनुपाकरोति॥२०॥

20. After having placed the purified Surā on the concerned place (i.e. either on the head of a Brāhmaṇa or on the mound), he dedicates the victims on the single sacrificial post.

## XIX.2

आश्विनं धूम्रमजं सारस्वतं मेषमैन्द्रमृषभं वृष्णिं वा बार्हस्पत्यम्॥१॥

1. (the victims): a gray he-goat for Aśvins, a ram for Sarasvat, and a bull[1] or ram for Bṛhaspati.

1. TS I.8.21.6; TB I.8.5.6.
2. Cf. KS XII.12.

चतुर्थं सोमवामिनः सोमातिपवितस्य वा॥२॥

2. A fourth one (viz. a he-goat for Bṛhaspati) in the case of (a sacrificer) who has vomitted Soma or who has purged Soma.[1]

1. Cf. TB I.8.6.4.

हुतासु वपासु निष्कमृषभं सृत्वरीं च वडवां ददाति॥३॥

3. After the omenta are offered, (the sacrificer) gives a gold-plate, a bull and a *Sṛtvarī mare*[1] (to the priests).

1. Cp. MS II.4.2; XII.11. See the next Sūtra.

नष्टप्रत्यासृतां ब्रुवते॥४॥

4. They call (the mare) running towards the lost *(naṣṭa-pratyāsṛtā)* (to be *sṛtvari*)[1].

1. According to the commentaries of Dhūrtasvāmin and Tālavṛntavāsin this word means "lost and come back". According to Caland the word *satvarī* (to be read as *sṛtvarī*) means or "speedy." The word *naṣṭapratyāsṛtā* means "going towards the lost foal".

अनुशिशुर्वडवा दक्षिणा॥५॥

5. The sacrificial gift is a mare[1] with a foal.

1. Cp. TS I.8.21.h.TS does not mention foal.

हरितरजतौ च शतमानावित्येके॥६॥

6. According to some two plates of one hundred measurements, one golden and another silver (are to be given as sacrificial gifts).

चात्वाले मार्जयित्वापरस्मिन्खरे सुराग्रहान्गृह्णन्ति॥७॥

7. After (the priests etc.) have washed themselves[1] near the pit, they scoop the Surā-scoops at the western mound.[2]

1. See VII. 21.6.
2. See XIX.1.15;18;20.

कुविदङ्गेति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥८॥

8. *kuvidaṅga...*[1] is one and the same Puroruc[2] for all the scoops; one and the same invitatory verse, one and the same order, and one and the same offering-verse (is to be used for all the scoops)[3].

1. TS I.8.21.d.
2. verse which precedes the formula *upayāmagṛhītosi*, is called Puroruc.
3. Cf. MS II.3.9; TB II.3.9; ŚB V.5.4.23ff.

उपयामगृहीतो ऽस्यच्छिद्रं त्वाच्छिद्रेणाश्विभ्यां जुष्टं गृह्णामीत्याश्विनमध्व-

र्युर्गृह्णाति। एतेनैव सरस्वत्या इति सारस्वतं प्रतिप्रस्थाताग्नीध्रो वा। इन्द्राय त्वेत्यैन्द्रं ब्रह्मा यजमानो वा॥९॥

9. The Adhvaryu draws the scoop for Aśvins with *upayāmagṛhītoi*'s *acchidraṁ tvācchidreṇāśribhyāṁ juṣṭaṁ gṛhṇām...*;[1] the Pratiprasthātṛ or the Āgnīdhra (draws the scoop) for Sarasvatī with the same (formula) (substituting the word) *sarasvatyai* (in the place of *aśvibhyām*) and Brahman or the sacrificer (draws the scoop) (with the same formula substituting the words *aśvibhyāṁ vā*) with *indrāya tvā*.[2]

1. KS XII.9; MS II.3.8.
2. Cf. KS XII.10; MS II.3.8.

क्वलसक्तुभिः सिंहलोमभिश्चाश्विनं श्रीणाति। बदरसक्तुभिः शार्दूललोमभिश्च सारस्वतम्। कर्कन्धुसक्तुभिर्वृकलोमभिश्चैन्द्रम्॥१०॥

10. (The one who draws) the scoop for Aśvins strengthens (i.e. mixes) with coarse flour of Kuvala-berries and hair of a lion, the scoop for Sarasvatī with the coarse flour of Badara-berries and hair of a leopard and the one for Indra with the coarse flour of Karkandhu-berries and hair of a wolf, respectively.[1]

1. Cf. TB I.8.5.1-2; MS II.3.9.

तदभावे सिंहावध्वर्युर्मनसा ध्यायेत्॥ शार्दूलौ प्रतिप्रस्थाता। वृकौ यजमानः॥११॥

11. In the absence of them (the hair of specific animals) the Adhvaryu should think of two lions in his mind; the Pratiprasthātṛ, the two leopards and the sacrificer the two wolves.[1]

1. Cf. MS II.3.9; KS XII.1.

सर्वाञ्छ्येनपत्त्रेण परिमृज्यैष ते योनिरिति यथादेवतं यथायतनं सादयति॥१२॥

12. After having wiped all (cups) with a feather of an eagle each one respectively places it on the respective place[1] in accordance with the respective deity with *eṣa te yoniḥ*.

1. Cp. XIX.1.20.

पयोग्रहा वा स्युः॥१३॥

13. (Instead of the Surā-scoop) optionally there may be milk-scoops.[1]

1. Cp. VaikhāŚS.

पाशुकानि वाज्यानि गृहीत्वा ग्रहान्गृह्णीयुः॥१४॥

14. They may optionally take these scoops after having taken the ghee for the animal sacrifice.[1]

1. Thus after having done the ritual mentioned in VII.9.1-6a the Surā-Scoops may be taken.

ततः पुरोडाशान्निर्वपति। बार्हस्पत्यस्य पशुपरोडाशं निरुप्यैन्द्रमेकादश-पालमिति॥१५॥

15. Then (i.e. after the Surā-scoops are placed (the Adhvaryu) takes out the material for the sacrificial breads. After he has taken out the material for the animal-sacrificial bread for Bṛhaspati,[1] (he takes out the material for the following sacrificial breads) one on eleven potsherds for Indra (one on twelve potsherds for Savitṛ and one on ten potsherds for Varuṇa).[2]

1. See XIX.2.2.
2. TS I.8.21.f.

त्रींस्तानासाद्य ग्रहैः प्रचरन्ति॥१६॥

16. Having placed these three (sacrificial breads) those proceed with the ritual with the scoop,[1]

1. The sentence is incomplete.

ये गृह्णन्त्यध्वर्युः संप्रेष्यति॥१७॥

17. who scoop them.[1] The Adhvaryu gives calls.

1. See 9 and 11 above. Thus Adhvaryu proceeds with the scoop for Aśvins; the Pratiprasthātṛ the one for Sarasvatī and the sacrificer the one for Indra.

अश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णो सोमानां सुराम्णामनुब्रूहि। अश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णो सोमानां सुराम्णां प्रेष्येति संप्रैषौ। सोमान्सुराम्णः प्रस्थितान्प्रेष्येति वा॥१८॥

18. *aśvibhyām*... are the calls (of Adhvaryu) to (the Maitrā-varuṇa).[1]

1. Cp. ŚB V.5.4.24; cf. MS IV.12.5.

युवं सुराममश्विना नमुचावासुरे सचा। विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्।। पुत्रमिव पितरावश्विनोभेन्द्रावतं कर्मणा दंसनाभिः। यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभीष्णादिति सर्वदेवत्ये याज्यानुवाक्ये भवतः।।१९।।

19. *yuvaṁ surām* and *putramiva*...[1] are to be used as invitatory and offering verses; they are connected with all the deities.[2]

1. Both these verses are found in TB I.4.2.1.
2. Cf. I.8.6.1.

## XIX.3

सोमस्याग्ने वीहीत्यनुयजति।।१।।

1. The Hotṛ utters the words *samasyāgne vīhi* at the time of the second offering.[1]

1. Cf. ŚB V.5.4.26.

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चमू इव सोमः।। वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम्।। यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः। कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नय इति हुतां हूयमानां वा यजमानो ऽनुमन्त्रयते।।२।।

2. The sacrificer addresses the offering which is offered or is being offered, with the formulae *ahāvyagne...*, *and yasminnaśvāsaḥ.*

1. For these verses see TB I.4.2.1-2.

ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारम्।।३।।

3. (The sacrificer) should hire a Brahmin to drink the remnant (of the Surā).[1]

1. Cf. TB I.8.6.2; cp. MS II.3.9.

नाना हि वां देवहितं सदो मितं मा संसृक्षाथां परमे व्योमन्। सुरा त्वमसि शुष्मिणी सोम एष मा मा हिंसीः स्वां योनिमाविशन्।। यदत्र शिष्टं

रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः। अहं तदस्य मनसा शिवेन सोमं राजानमिह भक्षयामीति वा स्वयं पिबेत्॥४॥

4. Or he himself[1] may drink (the Surā) with *nānā hi vām...*; *yadatra śiṣṭam....*[2]

1. See MS II.3.9; KS.XII.11.
2. For these verses see TB I.4.2.2.

द्वे स्रुती अशृणवं पितृणामहं देवानामुत मर्त्यानाम्। ताभ्यामिदं विश्वं भुवनं समेत्यन्तरा पूर्वमपरं च केतुमिति वा वल्मीकपायामवनयेत्॥५॥

5. Or[1] (the Adhvaryu) should pour it on the fossilized ant-hill with *dve srutī....*[2]

1. See TB I.8.6.2 where it is added that this is to be done in case one does not get a Brahmin to drink the remnant.
2. TB I.4.2.3.

दक्षिणे ऽग्नौ शतातृण्णां स्थालीं प्रबद्धां धारयति॥६॥

6. On the Southern fire[1] (someone like a servant) keeps hanging (in a sling) an earthen pot with a hundred holes.[2]

1. Cp. XIX.1.15.16.
2. Cf. TB I.8.6.4.

तस्या बिल उदीचीनदशं पवित्रं वितत्य यन्मे मनः परागतमिति तस्मिञ्छतमानं हिरण्यं निधाय सोमप्रतीकाः पितृरस्तृण्णुतेति तस्मिन्सुराशेषमानयति। सोमप्रतीकाः पितरो मदन्तां व्यशेम देवहितं यदायुः। इन्द्रपीतो विचक्षणो व्यशेम देवहितं यदायुरिति वा॥७॥

7. After having spread a strainer[1] with its fringes towards the north on the opening of it (pot) and then having placed on it a piece of gold weighing one hundred Mānas[2] with *yan me manaḥ parāgatam*[3] he pours[4] in it the Surā remaining (in the vessel) with *somapratīkāḥ pitarastṛpṇuta*[5] or with *somapratīkāḥ....*[6]

1. Cp. XIX 1.17 : *vālasrāva* : hair-strainer.
2. Cf. TB I.8.6.4.5.
3. TS VI.6.7.2; cf. KS. XXIX.9.
4. Cf. TB I.8.6.4-5.
5. TS I.8.21.g.
6. KS XXIX.9.

स्रवन्तीं सौमीभिः पितृमतीभिस्तिसृभिस्तिसृभिरुत्तरोत्तराभिरुपतिष्ठन्ते॥८॥

8. They[1] praise the dripping (Surā) with the verses referring to Soma and containing the word *pitṛ* each one with one of the three successive verses.

1. the Adhvaryu, the Hotṛ and the Brahman. See 10.
2. Cf. TB I.8.6. For the verses see the next Sūtra.

त्वं सोम प्रचिकित इत्येता आम्नाता भवन्ति॥९॥

9. (For this the verses beginning with) *tvaṁ soma pracikitaḥ*[1] are mentioned.

1. TS II.6.12.b.

पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा। पश्चाद्धोता॥१०॥

10. The Adhvaryu in the east, the Brahman to the south and the Hotṛ in the west.[1]

1. The Adhvaryu with TS II.6.12.b-d; the Brahman with e-g; and the Hotṛ with h-k.

यदग्ने कव्यवाहनेति काव्यवाहनीभिर्दक्षिणे ऽग्नौ शतातृण्णां प्रतिष्ठापयति यदि ब्राह्मणो यजते॥११॥

11. With the verses "carrying the oblation-food to the ancestors" beginning with *yadagne kavyavāhana*[1] (the Adhvaryu) places the pot with one hundred holes[2] near the Dakṣiṇa-fire. He does so if the sacrificer is Brāhmaṇa.

1. TS II.6.12.m-o.
2. Cf. TB I.8.6.5-6.

## XIX .4

अथ यदि राजन्यो वैश्यो वा नाद्रियेत दक्षिणमग्निं प्रणयितुम्॥१॥

1. But when a Kṣatriya or a Vaiśya is the sacrificer, (the Adhvaryu) should not pay attention to bring forward the Dakṣiṇa-fire

1. See XIX.3.6. If this fire is not brought forward, then the ritual of the Pot with hundred holes does not take place.

स्वयमेतं सुराशेषं व्रतयन्नासीत॥२॥

2. He himself should remain consuming the remnant of the Surā.

बार्हस्पतस्य पशुपुरोडाशेन प्रचर्य पशुभिः प्रचर्य पुरोडाशैः प्रचरति॥३॥

3. After having performed (the ritual of) the animal-sacrificial bread to Bṛhaspati,[1] then having performed (the ritual of the offering of the limbs of) the animals,[2] he offers the sacrificial breads.

1. It is already prepared and kept on the altar. See XIX.2.15.
2. For the animals see XIX.2.1-2; the omenta of these animals have been, so far, offered. See XIX.2.3. See also TB I.8.6.3.

समानं तु स्विष्टकृदिडम्॥४॥

4. The Sviṣṭakṛt and Iḍā-rites (for both the offering of animal-sacrificial bread and the breads) are however the same (common).

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥५॥

5. Then (the Adhvaryu) starts the ritual of the animals, starting from (giving call to the Āgnīdhra), "O Agnīdh, bring burning coals for the additional offerings[1]" etc.

1. See VII.26.8-27.15a

हृदयशूलैर्मासरेण पात्रैश्चावभृथमवयन्ति॥६॥

6. They go to the Avabhṛtha along with the heart-spits, the Māsara,[1] and the vessels (towards the water).

1. For the word Māsara see 8.

मासरमृजीषकल्पेन प्रतिपादयति॥७॥

7. They proceed with the Māsara in the same manner as that of the Soma-husks (*ṛjīṣa*).[1]

1. For this see XIII.20.8-11.

बल्कसं मासर इत्याचक्षते॥८॥

8. Māsara means "husks" (*balkasa*).[1]

1. The stuff of impure matter separated at the time of distillation. See however XIX.5.9.

यस्ते देव वरुण गायत्रच्छन्दाः पाशस्तं त एतेनावयजे स्वाहेत्याश्विनपात्रमवभृथे प्रविध्यति। एतेनैव त्रिष्टुप्छन्दा इति सारस्वतस्य। जगतीछन्दा इत्यैन्द्रस्य। पङ्क्तिच्छन्दा इति शूलान्॥९॥

9. He throws (the cup for Aśvins)(with *yaste varuṇa...*) into the (water of the) Avabhṛtha (Concluding Bath); with the

same (formula) (substituting the word *gāyatracchandāḥ* in the original) by (the word) *triṣṭupchandāḥ* for the cup for Sarasvatī; by (the word) *jagatīchandāḥ* for the (cup) for Indra; by (the word) *anuṣṭupchandāḥ* the vessel (Sata), hair-strainer (Vālasrāva) and the eagle-feather and by (the word) *paṅkticchandāḥ* the spits.[1]

1. For the first three formulae, see TB I.4.2.3-4; for the fourth see MS II.3.3. The fifth only here and in SatyāŚS.

तूष्णीं प्रत्यायनम्॥१०॥

10. The return (towards the sacrificial place) (should be done) silently (without any formula).[1]

1. Contrast XIII.22.5.

तथा सोमवामिनं सोमातिपवितं राजानमपरुध्यमानमपरुद्धमभिषिच्यमानमभिषिषिचानं वा याजयेत्॥११॥

11. (A priest) should cause one who has vomited (Soma), one who has purged with Soma, one who is a King but is being driven out (of his Kingdom), one whom (royal consecratory water) is being sprinkled upon, or is desirous of being one (royal conservation water to be sprinkled upon) to perform this (Sautrāmaṇī-offering).[1]

1. Cp. MS II.4.1; KS XII.10.

अभिचर्यमाणो यजेत। अभिचरन्नन्नाद्यकामः प्रजाकामः पशुकामो वा॥१२॥

12. One against whom black-magic is being performed should perform (this offering) or one who is (desirous of) performing (black magic), one who desires food, one who desires progeny, or one who desires cattle (may perform this offering).

सर्वेष्वभिषेकेष्वाम्नाता॥१३॥

13. (This Sautrāmaṇī-offering) is mentioned (prescribed) in all the sprinklings (of water).[1]

1. i.e. after the sprinkling in the fire altar- building rite (XVII.24.1). in the Vājapeya (XVIII.7.15) or in the Rājasūya (XVIII.22.21).

तया ब्राह्मणो राजन्यो वैश्यो वा तेजस्कामो यजेत॥१४॥

14. A Brāhmaṇa, a Kṣatriya or a Vaiśya desirous of luster should perform it.

## XIX. 5

### KAUKILĪ SAUTRĀMAṆĪ

अथातः कौकिलीं व्याख्यास्यामः॥१॥

1. Now we shall explain the Kaukilī (Sautrāmaṇī).[1]

1. The Black Yajurveda has only the formulae of this Iṣṭi.It does not describe it. The ŚB XII.7.1.1-9.3.16 describes it.

तस्याः पूर्ववत्कल्पः॥२॥

2. Its performance is similar to one (described) earlier.[1]

1. i.e. the (Caraka-Sautrāmaṇī XIX.1.1-4.14.

निर्वपणकाल ऐन्द्रं पशुमालभते॥३॥

3. At the time of taking out the material[1] (for the sacrificial breads the (Adhvaryu) seizes (i.e. performs the animal- sacrifice with) an animal (he-goat) for Indra.

1. See XIX.1.5.

ऋषभो दक्षिणा॥४॥

4. The sacrificial gift is a bull.[1]

1. For 3 and 4 See and Cp . XIX.10.8-9.

आदित्यं चरुम्॥५॥

5. (He takes out the material for) the rice-pap for Aditi (and performs an offering with it).

वत्सः॥६॥

6. A calf (is the sacrificial gift).[1]

1. Cf. ŚB XII.9.2.11.

पुरस्तादेव कालायसेन कालानुशातनेन कालेन तसरेण पक्ष्मणा व्रीहियवश्यामाकान्क्रीत्वा क्षौमे वासस्युपनद्धान्व्रीहींस्तोक्मानि कुर्वन्ति। यवानीषदुपतप्तान्॥७॥

7. Having purchased before-hand, rice, barley, and Śyāmāka-grains (from a eunuch) with black metal(iron), a black

pillow, and black silk-thread they make the rice-grainsbound in the linen-cloth to germinate.[1] (They also make) the barley slightly roasted.

1. Cf. ŚB XII.7.2.10-11.

चूर्णानि तानि दध्नोदश्विता वा संसृज्य दर्भैः परितंस्य निदधाति॥८॥

8. After having mixed those flours (of roasted barley) with curds or butter-milk (with double quantity of water), then having covered (the mixture) by means of Darbha-blades, he places (it).

स मासरः॥९॥

9. This is the Māsara.[1]

1. See XIX.4.8.

तेषामेव स्थूलचूर्णानि संस्रावेणाभिषिक्तानि स नग्नहुः॥१०॥

10. When the remnants of the mixture are poured on the coarse (part of the) flour that is called Nagnahu.

श्यामाकान्सक्तून्कृत्वा सुरायाः संधानकाले तौक्मैर्मासरेण नग्नहुना च सुरां संसृज्य सक्तूनां तृतीयेन परिकीर्य परीतो षिञ्चता सुतमित्येकस्या गोर्दुग्धेन परिषिच्यापरेण तृतीयेन परिकीर्यैतयैव तिसृणां दुग्धेन तिस्रो रात्रीः संसृष्टा वसति॥११॥

11. Having made the flour of Śyāmāka grains at the time of preparation of Surā,[1] having mixed the Surā[2] with the germinated rice, Māsara and Nagnahu,[2] (the Adhvaryu), having spread one-third of the (Śyāmāka)-flour (on it), having poured the milk of one cow on it with *parīto ṣiñcatā sutam...*[3] having spread another one-third (of the Śyāmāka flour), (having poured) milk of two cows (on it) with the same(formula), having spread the third one-third (of the Śyāmāka flour), having poured) milk of three cows (on it) with the same (formula)[4] (he allows) the mixture to remain for three nights.

1. See XIX.1.7.
2. Cp. XIX.1.8.
3. VS XIX.2.
4. Cp. ŚB XII.8.2.11-12.

## XIX .6

अवटस्थाने कारोतरमेके समामनन्ति॥१॥

1. Instead of the cavity a Bamboo-sieve[1] (is to be used) according to some.

1. Kārotara. Cf. ŚB XII.9.1.2; KātyāŚS XIX.2.7.

बैदलश्चर्मनद्धो भवति॥२॥

2. It is made out of hollow Bamboo and wound with (cow) leather.

तस्मिन्बैदलं शुण्डामुखमवदधाति॥३॥

3. In it (Kārotara) (the Adhvaryu)places an opening made out of hollow Bamboo similar to the mouth of the trunk(of an elephant).

तस्य बिलं चर्मणा परिणद्धं भवति॥४॥

4. Its opening part is wound with (cow leather).

तस्मिन्यदा स्रवति सा परिस्रुद्भवति॥५॥

5. What flows on that (leather) is the Parisrut.

पात्रसंसादनकाले ऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे त्रीणि पात्राणि प्रयुनक्ति॥६॥

6. At the time of placing the utensils, he arranges the cups[1] for Aśvins, for Sarasvatī and for Indra Sutrāman.

1. Cp. XIX.1.17.

त्रयान्सक्तून्यवगोधूमानामुपवाकासक्तूंश्च श्येनपत्त्रे वाले द्रोणे वा॥७॥

7. (And he also places) three flours viz. of barley, of wheat and of Upavākā, two eagle-feathers,[1] two strainers and two troughs.

1. Cp. XIX.7.1ff.

अजाविलोम्नामध्वर्योः पवित्रं भवति। गोअश्वानां प्रतिप्रस्थातुः॥८॥

8. The strainer of the Adhvaryu is (made) out of hair of a he-goat and a ram, and that of the Pratiprasthātṛ (is made) of (the hair) of a cow and horse.[1]

1. See 11 and 12.

आज्यं निरुप्याध्वर्युर्द्रोणे प्रभूतं पयो निर्वपति॥९॥

9. Having taken out ghee[1] the Adhvaryu pours out ample quantity of milk[2] in the trough.

1. Cp. VII.9.1.
2. Cp. ŚB XII.7.3.8ff.

मन्त्रवदित्याश्मरथ्यः। तूष्णीमित्यालेखनः॥१०॥

10. According to Āśmarathya (this is to be done) with a formula;[1] according to Ālekhana, silently.

1. TS I.1.10.c.

आज्यमुत्पूय वालेन पय उत्पुनाति॥११॥

11. Having purified[1] the ghee (with his strainer)[2] he purifies the milk (in the trough) with the hair-sieve.

1. Cp. II.6.7-7.1.
2. See 8.

प्राङ् सोमो अतिद्रुत इति सोमवामिनः। प्रत्यङ् सोमो अतिद्रुत इति सोमातिपवितस्य॥१२॥

12. In the case of (a sacrificer) who has vomitted Soma (he does so) with *prāṅ somo atidṛtaḥ*,[1] in the case of (a sacrificer) who has purged Soma with *pratyaṅ somo atidṛtaḥ....*[2]

1. TB II.6.2.1.
2. TB II.6.1.2-3; See also XIX.1.19.

ब्रह्मक्षत्रं पवत इति सुरां प्रतिप्रस्थाता॥१३॥

13. The Pratiprasthātṛ (purifies) the Surā with *brahma kṣatraṁ pavate....*[1]

1. TB II.6.1.3.

पाशुकान्याज्यानि गृहीत्वाध्वर्युः पयोग्रहान्गृह्णाति॥१४॥

14. The Adhvaryu after having scooped the ghees for the animal-sacrifice, scoops the milk-scoops.

1. See VII.9.2.

कुविदङ्गेति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥१५॥

15. For all the (milk scoops) the verse beginning with *kuvidaṅga*[1] is the only one Puroruc and one and the same is

the invitatory verse, one and the same is the Order (given by Adhvaryu) and one and the same is the offering verse[2].

1. TB II.6.1.3.
2. See XIX.2.8, 8.7.9.

## XIX.7

उपयामगृहीतो ऽस्यश्विभ्यां त्वा जुष्टं गृह्णामीति गृहीत्वा यवसक्तुभिः श्रीत्वा पवित्रेण परिमृज्यैष ते योनिस्तेजसे त्वेति सादयित्वोपयामगृहीतो ऽसीन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति गृहीत्वोपवाकासक्तुभिः श्रीत्वा पवित्रेण परिमृज्यैष ते योनिर्बलाय त्वेति सादयित्वोत्तरैर्यथालिङ्गमुपतिष्ठते॥१॥

1. After having drawn (the milk-soop) with *upayāma-gṛhīto'si...*[1] having mixed barley flour in it, having wiped (the cup) by means of the (eagle) feather,[2] having deposited it (the cup) (on the mound) with *eṣa te yoniḥ...*; then having drawn (the second cup) with *upayāmagṛhīto'si...*, having mixed the wheat flour in it, having wiped the cup by means of (eagle) feather, having deposited (it on the mound) with *eṣa te yoniḥ*; then having drawn (the third cup) with *upayāmagṛhīto'si...*, having mixed the Upavākāflour in it, having wiped (it) by means of (eagle) feather, having deposited (it on the mound) with *eṣa te yoniḥ...*, (the Adhvaryu) stands near (the cups) while praising (them) with the following (formulae) each in accordance with the characteristic word (in the formula).

1. For all these formulae See TB II.6.1.3-4.
2. In Garbe's edition the word Pavitreṇa is used. In the footnote the variant reading Pātreṇa is given and that appears to be acceptable. See also Caland's note on the translation of this Sūtra.

सुरायां वाल आनीयमानायां धारायाः प्रतिप्रस्थाता सुराग्रहान्गृह्णाति॥२॥

2. When the Surā is being poured on the strainer (by the Āgnīdhra) the Pratiprasthātṛ draws the Surā-scoop from the Surā-stream.

नाना हि वां देवहितं सदः कृतमिति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥३॥

3. The verse *nānā hi vām...*[1] is the common Puroruc-verse

for all (Surā-scoops); common the invitatory verse; common the call (Praiṣa) and common the offering verse.

1. TB II.6.1.4, See XIX.3.4.
2. See XIX.6.15.

उपयामगृहीतो ऽस्याश्विनं तेजो ऽश्विभ्यां त्वा जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिर्मोदाय त्वेति सादयति॥४॥

4. Having drawn (the first scoop)[1] with *upayāma-gṛhīto'si...*,[2] having wiped it (the cup) by means of (eagle) feather he deposits it ( on the mound)[3] with *eṣa te yoniḥ....*[4]

1. In one of the cups mentioned in XIX.6.6.
2. TB II.6.1.5.
3. Cp. XIX.1.15. One may thus optionally deposit it on the head of a Brahmin.
4. TB II.6.1.5.

उपयामगृहीतो ऽसि सारस्वतं वीर्यं सरस्वत्यै त्वा जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिरानन्दाय त्वेति सादयति॥५॥

5. Having drawn (the second scoop) with *upayāma-gṛhīto'sī...*,[1] having wiped it (the cup) by means of (eagle) feather, he deposits it (on the mound) with *eṣa te yoniḥ....*[2]

1. TB II.6.15.
2. TB II.6.1.5.

उपयामगृहीतो ऽस्यैन्द्रं बलमिन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिर्महसे त्वेति सादयति॥६॥

6. Having drawn (the third scoop) with *upayāma-gṛhīto'sī...*,[1] having wiped it(the cup) by means of (eagle) feather, he deposits it (on the mound) with *eṣa te yoniḥ....*[2]

1. TB II.6.1.5.
2. TB II.6.1.5.

सुरावच्छ्रयणानि॥७॥

7. The mixings are similar to those of Surā.[1]

1. i.e. as in the Caraka-Sautrāmaṇī. cf.XIX.1.17; 2.10.

सन्नाननुवाकशेषेणाध्वर्युर्यजमानश्चोपतिष्ठते। उत्तरेण चानुवाकेन॥८॥

8. The Adhvaryu and the sacrificer stand near the deposited cups while praising (them)with the remaining chapter and (then) with the next chapter[1].

1. TB II.6.1.5 (from *ojo'si* onwards) and II.6.2.1-3.

## XIX.8

पूर्ववत्पशूनुपाकरोति॥१॥

1. (The Adhvaryu) dedicates the animals as earlier,[1]

1. See XIX.2.1. This Sūtra is completed in the next Sūtra.
2. See VII.12.5-8.

बार्हस्पत्यवर्जं समानमा पर्यग्निकरणात्॥२॥

2. except the one for Bṛhaspati, (the ritual upto the carrying of fire around (the animal)[1] is the same.

1. See VII.12.1-15.1.

मध्यमे पर्यग्निकरणपर्याय उल्मुकैकदेशं खरे न्युप्योपसमादधाति॥३॥

3. At the time of the middle (round) of the act of carrying the fire around (the animal),[1] he places a part of the burning fire-brand) on the (southern)[2] mound and adds fuel to it.

1. There are three rounds. For details see VII.15.2.
2. Cf. XIX.1.15.

शेषेण पर्यग्निं कृत्वैतदेव पशुश्रपणार्थं प्रणयति॥४॥

4. Having carried the fire around (the animal)with the remaining (fire-brand), he leads forward the same (burning fire-brand) for cooking of the (limbs of the) animal.

1. Thus it is not thrown in the Āhavanīya as is the normal basic paradigm (VII.15.3), but is used in the manner mentioned in VII.15.8.

हुतासु वपासु चत्वारिंशद्गा दक्षिणां ददाति अनुशिशुं च वडवाम्॥५॥

5. After the omenta are offered (the sacrificer) gives forty cows as gifts and (he also gives) a mare with a colt.[1]

1. Cp. XIX.2.5.

अत्र वा ग्रहान्गृह्णीयुः॥६॥

6. Optionally, they may draw the scoops at this time.[1]

1. Instead of before the animal-sacrifice.

उक्तः संप्रैषः॥७॥

7. The call (Saṁpraiṣa) has been told.[1]

1. See XIX.2.18.

सर्वं आहवनीये हूयेरन्नित्याश्मरथ्यः। दक्षिणे ऽग्नौ सुराग्रहा इत्यालेखनः॥८॥

8. According to Āśmarathya all the scoops should be offered in the Āhavanīya (fire); according to Ālekhana, the Surā-Scoops (should be offered) in Dakṣiṇa-fire.[1]

1. ŚB XII.9.3.11-12.

सुरावन्तमिति पयोग्रहाञ्जुहोति। यस्ते रसः संभृत इति सुराग्रहान्॥९॥

9. (The Adhvaryu) offers the milk-scoops with *surāvantam*...[1] (The Pratiprasthātṛ) offers the Surā-scoops with *yas te rasaḥ saṁbhṛtaḥ*.

1. TS II.6.3.1.
2. TS II.6.3.1. For this Sūtra See ŚB XII.8.1.2.

तूष्णीमनुवषट्कृते हुत्वा यमश्विना नमुचेरित्याश्विनमध्वर्युर्भक्षयति॥१०॥

10. After each one has silently offered (for the second time), after the second Vaṣaṭ-call, the Adhvaryu consumes (the remnants in the) Āśvina-cup with *yamaśvinā*....[1]

1. TB II.6.3.1-2.

यदत्र रिप्तमिति सारस्वतं प्रतिप्रस्थाताग्नीध्रश्च॥११॥

11. The Pratiprasthātṛ and Āgnīdhra (consume the remnants from the milk-cup) for Sarasvatī with *yadatra ripram*[1]...

1. TB II.6.3.2.

इदं हविरित्यैन्द्रं ब्रह्मा यजमानश्च॥१२॥

12. The Brahman and the Sacrifiecr (consume the remnants from the milk-cup) for Indra with *idaṁ haviḥ*....[1]

1. TB II.6.3.5.

व्याख्याता सुरायाः प्रतिपत्तिः॥१३॥

13. The dealing with the Surā is also explained.[1]

1. See XIX.3.3-5.

दक्षिणेनाहवनीयं पयःशेषं पितृपितामहप्रपितामहेभ्यो ददाति पितृभ्यः स्वधाविभ्यः स्वधा नम इति॥१४॥

14. To the south of the Āhavanīya , (the sacrificer) gives

the remaining milk to the father, grand-father and to the great grand-father with *pitṛhbhyaḥ svadhāvibhyaḥ....*[1]

1. i.e. he pours on the ground.
2. TB II.6.3.2-1.

पुनन्तु मा पितरः सोम्यास इत्युपतिष्ठते॥१५॥

15. He stands praising (the ancestors)with *punantu mā pitaraḥ somyāsaḥ.*

1. TB II.6.3.3-4.

## XIX.9

अथाहुती जुहुतः। ये समाना इत्यध्वर्युः। ये सजाता इति प्रतिप्रस्थाता॥१॥

1. Then (the Adhvaryu and Pratiprasthātṛ) offer two libations: The Adhvaryu with *ye samānāḥ...*[1]; the Pratiprasthātṛ with *ye sajātāḥ.*[2]

1. TB II.6.3.4.
2. TB II.6.3.5. According to ŚB XII.8.1.19-20, it is the sacrificer who offers these libations.

मनोताकाले पृथक् पात्रेषु पशूनां यूषाणि निदधाति॥२॥

2. At the time of "Manota"[1] (the Adhvaryu) pours and keeps the gravies (Yūṣa) of the (three) animals (each) in (three) separate vessels.

1. See VII.24.1.

पुरस्तात्स्विष्टकृतः शृङ्गशफैरुपहोमाञ्जुहोति॥३॥

3. Before the Sviṣṭakṛt-offering[1] he offers (with the gravy) the additional-offerings (Upahomas) by means of the horns and hoofs.[2]

1. Thus immediately after the offering to Vanaspati (See VII.25.15.Cf. ŚB XII.8.3.19).
2. Cf.ŚB XII.8.3.13.

अष्टावष्टावेकैकस्य कुष्ठिकाशफाः॥४॥

4. Every animal has (together) eight: (four) pseudo-claws and (four) hoofs.

आश्विनस्य यूषेण कुष्ठिकां शफं च पूरयित्वा सीसेन तन्त्रमित्यष्टर्चेन प्रतिमन्त्रं द्वाभ्यांद्वाभ्यां कुष्ठिकाशफाभ्यां जुहोति॥५॥

5. Having filled a pseudo-claw and a hoof by means of the gravy of the animal for Aśvins, he offers with a group of eight verses beginning with *sīsena tantram*[1] and by means of a pseudo-claw and a hoof everytime with one verse.

1. TB II.6.4.1-4 (first part).

उत्तमायां शृङ्गे अनुषजति॥६॥

6. At the time of the eighth (offering) he joins together both the horns (of the animal).

हुत्वाहुत्वा स्वेष्वभिषेचनपात्रेषु संपातानवनीयाहवनीये कुष्ठिकाशफान्प्र-विध्यति॥७॥

7. After having made each offering, having poured the remnants (of the gravy) into his pots[1] of sprinkling (Abhiṣ-ecanīya), he throws the pseudo-claw and the hoof in to the Āhavanīya (-fire).

1. For these see Sūtra 2 above; cp. also Sūtras 13-15 below.

एवमुत्तरेणाष्टर्चेन सारस्वतस्य॥८॥

8. In the same manner (he performs the ritual in connection with the gravy) of the animal for Sarasvtī with the subsequent group of eight verses.[1]

1. See TB II.6.4.4 (latter half)-6.

सर्वेणानुवाकेनैन्द्रस्य॥९॥

9. (He performs the ritual of the gravy ) of the animal for Indra with the whole chapter.[1]

1. Cp. X.29.7; XVI.10.16; ŚB XII.8.3.4-6

औदुम्बर्यासन्द्यत्निमात्रशीर्षण्यानूच्या नाभिदघ्नपादा मौञ्जविवाना॥१०॥

10. A throne-seat made of Udumbara-wood, the measurement of head-part and of the length which is one cubit, the feet of which are of the measurment (that is of the height

reaching) the navel of (the sacrificer), and woven with Muñja-(grass)[1] (should be kept ready).

1. Cp. X.29.7; XVI.10.16; ŚB XII.8.3.4-6.

मित्रो ऽसि वरुणो ऽसीति तां यजमानायतने प्रतिष्ठापयति॥११॥

11. He places it (the throne-seat) on the place of the sacrificer (i.e. to the south of the Āhavanīya) with *mitrosi*.[1]

1. TB II.6.5.1.

आसादनोपवेशनाभिमन्त्रणानि राजसूयवत्॥१२॥

12. (The acts of ) placing, sitting and addressing with a formula (are to be done in the same manner) as (that of these acts in) the Rājasūya.[1]

1. Cp. XVIII.18.7-8; The formulae in TB II.6 5.1-2 are to be used.

तस्यां प्राङ्मुखमासीनं प्रत्यङ्मुखस्तिष्ठन्नाश्विनसंपातैरभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभिषिञ्चामीति॥१३॥

13. On the (sacrificer) sitting on it (the throne-seat) with his face to the east, (the Adhvaryu) standing with his face to the west,[1] sprinkles the remnants of the (gravy in the) Āśvina-(pot) with *devasya tvā....*[2]

1. Cf. ŚB XII.8.3.17.
2. TB II.6.5.2.

एवमुत्तरेण मन्त्रेण सारस्वतस्य॥१४॥

14. In the same manner (he sprinkles the remnants) of (the gravy in) the Sārasvata (pot) with the subsequent formula[1] (on the sacrificer).

1. TB II.6.5.2-3.

उत्तमेनैन्द्रस्य॥१५।

15. (In the same manner he sprinkles the remnants of the gravy in ) the Aindra (pot) with the last[1] (formula) (on the sacrificer).

1. TB II.6.5.2-3.

## XIX.10

को ऽसि कतमो ऽसीति पाणी संमृश्याध्वर्युर्व्याहृतीर्जुहोति॥१॥

1. After having touched together both the hands with *ko'si...*[1] (the Adhvaryu) makes the (three ghee)-offerings[2] (with the (great) Utterances (Vyāhṛtis).[3]

1. ṬB II.6.5.3.
2. Cf. ŚB XII.8.3.18.
3. viz. *bhūḥ, bhuvaḥ, svaḥ*

अत्र राजसूयवन्मङ्गल्यनाम्न आहूय शिरो मे श्रीरिति यथालिङ्गमङ्गानि-संमृश्य जङ्घाभ्यां पद्भ्यामिति प्रत्यवरुह्य प्रति क्षत्रे प्रतितिष्ठामि राष्ट्र इति जपित्वा त्रया देवा इत्याहुतीर्हुत्वा लोमानि प्रयतिर्ममेति यथालिङ्गमङ्गानि संमृशते॥२॥

2. At this stage, after the sacrificer has called those of auspicious names[1] in the same manner as in the Rājasūya,[2] having touched his limbs in accordance with the characteristics mark (in the formula) with *śiro me śrīḥ*[3] having descended (from the throne-seat) with *jaṅghābhyām...*[4], having muttered *prati kṣatre pratitiṣṭhāmi rāṣṭre*[5], having offered libations[6] with *trayā devāḥ...*[7] he touches his limbs according to the characteristic mark ( in the formula) with *lomāni prayatir mama....*[8]

1. See TB II.6.5.3.
2. Cf. XVIII.19.6.
3. TB II.6.5.3-6.
4. TB II.6.5.6
5. TB II.6.5.6.
6. Contrast ŚB XII.8.3.29-30.
7. TB II.6.5.7-8.
8. TB II.6.5.8.

स्विष्टकृत्प्रभृति समानमावभृथात्॥३॥

3. (The ritual) from Sviṣṭakṛt (offering)[1] upto the Avabhṛtha (-bath) is the same (as in the Caraka-Sautrāmaṇī).[2]

1. This is a part of the anirnal sacrifice which was discontinued by the ritual of the Sprinkling (Abhiṣeka).
2. Cp. XIX.4.6ff.

यद्देवा देवहेडनमित्यवभृथे पञ्चाहुती र्जुहोतीत्याश्मरथ्यः। आहवनीये हूयेरन्नित्यालेखनः॥४॥

4. According to Āśmarathya, with *yaddevā devaheḍanam...*[1] (the Adhvaryu) offers five libations in the Avabhṛtha (i.e. the water in which the sacrificer and his wife take bath)[2]; according to Ālekhana, these libations should be offered in the Āhavanīya (-fire).

1. TB II.6.6.1-2.
2. Cp. ŚB XII.9.2.1.

अवभृथ निचङ्कुणेत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आपो द्रुपदादिवेन्मुमुचान इत्याप्लुत्योद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यस्यति॥५॥

5. After having addressed the Avabhṛtha with *avabhṛtha nicaṅkuṇa...*[1], after having taken bath with *sumitrā na āpaḥ...*[2] and *drupadādiva...*[3], having stood while praising the sun with *udvayaṁ tamasaspari...*[4], the sacrificer throws back (with the front part of his foot) the bank of the water.

1-4. TB II.6.6.3-4; cf.VIII.8.15-18b.

पशुवत्समिध उपस्थानं च॥६॥

6. The fuel-sticks and the praise while standing near (the Āhavanīya) (should be performed) as in an animal-sacrifice.[1]

1. See VII.27.16 (second part) The formulae in TB II.6.6.4-5 are to be used here.

समाववर्त्तीत्युपस्थाय भूः स्वाहेत्याहुतिं हुत्वा पूर्ववत्पितृयज्ञः॥७॥

7. After he has stood near (the Āhavanīya-fire) while praising (it) with *samāvavarti*,[1] and then has offered a libation (of ghee) with *bhūḥ svāhā*,[2] Pitṛyajña takes place in the manner as (described) earlier.[3]

1. TB II.6.6.5.
2. TB II.6.6.5.
3. See I.7.1-10.21. The Mantras for it are given in TB III.6.16.

इन्द्राय वयोधसे पशुमालभते॥८॥

8. (The sacrificer) seizes he-goat for Indra-Vayodhas.[1]

1. Cf. ŚB XII.9.3.16; XIX.5.3-4.

ऋषभो दक्षिणा॥९॥

9. A bull is the sacrificial gift.

आदित्यं चरुम्॥१०॥

10. (He offers) rice-pap to Aditi.[1]

1. Cp.XIX.5.5-6.

धेनुः॥११॥

11. A milch-cow (is the gift).

विज्ञायते च। वत्सं पूर्वस्यां ददाति। मातरमुत्तरस्याम्॥१२॥

12. And it is known (from a Brāhmaṇa-text).[1] He Gives the calf (in the first offering) (and) the mother-cow in the latter (performance).[1]

1. ŚB XII.9.2.11.

संतिष्ठते कोकिली॥१३॥

13. (Herewith the performance of) the Kaukilī (Sautrāmaṇī) stands completely established (i.e. concluded).

तया स्वर्गकामो यजेत॥१४॥

14. (The sacrificer) desirous of heaven(should) perform this (offering).[1]

1. Cp. ŚB XII.8.2.2 (at the end).

# FIRE-ALTAR-BUILDING- RITUAL ACCORDING TO KAṬHA-SCHOOL

## SĀVITRA-FIRE-ALTAR-BUILDING

## XIX.11

सावित्रं स्वर्गकामश्चिन्वीत॥१॥

1. (The sacrificer) desirous of obtaining heaven[1] should build (the fire-altar) of the size of sun(with bricks).

1. As was done by Āhīnas Āśvatthya . He built the altar of the shape of golden eagle in order to go the heaven (See TB III.10.9.10-11).

पशुबन्धे चीयते॥२॥

2. (This type of altar) is built at the time of an animal-sacrifice[1].

1. Cp. TB III.12.5.10.

चेष्यमाण उपकल्पयते पञ्चाशीतिशतं हिरण्येष्टका यावदुत्तममङ्गुलिपरु तावतीः शर्करा वाभ्यक्ताश्चतस्रः स्वयमातृण्णा अपरिमिता लोकंपृणाः॥३॥

3. (The sacrificer who) is going to build (it) procures (following things): one hundred eighty five golden bricks (i.e. pieces), (the size similar to the size of the last part of the finger, or (if one is unable to procure these) so many pebbles[1] besmeared (with ghee), four natually perforated pebble-stones and an unlimited number of space-filler (bricks).

1. Cf. TB III.12.5.12.

षड्ढोतारमित्येतदादि पाशुकं कर्म प्रतिपद्यते॥४॥

4. (The Adhvaryu) starts the ritual of the animal sacrifice begining with the recitation of Ṣaḍḍhotṛ-formula.[1]

1. See VII.1.1ff.

वेदितृतीये यजत इति विज्ञायते॥५॥

5. From a Brāhamaṇa-text[1] it is known: He performs the sacrificial ritual on the one third part of the altar (of the animal sacrifice).[2]

1. TB III.12.3.10.
2. See XIX.1.14.

प्रागुत्तरात्परिग्राहात्कृत्वोत्तरवेदिदेशस्य मध्ये शङ्कुं निहत्य सर्वतः परिमण्डलं रथचक्रमात्रं सावित्रं परिलिख्य समूलं हरितं दर्भस्तम्बमाहृत्य मध्ये ऽग्नेर्निखाय जुह्वां पञ्चगृहीतं गृहीत्वा सजूरब्दो ऽयावभिरिति दर्भस्तम्बे पञ्चाहुतीर्हुत्वोद्धृत्या-वोक्ष्य व्याघारणान्तामुत्तरवेदिं कृत्वा लेखाया अभ्यन्तरं नव परिमण्डला लेखा लिखित्वा सिकताभिरवकीर्य दर्भैः प्रच्छाद्य दध्ना मधुमिश्रेण शर्कराभिरिति बाह्यां लेखां संपूर्य वसति॥६॥

6. Having done the activities upto second enclosure (Uttara Parigrāha),[1] having fixed a peg in the middle of the region of the Uttaravedi (i.e. the place where the Uttravedi is going to be prepared), having drawn an outline around it in a circle of the

size of a chariot-wheel, for the Sāvitra (-fire-altar), having brought green Darbha-(grass) bunch *with* roots[2], having buried it in the middle of (the place where afterwords Ahavanīya)- fire (is going to be established), then having taken (in the Juhū) five-times-scooped (with Sruva-spoon) ghee, having offered libations on the Darbha-grass-bunch with *sajūrabdo yāvabhiḥ...*[3] having dug (the ground with wooden sword), having sprinkled and (thus) prepared the Uttarvedi (High-altar) upto the (ritual) ending with pouring of ghee,[4] having traced nine circular lines within the (first outer-most) line, having scattered sand (on the entire place), having covered it with Darbha-grass, having filled the outermost line with curds mixed with honey and with pebbles, (the Adhvaryu) stays ( near it for one night).

1. Thus upto VII.3.10 (middle).
2. Cp. XVI.17.7.
3. Cp. XVI.17.7.
4. See VII.3.14-5.6.

हुते प्रातरग्निहोत्रे प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृश्य मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति द्वाभ्यामात्मन्नग्निं गृहीत्वा यास्ते अग्ने समिध इति स्वयंचित्याभिमृश्याग्नेर्भस्मासीति सिकता निवपति। संज्ञानमित्यूषान्॥७॥

7. After (on the next day) the morning-Agnihotra is performed, having touched the Uttaravedi (High-altar) with *prajapatistvā*, and having (mystically) taken the fire in himself with the two verses beginning with *mayi gṛhṇāmi* and *yo no agniḥ*, having touched the Uttaravedi[1] with the formula called Svayaṁciti (Self-building) beginning with (the words) *yaste samidhaḥ*, he scatters sand (on that place) with *agnerbhasmāsi* and (scatters) salty soil with *saṁjñānam....*[2]

1. For all this cp. XVI.21.6.
2. Cp. XVI.14.1 (at the end)-2.

तान्निवपन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥८॥

8. While scattering it, he thinks in his mind, *yadadaś-candramasi....*[1]

1. Cp. XVI.14.3.

सं या वः प्रियास्तनुव इत्यूषान्सिकताश्च संसृज्य चित स्थ परिचित इत्य-परिमिताभिः शर्कराभिः परिश्रित्या प्यायस्व समेतु त इति सिकता व्यूहति॥९॥

9. After having mixed the salty soil and the sand with *saṁ yā vastanuvaḥ...*,[1] having enclosed (the place of the Uttaravedi) by means of an unlimited number of pebbles, he shoves the sand on the Uttaravedi with *ā pyāyasva*.

1. Cp. XVI .20.9-12.

न लेखाः संलोभयन्ति॥१०॥

10. They do not let the lines be confused (wiped out or covered).[1]

1. Thus the lines should be clearly visible.

अभ्यन्तरं जघनार्ध उदपात्रमुपदधाति वाक्त्वा समुद्र उपदधे सुप्रजावनिं रायस्पोषवनिं मह्यं वाजिनायेति॥११॥

11. In side, on the western part of the ground (the Adhvaryu) places a pot filled with water with *vāk tvā...*[1]

1. For the formula see KS XXXVIII.13; cp. BaudŚS XIX.2.

## XIX.12

नवम्यां बाह्यायां लेखायां पञ्चदश पूर्वपक्षस्याहान्युपदधाति संज्ञानं विज्ञानमिति॥१॥

1. On the ninth outer line (the Adhvaryu) places (bricks which represent) fifteen days of the first fortnight with *saṁjñānam....*

तेषामन्तरालेष्वेषामह्नां पञ्चदश मूहूर्तानुपदधाति चित्रः केतुरिति॥२॥

2. In the intermediate spaces of these (bricks representing days) he places fifteen (bricks representing) *muhūrtas*[1] of these (days) with *citraḥ ketuḥ*.

1. A Muhūrta consists of forty-eight minutes. Thus a day has 15 Muhūrtas and a night also has the same number of Muhūrtas.

अथान्तरस्यां पञ्चदश पूर्वपक्षस्य रात्रीरुपदधाति दर्शा दृष्टेति॥३॥

3. Then on the inner (i.e. the eighth line) he places (bricks representing) fifteen nights of the first fortnight with *darśā dṛṣṭā....*

तासामन्तरालेष्वेतासां रात्रीणां पञ्चदश मुहूर्तानुपदधाति दाता प्रदातेति॥४॥

4. In the intermediate spaces of these (bricks representing nights) he places fifteen (bricks representing) the Muhūrtas of these (nights) with *dātā pradātā*.

अथान्तरस्यां पञ्चदशापरपक्षस्याहान्युपदधाति प्रस्तुतं विष्टुतमिति॥५॥

5. Then on the inner (i.e. the seventh line) he places (bricks representing) fifteen days of the second fortnight with *prastutaṁ viṣṭutam....*

तेषामन्तरालेष्वेतेषामह्नां पञ्चदश मुहूर्तानुपदधाति सविता प्रसवितेति॥६॥

6. In the intermediate spaces of these (bricks representing days) he places fifteen (bricks representing the) Muhūrtas of these (nights) with *savitā prasavitā....*

अथान्तरस्यां पञ्चदशापरपक्षस्य रात्रीरुपदधाति सुता सुन्वतीति॥७॥

7. Then on the inner (i.e. the sixth line) he places (bricks representing) fifteen nights of the second fortnight with *sutā sunvatī....*

तासामन्तरालेष्वेतासां रात्रीणां पञ्चदश मुहूर्तानुपदधात्यभिशस्तानुमन्तेति॥८॥

8. In the intermediate Spaces ( of these bricks representing nights) he places fifteen (bricks representing) the Muhūrtas with *abhiśastānumantā....*

अथान्तरस्यां द्वादश पूर्वपक्षानुपदधाति पवित्रं पवयिष्यन्निति॥९॥

9. Then on the inner (i.e. the fifth line) he places (brick representing) the twelve first fortnights with *pavitraṁ pavayiṣyan....*

अथान्तरस्यां द्वादशापरपक्षानुपदधाति सहस्वान्सहीयानिति॥१०॥

10. Then on the inner (i.e. the fourth line) he places (bricks representing) twelve second fortnights with *sahasvān sahīyān....*

अथान्तरस्यां त्रयोदश मासनामान्युपदधात्यरुणो ऽरुणरजा इति॥११॥

11. Then on the inner (i.e. the third line) he places (bricks representing) thirteen month-names with *aruṇoruṇarajāḥ....*

अथ सिकता उपदधात्येजत्का जीवत्का इति॥१२॥

12. Then he places sand with *ejatkā jīvatkāḥ....*

अथान्तरस्यां पञ्चदश मुहूर्तानुपदाधातीदानीं तदानीमिति॥१३॥

13. Then on the inner (i.e. the second line) he places (bricks representing) fifteen Muhūrtas with *idānīṁ tadānīm....*

अथान्तरस्यां षड्यज्ञक्रतूंस्त्रीणि चतुर्नामान्युपदधात्यग्निष्टोम उक्थ्यो ऽग्निर्ऋतुरिति॥१४॥

14. Then on the inner (i.e. the first line) he places (bricks representing) six sacrifices, with *agniṣṭoma ukthyaḥ...* and three names of the seasons with *agnir ṛtuḥ....*

1. We should read *cartunāmāni* instead of *caturnāmāni.*

अथ नाभ्यां चत्वारि संवत्सरनामान्युपदधाति प्रजापतिः संवत्सरो महान्क इति॥१५॥

15. Then in the navel (central part of the Uttaravedi of the shape of wheel) he places (bricks representing) four names of the year with *prajāpatiḥ saṁvatsaraḥ....*[1]

1. For the formulae in Sūtras 1-15 see TB III.10.1-4. For the sigificance of these formulae see TB III.10.9.6-9; III.10.10.1-4.

चतस्रः स्वयमातृण्णा दिक्षूपदधाति भूरग्निं च पृथिवीं च मां चेति॥१६।

16. He places the four naturally perforated (bricks) in four quarters with *bhūragniṁ ca....*[1]

1. TB III.10.2.1.

लोकं पृणेति लोकंपृणा उपदधाति॥१७॥

17. He places the Lokaṁpṛṇā (space-filler brick)s with *lokaṁpṛṇā...*[1]

1. Cp. XVI.14.9.

चात्वालात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चितावनुव्यूहति॥१८॥

18. After having brought loose soil from the Pit (Cātvāla) he scatters it on the altar with a verse addressed to Vaiśvānara, beginning with *pṛṣṭo divi.*[1]

1. Cp. XVI.15.1.

सा चितिर्भवति॥१९॥

19. This is the (fire-attar-) building (*citi*).

आरोहणं जपति। अवरोहणं जपति॥२०॥

20. He mutters the Ascending (-formula),[1] he mutters the Descending (-formula)[2].

1. TS V.5.9.g.
2. TS V.5.9.g. See XVI.21.14.

उपस्थानेनोपतिष्ठते त्वमेव त्वां वेत्थ यो ऽसि सो ऽसीति॥२१॥

21. (Then) he stands near the building while praising it with the section meant for it beginning with *tvameva tvām vettha.*[1]

1. TB II.10.3.1.

साहस्रवत्करोति॥२२॥

22. Then he does as in the case of a (fire-altar)with thousand (bricks).[1]

1. See XVI.13.11. Thus the altar is sprinkled in the manner given in XVII.11.1.

धेनूः कृत्वा यजमानः संहारविहाराभ्यामुपतिष्ठते संवत्सरो ऽसि परिवत्सरो ऽसीति॥२३॥

23. After having made (the bricks to be) milch-cows (by means of recitation of formulae),[1] the sacrificer stands near (the Altar) while praising it with the formulae called Saṁhāra (bringing together) and Vihāra (Division) (beginning with the words) *saṁvatsaro'si.*[2]

1. See XVII.11.2.
2. TB III.10.4.1-3.

उत्तरत उत्तमायामिष्टकायामर्कपर्णेनाजाक्षीरं जुहोति॥२४॥

24. On the outer-most (brick) on the north, (the Adhvaryu) offers milk of a she-goat with a leaf of Arka tree.[1]

1. Cp. XVI.11.3.

त्वमग्ने रुद्र इति शतरुद्रीयस्य रूपमसंचरे पशूनामर्कपर्ण उदस्यति वल्मीकवपायां वावदधाति॥२५॥

25a. (Hereby is performed) a form of the Śatarudrīya (-offering) with *tvamagne rudra....*[1]

1. TB III.11.2.1ff. See also XIX.13.2-3 (first part).

25b. He throws the Arka-leaf on such a place where cattle do not wander; or keeps it down on a fossilized ant-hill.[1]

1. See XVII.11.5.

जघनेनाग्निं प्राङ्मुख उपविश्य संचितोक्थ्येन होतानुशंसति भुर्भूवः स्वरित्युवाकेन॥२६॥

26. The Hotṛ having sat behind the fire with his face turned to the east recites the recitation connected with complete (fire-altar)-building (*saṁcitokthyena*) i.e. the chapter beginning with *bhuḥ bhuvaḥ svaḥ*.

1. Cp. XVII.12.12.
2. TB III.10.5.1.

## XIX.13

अग्निप्रणयनादि पाशुकं कर्म प्रतिपद्यते समानमातिमुक्तिभ्यः॥१॥

1. (Then the Adhvaryu) starts the work of the animal-sacrifice beginning with carrying forward of the fire (to the Uttaravedi)[1]; everything is the same upto the Atimukti (-libations).

1. Thus the work mentioned in VII.5.6-VII.1!2.

अतिमुक्तीर्हुत्वा चतुर्गृहीतं जुहोति॥२॥

2. Having offered the Atimukti (-libations),[1] he offers four-times scooped (ghee).

1. See VII.7.2.

त्वमग्ने रुद्र इति शतरुद्रीयस्य रूपम्। अपरं चतुर्गृहीतम्॥३॥

3a. The Section beginning with *tvamagne rudra*[1] is a form of the Śatarudrīya.[1]

1. TB III.11.2.1ff.
2. Cf. TB III.11.9.9.

अग्नाविष्णू इति वसोर्धारायाः। अपरं चतुर्गृहीतम्॥४॥

3b-4a. (Then he takes) another four-times scooped (ghee). With it offering is performed with *agnāviṣṇū*[1] (and this is) a form of the Vasordhārā (offering).[2]

1. TB III.11.3.1.
2. See XVIII.17.8; cf. TB.II.11.9.9.

अन्नपत इत्यन्नहोमः। अपरं चतुर्गृहीतम्॥५॥

सप्त ते अग्ने समिधः सप्त जिह्वा इति विश्वप्रीः॥६॥

4b-5a. (Then he takes another four-times scooped (ghee). (With it a libation is offered) with *annapate...*[1] (This is mystically) an Annahoma[2].

1. TB III.11.4.1-2.
2. Cf. TB III.11.1.9.

5b-6. (Then he takes) another four-times-scooped (ghee). (With it Viśvaprī-libations are performed)[1] with *sapta te agne....*[2]

1. Cf.TB III.11.9.9.
2. TB III.11.5.1-3.

अपरं चतुर्गृहीतं वसूनां त्वाधीतेन रुद्राणामूर्म्यादित्यानां तेजसा विश्वेषां देवानां क्रतुना मरुतामेम्ना जुहोमि स्वाहेति॥७॥

7. (Having taken) another four-times-scooped (ghee) (he offers it) with *vasūnāṁ tvādhītena....*[1]

1. TB II.5.7.1.

तासां संस्रावेण यजमानो मुखं विमृष्टे राज्ञी विराज्ञीत्यनुवाकेन॥८॥

8. By means of the remnants of those (libations)[1] poured together, the sacrificer rubs his mouth with a section beginning with *rājñī virājañī.*[2]

1. Mentioned in 2-7 Sūtras.
2. TB III.10.6.1.

अथैकविंशतिमाहुतीर्जुहोत्यसवे स्वाहा वसवे स्वाहेत्यनुवाकेन प्रतिमन्त्रम्॥९॥

9. (The Adhvaryu) then offers twenty-one libations with the section beginning with *asave svāhā,*[1] each (libation) with one formula(in the sequence).

1. TB. III.10.7.1.

बर्हिषः संभरणादि पाशुकं कर्म प्रतिपद्यते समानमा वपाया होमात्॥१०॥

10. He starts the work of the animal-sacrifice beginning with bringing of sacred grass. The work is the same (as in the basic pradigm) upto the offering of the omentum.[1]

1. Thus the ritual described in VII .7.6-VII.26.4.

हुतायां वपायामन्विष्टकं पष्ठौहीर्दक्षिणा ददाति॥११॥

11. After the omentum is offered,[1] (the sacrificer) gives to the priests as many four-yeared cows as many are the bricks (as gifts)[2].

1. See VII.21.5.
2. Cf. TB III.12.5.8.

यद्येतावतीर्दक्षिणा नोत्सहेत मन्थानेतावतः पाययेद्ब्राह्मणान्। ओदनान्वा-शयेत्॥१२॥

12. (If the sacrificer) is not able (to give) so many gifts he should cause the Brāhmaṇas drink so many stirred drinks or eat so many rice-paps.[1]

1. Cf. TB III.12.5.9.

तेनो हैवास्य स काम उपाप्तो भवति॥१३॥

13. By means of it that desire of him (the sacrificer) is fulfilled.[1]

1. Cf. TB III.12.5.9.

पष्ठौहीं त्वन्तर्वर्तीं दद्याद्धिरण्यं वासश्च॥१४॥

14. But he should give a pregnant four-yeared cow , gold and cloth.[1]

1. Cf. TB III.12.5.1.

यत्प्राङ् मनोतायास्तकृत्वौदुम्बरपात्रेण यूष्णो मृत्यवे ग्रहं गृह्णाति॥१५॥

15. Having done (all) that (is to be done) before Manotā,[1] (the Adhvaryu) draws a scoop of gravy by means of a vessel of Udumbara-wood for Mṛtyu.

1. Thus upto VIII.23.12 (for Manotā See VII.2.4.1).

विपश्चिते पवमानायेति ग्रहणसादनौ॥१६॥

16. With *vipaścite pavamānāya...*[1] (the Adhvarya should perform) the drawing of the scoop and placing (the cup on the Uttraravedi).[1]

1. TB III.10.8.1.

नाचिकेत एव मृत्युग्रहः स्यादित्यपरम्॥१७॥

17. Another (opinion is that) the scoop for Mṛtyu should be only at the time of the Nāciketa (fire-altar-building).

तस्य स्विष्टकृतमनु होमः॥१८॥

18. The offering of it is to be done after the Sviṣṭakṛt (-libation).[1]

1. Thus after VII.25.8.

होष्यन्नप उपस्पृशेद्विद्युदसि विद्य मे पाप्मानमिति॥१९॥

19. When about to offer it, he touches the water with *vidyudasi....*[1]

1. TB III.10.9.2.

अथ जुहोत्यप मृत्युमप क्षुधमिति॥२०॥

20. Then he offers it with *apa mṛtyum....*[1]

1. TB III.10.8.1-2.

अथ हुत्वोपस्पृशेद्वृष्टिरसि वृश्च मे पाप्मानमिति॥२१॥

21. After he has offered it, he touches water with *vṛṣṭir asi....*[1]

1. TB III.10.9.2.

तस्येडामनु भक्षः॥२२॥

22. The consuming (of this scoop should be done) after the Iḍā (-ritual).[1]

1. Thus after the ritual mentioned in VII.26.5.

भक्षयति भक्षो ऽस्यमृतभक्ष इति॥२३॥

23. He consumes it with *bhakṣo'si....*[1]

1. TB III.10.8.2.

भक्षयित्वा प्राणनिहवानात्मन्प्रतिष्ठापयते मन्द्राभिभूतिरित्यनुवाकशेषेण॥२४॥

24. After having consumed it he establishes "Calls of the vital airs (Prāṇanihava-)" in his body with the remaining section beginning with *mandrābhibhūtiḥ*.[1]

1. TB III.10.8.2-9.

समानमत ऊर्ध्वं पाशुकं कर्म॥२५॥

25. The remaining animal-sacrificial work after this is the same (as in the basic paradigm).[1]

1. Thus as in VII.26.8ff.

संतिष्ठते सावित्रः॥२६॥

26. (Thus here) the Sāvitra (-fire-altar-building-ritual) stands completly established (i.e.concluded).

## THE NACIKETA-FIRE-ALTAR-BUILDING

## XIX.14

एतेन नाचिकेतो व्याख्यातः॥१॥

1. With this (Sāvitra-fire-altar-building-ritual) the Naciketa- (fire-altar-building-ritual is as good as) described.

नात्र लेखा भवन्ति॥२॥

2. In this there are no lines[1] (to be drawn).

1. This has a reference to the nine lines drawn in the Sāvitra-ritual (See XIX.11.6). Only the outer most line is drawn.

एकविंशतिर्हिरण्येष्टकाः शर्करा वाभ्यक्ता उपधानकाले नाभ्यामेवोपधीयन्ते चतुरश्रं परिमण्डलं वा लोको ऽसि स्वर्गो ऽसीत्यनुवाकेन प्रतिमन्त्रम्॥३॥

3. At the time of placing (the bricks)[1] twenty one golden bricks or an equal number of pebbles anointed (with ghee) are placed in the navel in a square or in a circle with the section beginning with *loko'si svargo'si*,[2] (each brick) with a formula (in the sequence).

1. Cp. XIX.12.1ff.
2. TB III.11.1.1-21.

तं हैतमेके पशुबन्ध एवोत्तरवेद्यां चिन्वत इति ब्राह्मणव्याख्याताविकाराः॥४॥

4. A Brāhmaṇa-text beginning with "Some (ritualists) build it (Nāciketa-altar) in an animal-sacrifice on the Uttravedl (high-altar)"[1] mentions the modifications (of fire-altar-building).

1. TB III.11.9.1ff.

ताननुक्रमिष्यामः॥५॥

5. We shall (mention) them in sequence.

पशुबन्धे सोमे सत्त्रे सहस्रे सर्ववेदसे वा यत्र वा भूयिष्ठा आहुतयो हूयेरंस्तत्र चेतव्यः॥६॥

6. Fire-altar is to be built in an animal-sacrifice, in a Soma-sacrifice, in a sacrificial session, in (a sacrifice with) one thousand (cows as gifts) or in (a sacrifice) where all the possessions (of the sacrificer are given as gifts) or where numerous-most libations are offered.[1]

1. Cf. TB III.11.9.1.

सत्त्रे प्रतिष्ठामीप्सन्यशः प्रजां पशून्स्वर्गमृद्धिमीप्सन्यथावकाशं यथासमाम्नातम्॥७॥

7. One who is desiring to get firm foundation, desiring to get progeny, cattle, heaven, prosperity, (should build a fire-attar) in a sacrificial session in accordance with the space (*yathāvakāśam*) and in accordance with what is said in the sacred tradition.[1]

1. See TB III 11.9.2ff.

सर्वत्र पुरस्तादुपक्रमः प्रदक्षिणमुत्तरतो ऽपवर्गः॥८॥

8. In all the cases the beginning ( of the placing of bricks should be done) in the east(and) the end (should be) in the north in the clockwise manner.

पशुकामः पाङ्क्तमेव चिन्वीत। पञ्चपञ्च प्रतिदिशमेकां मध्ये॥९॥

9. One who desires to get cattle should build a fire-altar consisting of only five (bricks) everywhere: thus five bricks on each side and one in the middle.[1]

1. Cf. TB III.11.9.3-4.

ज्यैष्ठ्यमीप्सन्यशः प्रजां वा त्रिवृतमेव। सप्त पुरस्तात्तिस्रो दक्षिणतः सप्त पश्चात्तिस्र उत्तरत एकां मध्ये॥१०॥

10. One who desires to get prominence, or glory or progeny (should build the fire-altar in) threefold (manner). (Thus there should be seven (bricks) in the East, three in the South, seven in the West, three on the North and one in the middle .

1. Cf. TB III.11.9.4-5.

ज्यैष्ठ्यकामो मध्यात्प्रक्रम्योर्ध्वां रीतिं प्रतिपादयेत्॥११॥

11. One who desires (to get) prominence, having started in the middle should complete the order in the upward direction.[1]

1. Cf. TB III.4.9.6. Thus all the bricks will be arranged upon one another.

स्वर्गकामः पश्चात्प्रक्रम्य प्राचीं रीतिं प्रतिपादयेत्॥१२॥

12. One who desires (to reach) heaven, having started in the West, should complete the order in the east.[1]

1. Cf. TB III.11.9.7.

स यदीच्छेत्तेजस्वी यशस्वी ब्रह्मवर्चसी स्यामिति प्राग्दक्षिणेभ्यः प्राङ होतुर्धिष्ण्यादुत्सर्पेद्येयं प्रागाद्यशस्वती सा मा प्रोर्णोतु तेजसा यशसा ब्रह्मवर्चसेनेति॥१३॥

13. If (the sacrificer) would desire to become lustrous, glorious,possessing Brahman-splendour, then before the Dakṣiṇā (-libations) he should go to the East from the Dhiṣṇya-(fire-hearth) of the Hotṛ (towards the Āhavanīya-fire) with *yeyaṁ prāgādyaśasvatī....*[1]

1. Cf. TB III.11.9.7-8.

अथ यदीच्छेद्भूयिष्ठं मे श्रद्दधीरन्भूयिष्ठा दक्षिणा नयेयुरिति दक्षिणासु नीयमानासु प्राच्येहि प्राच्येहीति॥१४॥

प्राची जुषाणा वेत्वाज्यस्य स्वाहेति स्रुवेणोपहत्याहवनीये जुहुयात्॥१५॥

14-15. Then if he desires, "May others have utmost faith in me; may they bring the most Dakṣiṇā (gift)s to me", then

with *prācyehi*...[1] he should offer a libation (of ghee) in the Āhavanīya-fire having taken (the ghee by means of a spoon at the time when the Dakṣiṇā (-cows) are being (led.)[2]

1. TB III.9.11.8.
2. Cf. TB III.9.11.8f.

स्वयमातृण्णादि समानमुत्तरम्॥१६॥

16. The further (ritual)beginning with (placing) the self-perforated (stone-brick) is the same as that in the Sāvitra-fire-altar-building-ritual).[1]

1. See XIX.12.16.

संतिष्ठते नाचिकेतः॥१७॥

17. (Thereby the description of) the Nāciketa (fire-altar-building stands completely established (i.e. concloded).

## THE CĀTURHOTRA-FIRE-ALTAR-BUILDING

एतेन चातुर्होत्रो व्याख्यातः॥१८॥

18. Thereby the Cāturhotra (fire-altar-building) is (as good as) described.

यावत्पदं हिरण्येष्टकाः शर्करा वाभ्यक्ताः॥१९॥

19. (There are) as many gold-bricks or pebbles anointed with ghee as many are the words (in the Sambhāra- formulae).

उपधानकाले ऽग्रेण दर्भस्तम्बं दशहोतारं प्रतिमन्त्रमुदञ्चमुपदधाति। हृदयं ग्रहं चत्वारि पदानि संभाराणां द्वे पत्नीनाम्॥२०॥

20. At the time of placing the bricks, (the Adhvaryu) places (the bricks representing) the Daśahotṛ to the east of thr Darbha-bunch[1] (from south) to the north, each one with one successive formula; (to the north of them he places the bricks representing) "the heart", (to the north of it he places the brick representing) the "scoop", [to the north of it he places the brick representing the acceptance],[2] (to the north of it bricks representing) the four words of the Sambhāra formulae, (to the north of them he places two bricks representing) the two out of the "Wives" (of gods)[3].

1. Cp. XIX.11.6
2. This is not found in the Āpastamba-Śrauta-Sūtra; but this is expected to be here. Cf. TB III.12.5.5.

3. Thus with the Daśahotṛ-formula (TĀ III.1.a. ten bricks; with the "Heart" (Hṛdaya) (TĀ III.11.1-2.a) upto *ātmā janānām* one brick; with the "scoop" (Graha) (TĀ III.1.a) one brick; with the "acceptance" (Pratigraha)(TĀ III.10 upto *pratigṛhṇātu*) one brick; with the Sambhāras, (TĀ III.8 upto *āśiṣā*) four bricks; and with the *patnīs* (TĀ III.9 upto *bṛhaspatiḥ*) two bricks are to be placed.

**एवं दक्षिणत प्राञ्चं चतुर्होतारम्॥२१॥**

21. In the same manner (the Adhvaryu places the bricks representing) the Caturhotṛ (formulae) to the south (of the Darbha-bunch), (from west) to the east.[1]

1. Thus four bricks with the Caturhotṛ-formulae (TĀ III.2.a); one brick with the Hṛdaya (TĀ III.11.2-3.b upto *nicikyuḥ*); one brick with the Graha (TĀ III.2.b.); one brick with the Pratigraha (TĀ III.10 upto *somāya vāsaḥ*); four bricks with the Sambhāras (TĀ III.8 upto *barhiṣā*); and two bricks Patnīs (TĀ III.9 upto *agneḥ*).

**पश्चादुदञ्चं पञ्चहोतारम्॥२२॥**

22. (The Adhvaryu places the bricks representing ) the Pañcahotṛ (-formulae) to the west (of the Darbha-bunch) (from south) to the north.[1]

1. Thus five bricks with the Pañcahotṛ-formula (TĀ III.3.a); one brick with the Hṛdaya (TA III.11.3-4 upto *ahamasmi*); one brick with the Graha (TA III.3.b), one brick with the Pratigraha (TĀ III.10 upto *rudrāya gām*); Four bricks with the Sambhāras (TĀ III.8 upto *yajñena*) and two bricks with the Patnīs (TĀ III.9 upto *triṣṭup*).

**उत्तरतः प्राञ्चं षड्ढोतारम्॥२३॥**

23. (The Adhvaryu places the bricks representing) the Saḍḍhotṛ (formulae) to the north (of the Darbha-bunch) (from west ) to the east.[1]

1. Thus six bricks with the Saḍḍhotṛ-formulae (TĀ III.6.a); one brick with the Hṛdaya (TĀ III.11.4-5 upto *carantam*); one brick with the Graha (TĀ III.6.b); one brick with the Pratigraha (TĀ III.10 upto *varunayāśvam)*; four bricks with the Sambhāra (TĀ III.8 upto *svagākāreṇa*) and two bricks with the Patnīs (TĀ III.9 upto *anuṣṭup*).

**उपरिष्टात्प्राञ्चं सप्तहोतारम्॥२४॥**

**पश्चात्र पदानि संभाराणामवशिष्टानि च पत्नीनाम्॥२५॥**

24-25. The Adhvaryu places the bricks representing the Saptahotṛ (formulae) upwards[1] (from the west) to the east. Here

(he places five bricks representing) the five words of the Sambhāra (-formula)s and the (bricks representing the remaining names) of the Patnīs (of the gods).[2]

1. In the place between the Darbha-bunch and the above mentioned bricks.
2. Thus seven bricks with the Saptahotṛ-formulae (TĀ III.5.a); one brick with the Hṛdaya (TĀ III. 11. 6-12); one brick with the Graha (TĀ III.5.b.); one brick with Pratigraha (TĀ III.10 upto *prajapātiṁ pūrṇam*); five bricks with the Sambhāras (TĀ III.8.); and twelve bricks with the *Patnīs* (TĀ III.9. form *ādityānāṁ jagatī* upto *cartasro diśaḥ*.

स्वयमातृण्णादि समानमुत्तरम्॥२६॥

26. The further (ritual) beginning with the placing of self-perforated (bricks) is the same (as in the Sāvitra-fire-altar building-ritual).[1]

1. See XIX.12.16 (cp. XIX.14.16).

संतिष्ठते चातुर्होत्रः॥२७॥

27. (Thereby the description of the) the Cāturhotra (fire-altar-building-ritual) stands completely established (i.e. concluded).

THE VIŚVASṚJ-FIRE-ALTAR-BUILDING-RITUAL

## XIX.15

एतेन वैश्वसृजो व्याख्यातः॥१॥

1. With this the Viśvasṛj-fire-altar-building-ritua (is as good as) described.

यावन्मन्त्रं हिरण्येष्टकाः शर्करा वाभ्यक्ताः॥२॥

2. (There are) as many gold bricks or pebbles anointed with ghee as many are the formulae.[1]

1. Forty-two.

उपधानकाले ऽग्रेणोत्तरनाभिं यच्चामृतं यच्च मर्त्यमित्येतैस्त्रिभिरनुवाकैर-भिदक्षिणमग्निं परिचिनोति॥३॥

3. At the time of placing (the bricks) (the Adhvaryu) holds the fire(-altar) with the three sections beginning with *gaccā-*

*mṛtam,*[1] in front (i.e. starting in the east of the Utaravedi) from the left to the right.

1. TB III. 12.6-8 ( in all 42 verses).

तिस्रो वा चितयस्त्रिभिरनुवाकैः॥४॥

4. Or there can be three layers each one with (each one of) the three sections(in sequence).

स्वयमातृण्णादि समानमुत्तरमन्यत्रानुशंसनात्॥५॥

5. (The rituals) beginning with (placing of) the self-perforated (brick) except the recitation (of the Hotṛ)[1] is the same (as that in the Sāvitra)[2] fire-altar-building.

1. See XIX.12.26.
2. See XIX.14.26.

ऋचां प्राची महती दिगुच्यत इत्यनेनानुवाकेनानुशंसति॥६॥

6. (Here the Hotṛ) recites this section (viz. beginning with) *ṛcāṁ prācī mahatī digucyate.*[1]

1. TB III.12.9.1-8 upto *pañca pañcataḥ.*

रात्रिसत्त्रेषु शतरात्रान्तेषु समहाव्रतेषु त्रिषु च सारस्वतेषु सत्त्रेषु काठकचातुर्मास्येषु साध्यानां षडहवर्जितेषु विश्वसृजामयने प्रजापतेः सहस्रसंवत्सरयोश्च वैश्वसृजो ऽग्निर्नियतः॥७॥

7. The Vaiśvasṛja (-fire-altar-building) is limited to the sacrificial sessions (having more than twelve days), upto one hundred days[1] accompanied with the Mahāvrata (rituals), the three Sārasvata (-sacrificial sessions)[2], the Cāturmāsya (sacrifices) of the Kāṭhaka-school,[3] (the sacrificial sessions) of the Sādhyas without six-day-period-rituals,[4] the Viśvasṛjāmayana and Prajāpati's Sahasra-saṁvatsara (-sacrificial sessions).[5]

1. See XXII.8.11.
2. See XXII 12.4.
3. Perhaps the Cāturmāsya-sacrifices mentioned in XXII.8.1-9.7 are meant.
4. See XXIII.11.15-12.1; XXII.12.2.
5. We should read ...*ayanaprajāpateḥ*.... For these sessions see XXIII.14.12-13 and XXIII.14.14 respectively.

अभिप्रयायं चेदभिचिनुयुरुत्तरवेदिदेशमेतैर्मन्त्रैरभिमृशेत्॥८॥

8. If he builds the (Viśvasṛj-fire-altar) always going further,[1] then (the Adhvaryu) should simply touch the place of the Uttaravedi with these formulae.

1. Thus in the Sārasvata- sattras everyday the performers go a distance of one Śamyā (peg-) throw further towards the east and perform all the ritual there. In that case the fire-altar-building proper is not to done. Rather, only the formulae (TB III.12.6-8) are to be uttered by the Adhvaryu while touching the Uttraravedi. This is thus a "symbolic"-fire-altar-building.

यो ऽस्य सुप्रियः सुविचित इव स्यात्तस्मै वैश्वसृजम्। तृतीये वा पर्यायो॥९॥

9. For (the sacrificer) who is very dear and very elite[1] for him (the Adhvaryu), (should build) the Vaiśvasṛja (-fire-altar). Or rather (only) at the third round[2].

1. For these words See XII.8.14.
2. According to Caland the last words are not clear. He suggests that following appears to be the meaning: the formulae mentioned XIX.15.3 are perhaps meant here. He asks: Whether the Adhvaryu has in this case only to recite all the formulae and only after the third round to place the bricks.I think that the last part is an exception to the rule mentioned in the first part. Thus the Vaiśvasṛja-fire-attar can be built in the case the sacrificer is very dear etc. to the Adhvaryu or when it is the third sacrifice of a sacrifier then this altar can be built even in the case of sacrificer who is not very dear etc. to him.

## SPECIAL COMBINATIONS

सावित्रनाचिकेतचातुर्होत्रवैश्वसृजारुणकेतुकान्समस्यन्सौम्ये ऽप्यध्वरे चिन्वीत॥१०॥

10. Even in any Soma-sacrifice one may build a (fire-altar) combining the Sāvitra, Nāciketa, Cāturhotra, Vaiśvasṛja and Āruṇaketuka[1] (types of fire-altar-building).

1. For this type see XIX.15.16.

सावित्रः प्रथमा चितिः। लोकंपृणा द्वितीया। नाचिकेतस्तृतीया। लोकंपृणा चतुर्थी। चातुर्होत्रः पञ्चमी। वैश्वसृजः षष्ठी। आरुणकेतुकः सप्तमी॥११॥

11. (In this case) the first layer (should be of the Sāvitra

(type); the second (of) space-fillers; the third Nāciketa; the fourth (of) the space-fillers, the fifth Cāturhotra; the sixth Vaiśvasṛja, (and) the seventh Āruṇaketuka.

सवनीययूष्णो मृत्यवे ग्रहं गृह्णाति॥१२॥

12. (In this case the Adhvaryu) draws the Scoop of the gravy of the Savana-he-goat.[1]

1. Instead of the usual he-goat (XIX.13-15).

य एतानग्नीन्पृथक् समासेन वा चिन्वान उभयीर्दक्षिणा ददाति क्रतुदक्षिणा यथासमाम्नातमग्निदक्षिणाश्चेति॥१३॥

13. (He) who (is the sacrificer) building these fire (altar)s either severally or jointly, should give both the sacrificial gifts viz. the gifts connected with the sacrifice and those gifts for the fire- (altar-building) as mentioned.

अत्र पृथगप्रयुज्य न समस्यन्ते॥१४॥

14. Once these (building-types) are used separately, they should not be combined (afterwards).[1]

1. Cp. BaudhāśS XIX.8.

अग्निं चित्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥१५॥

15. After having built a fire-altar, the sacrificer should perform Sautrāmaṇī or a sacrifice with a milk-mess for Varuṇa.

1. Cf. TB III.12.5.12.

आरुणकेतुको ब्राह्मणव्याख्यातः॥१६॥

16. The Āruaṇketuka (type of fire-altar-building) is described in the Brāhmaṇa-text.

1. TĀ I. See BaudhāŚS XIX.10.

दिवःश्येनीभिरन्वहं स्वर्गकामो यजेत। अपाद्याभिश्च॥१७॥

17. One who wants heaven should everyday perform the Divaḥśyenī (-offerings) and the Apāghā (-offerings).

1. For this word instead of Apādya see Caland, ZDMG, LVII. p.742.

ता ब्राह्मणव्याख्याताः॥१८॥

18. They are described in the Brāhmaṇa (-text).[1]

1. For Divaḥśyenīs see TB III.12.2.1-7; For their Yājyānuvākyās see III.12.1.1. For the Apāghās see TB III.12.4.1-7; for their Yājyānuvākyās see III.12.3.1-4.

## OPTIONAL ANIMAL-SACRIFICES

## XIX.16

काम्यैः पशुभिरमावास्यायां पौर्णमास्यां वा यजेत॥१॥

1. One should perform optional sacrifices with animals on a new-moon or full-moon day.[1]

1. Cp. VII.1.2.

तेषां निरूढपशुबन्धवत्कल्पः॥२॥

2. The ritual of them is similar to that of the Nirūḍhapaśubandha.[1]

1. For this see VII.1.1-28.8.

वायव्यं श्वेतमिति ते ब्राह्मणव्याख्याताः॥३॥

3. The optional animal-sacrifices are described in the Brāhmaṇa-text beginning with *vāyavyaṁ śvetam...*[1]

1. TS II.1.1.1-10.3.

तेषामावापिकेषु स्थानेषु यथादेवतं षड्ऋचो निदधाति। वपायाः पुरोडाशस्य हविष इति द्वेद्वे॥४॥

4. In those places (in the performance) in which insertions are to be made, (the Hotṛ inserts six verses in accordance with the deities (to which the offerings are made), two each at the time of the offering of omentum,[1] sacrificial bread,[2] and the (chief) offering (of the limbs of the animal).[3]

1. Cf.VII.21.1.
2. Cf. VII.22.12.
3. Cf VII.25.9.

पीवोऽन्नां रयिवृधः सुमेधा इत्येतानि यथापूर्वं यथालिङ्गमाम्नातानि भवन्ति॥५॥

5. The sections the first of which begins with *pīvo'nnāṁ rayivṛdhaḥ sumedḥāḥ*[1] are mentioned to be used in the sequence and in accordance with the characteristic words.

1. TB II.8.1.1-9.9.

सर्वेष्वाभिचरणिकेषु लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरन्ति मल्हा इति॥६॥

6. In all the black magical performances,[1] the priests wearing red turbans, red garments, with their upper garments hanging down from the neck, carry out their duties[2].

1. e.g. TS I.7.7.7.
2. Cf. ṢaḍB III.8.22; cf. XXII.4.18-25. The word *malhā* belongs to the next Sūtra.

मणिला इत्यर्थः॥७॥

7. The word *malhā* means one having uvula near the dew-lap.[1]

1. XVII.21.13 also we get the word *malhā*. Its meaning is told in this Sūtra.

विषम आलभेतेति विषमं देवयजनं स्यात्पशुं वा विषम आलभेत॥८॥

8. (The sentence) "One should seize (this victim) on an "uneven" (ground)[1] means that "uneven ground" should be the place of performance of this sacrifice or that one should seize the vicim on an "uneven ground".

1. TS II.1.13.1

दशर्षभाया दैवते मीमांसा॥९॥

9. About the deities (of the expiation) for whom ten bulls (are to be seized)[1] there is a discussion (as follows).

1. See TS I.1.4.1.

आदित्या स्यात्प्राजापत्या वैकादशिनदेवता वा यद्देवता वा गर्भिण्यः॥१०॥

10. (This expiation-offering) should be (performed) for the Ādityas or Prajāpati ; or for the deities of the Eleven

(victims)[1] or the should be the same as those to whom the pregnant (cows are offered).[2]

1. See XIV.5.1.
2. See TS II.2.4-6. (Thus three for Agni, three for Indra, and four for Bṛhaspatī. The tenth one is for Prajāpati.

पर्यारिणीति परिहारसूर्भवति॥११॥

11. The word *paryāriṇī* means "One which gives birth (to a male and female-calf) alternately (*parihārasūḥ*).

1. TS II.1.4.7.

स्फ्यो यूप इति स्फ्याकृतिर्यूप अग्न्यागारिको वा॥१२॥

12. (The expression) "Sphya (wooden-sword) is the sacrificial post"[1] means that the post should be of the shape of a wooden sword or (of the shape) as is common in the fire-house.[2]

1. TS II.1.5.7.
2. We should read *āgnyāgārikaḥ* instead of *agnyāgārikaḥ*.

त्वाष्ट्रं वडवमिति यं पुमांसं सन्तमारोहति॥१३॥

13. (The expression) "The male Vaḍava is (to be offered) to Tvaṣṭṛ[1]" means a horse on whom being a male, another (horse) mounts.

1. TS II.1.8.3.

अपां चौषधीनां च संधाविति प्रावृषि शरत्प्रतिपत्तौ वा। अपि वापां चौषधीनां च संधौ॥१४॥

14. The expression "in the joint of waters and of herbs" means in the rainy season or in the beginning of the autumn or rather on a place where waters and plants meet together.

विशाखो यूप इति यदूर्ध्वं रशनायास्तद्विशाखम्॥ यद्वोपरादुभे शाखे अष्टाश्री सचषाले स्याताम्॥१५॥

15. The expression "Viśākha (forked) sacrificial post"[1] means that part (of the sacrificial post) which is above the string,[2] should be forked or that part which is above the Upara[3] should be forked. Both the branches should be eight-cornered, and accompanied with a top-ring.

1. TS II.1.9.3.
2. For this see VII.11.5.
3. For this See VII.3.1.

प्राशृङ्गो ऽवाशृङ्ग उक्षा वशा वेहद्धेनुर्वत्स ऋषभो ऽनड्वान्पुनरुत्सृष्टो गोमृग इति गव्याः॥१६॥

16. The words Prāśṛṅga (one with horns turned forwards)[1] Avāśṛṅga (one with horns turned downwards),[2] Ukṣan (bull)[3] Vaśā (a sterile),[4] Vehat (one who kills her embryos),[5] Dhenu (one which yields milk),[6] Vatsa (calf),[7] Ṛsabha (bull), Anaḍvān (ox), Punarutsṛṣṭaḥ (one which is re-released),[8] Gomṛga (bull-like animal)[9] refer to bovine (animals).

1. TS II.1.3.1.
2. TS II.18.5.
3. e.g. TS II.1.4.5.
4. TS II.1.5.3.
5. TS II.1.4.7.
6. TS II.1.4.8.
7. TS II.1.4.6.
8. TS II.1.5.5.
9. TS II.1.10.2.

अन्नाय वेहतमालभते। वाचे वेहतम्। श्रद्धायै वेहतम्। ब्रह्मण ऋषभम्॥१७॥

17. For the sake (obtainment) of food, one should seize a Vehat, for the sake of speech a Vehat, for the sake of faith a Vehat, for the sake of Brahman (holy word), a bull.

आ गावो अग्मन्नित्युपहोमाः॥१८॥

18. (The eight verses brgining with ) *ā agman*[1] (are to be used in the) by-offerings.

1. TB II.8.8.11-12.

मृत्यवे वेहतम्॥१९॥

19. For Mṛtyu (Death) (one should seize) a Vehat.

तत्र भर्तारमुपजुहुयात्॥२०॥

20. At the time of this (animal-sacrifice) one should perform the by-offerings with (the Hymn) called Bhartṛ.[1]

1. For this hymn see TĀ III.4.

सूर्याचन्द्रमोभ्यां यमौ श्वेतं कृष्णं चैकयूपे॥२१॥

21. One should seize twin (-victims) one white and the other black at one and the same sacrificial post, for Sūrya and Candramas.[1]

1. Cf. TB II.8.9.1-3.

अद्भ्यो वेहतम्॥२२॥

22. (One should seize) a Vehat for Waters.

1. Cf. TB II.8.9.3.

तत्र सलिलमुपजुहुयात्॥२३॥

23. At the time of this animal-sacrifice one should perform the by-offerings with the Salila-hymn.[1]

1. TB II.8.9.3-7.

भगाय वाशितामिति॥२४॥

24. (One should seize) a (cow) longing (for bull), for Bhaga.[1]

1. Here the verses TB II.8.9.7-10 are to be used.

य ऊर्ध्वमाश्विनात्पशवस्तेषां सूक्तक्रमेण विधिः॥२५॥

25. For those animals which follow the one for Aśvins[1] the performance should be done in accordance to the order of the Sūktas.[2]

1. TS II.1.10.1.
2. Thus one should use TB II.8.1ff.

## XIX.17

ऋषभे गोषु जीर्णे यूनः कर्णमाजपेत्पिशङ्गरूपस्तन्नस्तुरीपमित्येताभ्याम्॥१॥

1. When a bull has become old in (connection with) the cows (the Adhvaryu) should mutter in ear of a young bull, the two verses beginning with *piśaṅgarūpaḥ*[1] and *tannasturīpam*[2].

1. TS III.1.11.h.
2. TS III.1.11.f.

अथैनं गोष्वपिसृजत्येतं युवानमिति॥२॥

2. Then he releases him (young bull) among the cows with *etam yuvānam*[1].

1. TS III.3.9.

अथ जीर्णमालभते प्राजापत्यमैन्द्रं त्वाष्ट्रं वा॥३॥

3. Then he seizes the old (bull) for Prajāpati or Indra or Tvaṣṭṛ.

नमो महिम्न इत्युपाकरणे ऽनुवर्तयते॥४॥

4. At the time of dedication he modifies (the usual verse[1]) as *namo mahimne*....[2]

1. See VIII.12.8.
2. TS III.3.9.b.

तृतीयया वपां जुहोति। चतुर्थ्या हविः। पञ्चम्या सौविष्टकृतम्॥५॥

5. With the third (verse)[1] he offers the omentum, with the fourth[2] the (chief) offering and with the fifth[3] the offering to Agni Sviṣṭakṛt.

1. TS III.3.9.c.
2. TS III.3.9.d.
3. TS III.3.9.e.

आग्नेयमष्टाकपालं निरुप्याजां वशामालभते॥६॥

6. After having offered a sacrificial bread on eight potsherds for Agni, he seizes a barren she-goat.[1]

1. For this offering see TS III.4.3.1-2.

वायव्यामालभेत भूतिकाम इत्युक्तानि दैवतानि॥७॥

7. (In the Brāhmaṇa-text beginning with) "*vāyavyāmālabheta bhūtikāmaḥ* (one who wants to get prosperity should seize (a barren she-goat) for Vāyu)"[1] the deities are mentioned (and to them the respective offering should be made).

1. TS III.4.3.2-4. Thus one who desires prosperity should seize a barren she-goat for Vāyu. A peasant who desires firm foundation should seize the same for Heaven and Earth. One who wants to be a possessor and eater of food should offer the same for Agni and Soma. One who being able to speak cannot speak should offer the same for Sarasvatī and one who wants to conquer the unconquered should offer the same for Prajāpati.

वायव्ययोपाकरोत्या वायो भूष शुचिपा इति॥८॥

8. With the verse addressed to Vāyu viz. *ā vāyo bhūṣa śucipāḥ*...[1] (the Adhvaryu) dedicates her (she-goat).[2]

1. TS III.4.2.a.
2. Cf TS III.4.3.4.

आकूत्यै त्वा कामाय त्वेति पर्यग्नौ क्रियमाणे जुहोति॥९॥

9. When the fire is being carried around (the victim)[1] he offers a libation (of ghee) with *ākutyai tvā....*[2]

1. See VII.15.1-3.
2. TS III.4.2.b.

त्वं तुरीया वशिनी वशासीत्युदीचीं नीयमानामनुमन्त्रयते॥१०॥

10. When (the she-goat) is being led towards the north[1] he addresses her with *tvaṁ turīyā....*[2]

1. See VII.15.10.
2. TS III.4.2.c; See TS III.4.3.5.

अजासि रयिष्ठेति निहन्यमानाम्॥११॥

11. When (the she-goat) is being killed (he addresses her) with *ajāsi rayiṣṭhā....*[1]

1. TS III.4.2.d.

तन्तुं तन्वन्निति वपां जुहोति॥१२॥

12. He offers the omentum with *tantuṁ tanvan....*[1]

1. TS III.4.2.e.

अनुल्बणं वयत जोगुवामप इति हविः॥१३॥

13. (He offers) the oblation (i.e. the limbs of the victim) with *anulbaṇam vayata....*[1]

1. TS III.4.2.f.

मनसो हविरसीति हविःशेषान्प्राश्नन्ति॥१४॥

14. (They=the performers) eat the remnants of the oblation-(material) with *manaso havirasi....*[1]

1. TS III.4.2.g.

सा वा एषा त्रयाणामेवावरुद्धेत्युक्तम्॥१५॥

15. It is said (in a sacred text), "This (she-goat) is seized only for the three...."[1]

1. TS III.4.3.8: Thus a participant in a year-long-sacrificial-session, one who gives one thousand cows (as gifts) i.e. one who performs a Soma-sacrifice in which one thousand cows are given as gifts and one who is a Gṛhapti (i.e. a promoter or leader of a sacrificial session), can perform this animal-sacrifice.

तस्यै वा एतस्या एकमेवादेवयजनं यदालब्धायामभ्रो भवति॥१६॥

16. There is only one occasion which is not favourable for the performance (of the animal-sacrifice with a she-goat) viz. if there a cloud (in the sky) after it is seized.

यदालब्धायामभ्रः स्यादप्सु वा प्रवेशयेत्सर्वां वा यजमान एवान्वहं प्राश्नीयात्॥१७॥

17. In case there is a cloud (in the sky) after (the she-goat) is seized, (the Adhvaryu) should cause (the body of the she-goat) to enter in water, or the sacrificer may eat it all day after day.[1]

1. Cp. TS III.4.3.8.

जयाभ्यातानारा राष्ट्रभृत इति ब्राह्मणव्याख्याताः॥१८॥

18. The formulae called Jaya,[1] Abhyātāna,[2] and Rāṣṭrabhṛt (are to be used) as mentioned in the Brāhmaṇa-text.

1. TS III.4.4.1: one who is in competition should perform an offering with these.
2. TS III.4.5.1f: with these formulae (in addition to Jaya and Rāṣṭrabhṛt one who has enemies has to perform an offering (TS III .4.6.1f).
3. TS III.4.7.1f: with these formulae one who wants to get kingdom has to perform an offering (TSIII.4.8.1ff).

अस्मिन्ब्रह्मन्नित्यभ्यातानेष्वनुषजति॥१९॥

19. He adds the words *asmin brahman*...[1] to the Abhyātāna-formulae.

1. TS III.4.5.c.

येन कर्मणेर्त्सेत्तत्र होतव्या ऋध्नोत्येव तेन कर्मणेति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text[1] "By means of whatever activity (the sacrificer) wants to prosper, in it (with Abhyātāna-mantras) libations should be made."

1. TS III.4.6.1.

## OPTIONAL (HAVIS-) OFFERINGS

## XIX.18

काम्याभिरिष्टिभिरमावास्यायां पौर्णमास्यां वा यजेत॥१॥

1. One should perform the optional (Havis-) offerings on the New or Full moon day.

ता ब्राह्मणव्याख्याताः॥२॥

2. They are described by the Brāhmaṇa-text.[1]

1. TS II.2.1-4.14.5.

समिध्यमानवतीं समिद्धवतीं चान्तरेण पृथुपाजवत्यौ धाय्ये दधाति। यथादिष्टं वानुपदावाज्यभागौ॥३॥

3a. Between the two enkindling verses containing the word *samidhyamāna* and *samiddha*, respectively (the Hotṛ) puts (i.e. recites ) the two additional verses.[1] Or as is prescribed (in a particular place).

1. For the additional verses see TB III.6.2.3. They are to be added between the ninth and the tenth verse (See TB III.5.2.3.)

यत्कामेष्टिस्तत्प्रवादौ स्यातां तदर्थत्वात्तल्लिङ्गत्वात्॥ तद्दैवतौ वा। प्राकृतौ वा॥४॥

3b-4. (The invitatory and offering-verses for) the Ājya-bhāga (ghee-portion)s, follow the mark *(anupadau)*: (thus) they should be corresponding to the desire for which the offering is being performed, because they are meant for it(the offering) and because of the characteristic mark (they have ); or they should be) connected with its (respective) deity;or as in the basic paradigm.

अनादेशे प्रकृतिः प्रत्येतव्या॥५॥

5. When there is no prescription the basic paradigm (that of new and full-moon-sacrifices) should be understood.

अनुष्टुभौ संयाज्ये॥६॥

6. The Saṁyājyās (the invitatory and offering-verses of the Sviṣṭakṛt-offering) should be in Anuṣṭubh (-meter).

त्वां चित्रश्रवस्तम॥ त्वामग्ने हविष्मन्तो देवं मर्तास ईडते। मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषगित्येते आम्नाते भवतः॥७॥

7. These two (verses) *tvāṁ citraśravastama...*[1] and *tvāmagne...*[2] are transmitted traditionally (for that purpose).

1. TS IV.4.4.k.
2. TB II.4.1.4f.

उभा वामिन्द्राग्नी आहुवध्या इत्येतासां यथापूर्वमाम्नाता याज्यानुवाक्या लिङ्गैर्नियम्यन्ते॥८॥

8. Among the verses beginning with *ubhā vām...*[1] the

verses transmitted in sequence (and) in accordance with the characteristic marks are to be decided as the invitatory and offering verses.

1. TS I.1.14.1. The Invitatory and Offering-verses are mentioned in each of the last Anuvāka of the last Prapāṭhaka of the first three Kāṇḍas of the TS.

पूर्वस्मिन्नर्धर्चे देवता पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या। उपरिष्टाल्लक्ष्मा याज्या॥९॥

एतद्वा विपरीतम्॥१०॥

9-10. The invitatory-verse has (a reference to) the deity in the first half of the verse i.e. it has the characteristic mark in the beginning, the offering-verse has the characteristic mark afterwards (i.e. in the second half part of the verse)[1] or it may be reverse[2].

1. Cf. TS II.6.2.3-4.
2. Cp. XXIV.13.8.

अवशिष्टा विकल्पार्थाः॥११॥

11. The remaining (verses)(are) for(being used) option (-ally) (as invitatory or offering-verses).

उपहोमा वा तत्र संदिग्धाः॥१२॥

12. Or there the by-offerings (are to be) added (i.e. they are to be performed with them).

अनुक्रमिष्यामः॥१३॥

13. We shall detail (these offerings) in the sequence.

अग्नये रक्षोघ्ने पुरोडाशमष्टाकपालममावास्यायां निशायां निर्वपेत्तस्याः सादृगुण्यसामर्थ्यात्॥१४॥

14a. One should offer a sacrificial bread on eight potsherds to Agni Rakṣoghna on the night of a New moon day.[1]

1. Cf. TS II.2.2.2.

अमावास्यायाः कालापनयः स्यात्॥१५॥

14B-15. On account of the power of the similarity there should be delaying of time of the new-moon-day.

कृणुष्व पाज इति रक्षोघ्नीः पराचीः सामिधेनीरन्वाह॥१६॥

16. (The Hotṛ) recites the enkindling verses containing the words meaning "killing of the demon" beginning with *kṛṇuṣva pājaḥ*[1] continously following each other (i.e. without repetition).[2]

1. TS I.2.14.a-p.
2. Cf. KS X.5, MS II.1.11.

वि ज्योतिषेति याज्यानुवाक्ये भवतः॥१७॥

17. The verses the first of which begins with *vi jyotiṣā*[1] are to be used as invitatory and offering-verses.

1. TS I.2.14.r-s.

## XIX.19

आदित्यं चरुं निर्वपेत्संग्राममुपप्रयास्यन्॥१॥

1. One who is going to (fight in) the battle should perform an offering of rice-pap for Aditi.[1]

1. Cf. TS II.2.6.1.

वैश्वानरं द्वादशकपालं निर्वपेत्संग्रामायतनं गत्वा॥२॥

2. One should perform an offering of (sacrificial bread) on twelve potsherds for (Agni) Vaiśvānara after having reached the place of battle.[1]

1. Cf. TS II.2.6.1.

यया रज्ज्वोत्तमां गामाजेत्तया भ्रातृव्यगवीमभिदध्याद् गोष्ठे वास्य न्यस्येत्॥३॥

3. One should tie the cow of the enemy with the tether by means of which one may lead the last (of the looted) cows or one should throw it (the tether) in his cow-stall.[1]

1. Cf. TS II.2.6.5.

बल्बजानपीध्मे संनह्येत्॥४॥

4. (The Adhvaryu) should bind the Balbaja (grass ) also to the fuel (in this offering for Indrāṇī).[1]

1. Cf. TS II.2.8.1-2.

तान्सहेध्मेन प्रोक्षेत्॥५॥

5. He should sprinkle (water on) it (the grass) as well as on the fuel.

सरस्वत्याज्यभागेत्याज्यहविर्भवति॥६॥

6. (When it is said) "Sarasvatī is one to whom (her) ghee-share)..."[1] (it means that) ghee is the offering-material.

1. TS II.2.9.1.

आज्यं प्रोक्षणमाज्येन मार्जयन्त इति सर्वप्रोक्षणमार्जनानीत्याज्येन॥७॥

7. When it is said, "Ghee is the sprinkling (as it were) they cleanse themselves with ghee",[1] (it means that) the acts of sprinkling and cleansing (are to be done) with ghee.

1. TS II .2.10.2.

मानवी ऋचौ धाय्ये कुर्यात्। मक्षू देववत इत्येतासां द्वे॥८॥

8. When it is said, "One should make two Manu-verses as "dhāyyās" (verses to be inserted)[1] (in the Sāmidhenī-verse)" (it means that) two out of (the three) which begin with *makṣū devavatāḥ*[2] (are to be used).

1. TS II.2.10.2.
2. TS I .8.22.1-m.

एतामेव निर्वपेदायतनं गत्वा॥९॥

9. Having gone to the place, one should perform the same offering.[1]

1. Cp. TS II.2.10.5.

भ्रातृव्यक्षेत्रं गत्वैतामिष्टिं निर्वपेत्॥१०॥

10. Having gone to the place (i.e. house or field) of the enemy, one should perform this offering.[1]

1. Cp. TS II.2.10.5.

तत्र दक्षिणमर्धं वेद्या उद्धृत्य तदेवार्धेन बर्हिष स्तृणीयात्। अर्धमिध्मस्याभ्यादध्यात्॥११॥

11. Having dug up the southern half of the altar he should cover it with the half of the sacred grass, and put the half of the fuel (at the time of the recitation of the kindling verses)[1].

1. Cf. TS II.2.10.5.

ऐन्द्रमेकादशकपालं निर्वपेन्मारुतं सप्तकपालं ग्रामकामः॥१२॥

12. One who desires a village (i.e. supremacy in the village), should offer a (sacrificial bread) on eleven potsherds to Maruts.[1]

1. Cf. TS II.2.11.1.

आहवनीयं ऐन्द्रमधिश्रयति। गार्हपत्ये मारुतम्॥१३॥

13. He keeps (for baking) the (bread) for Indra on the Āhavanīya (fire) and the (bread) for Maruts on the Gārhapatya (-fire).[1]

1. Cf. TS II.2.11.1.

काल ऐन्द्रमासादयति। सामिधेनीष्वनूच्यमानासु मारुतम्॥१४॥

14. He places the Indra (-bread) on the altar at its usual time and (he places) the Maruts (-bread) (on the altar) when the enkindling verses are being recited.

अथ यत्रेन्द्रायानुब्रूहीत्यैन्द्री पुरोऽनुवाक्या। मरुतो यजेति मारुती याज्या। मरुद्भ्यो ऽनुब्रूहीति मारुती पुरोऽनुवाक्या। इन्द्रं यजेत्यैन्द्री याज्या॥१५॥

15. When (the Adhvaryu says), "Recite an invitatory verse for Indra", (the Hotṛ should recite) an invitatory verse for Indra. (When the Adhvaryu says) "Recite an offering verse for Maruts", (the Hotṛ recites) an offering verse (for Maruts). (When the Adhvaryu says) "Recite an invitatory-verse for Maruts", (the Hotṛ recites) an invitatory verse for Maruts. (When the Adhva-ryu says "Recite an offering verse for Indra", (the Hotṛ recites) an offering verse for Indra.[1]

1. Cf. TS II.2.11.2.

ऐन्द्रमेकादशकपालं निर्वपेद्वैश्वदेवं द्वादशकपालं ग्रामकामः॥१६॥

16. One who desires a village should offer a sacrificial bread on eleven potsherds to Indra and a sacrificial bread on twelve potsherds to Viśvedevas.[1]

1. Cf. TS II.2.11.3.

तत्रैन्द्रस्य प्रथममवदानमवदायोभे वैश्वदेवस्यावद्येत्। अथैन्द्रस्यावशिष्ट-मुपरिष्टात्॥१७॥

17. There having cut first a portion of (the sacrificial bread for Indra (the Adhvaryu) should cut two (portions) of (the

sacrificial bread) for Viśvedevas, then (one should take) the remaining (from the sacrifical bread) for Indra afterwards.[1]

1. Cf. TS II.2.11.3.

इन्द्राय विश्वेभ्यो देवेभ्यो ऽनुब्रूहीन्द्रं विश्वान्देवान्यजेति संप्रेष्यति॥१८॥

18. (The Adhvaryu) orders (the Hotṛ) "Do you recite the invitatory verse for Indra, for Viśvedevas", "Do you recite the offering verse for Indra, for the Viśvedevas."

भरेष्विन्द्रमिति याज्यानुवाक्ये भवतः॥१९॥

19. The verses beginning with *bhareṣvindram*...[1] are to be used as invitatory and offering verses.

1. TS II.1.11.e-f.

## XIX.20

उपाधाय्यपूर्वयं वासो दक्षिणा॥१॥

1. (For this offering) *upadhāyyapūrvaya* cloth (should be given) as a sacrificial gift[1].

1. Cf. TS II.2.11.4.

चित्रान्तमित्यर्थः॥२॥

2. The meaning (of this expression) is (a cloth) with the end (fringes) of variegated colours.

संज्ञानीं पृथङ्निरुप्य सर्वतः समवदाय सर्वा देवता अनुद्रुत्य संप्रेष्यति॥३॥

3. In the Saṁjñānī offering[1] having separately taken out (the oblation-material for each deity), having taken portions from all (the sacrificial breads), having uttered (the names of all the deities) he gives the orders (for recitation of invitarary and offering verses)[2].

1. Cf. TS II.2.11.5-6.
2. Cf. Caland, *Wünschopfer*, no. 117.

अग्निः प्रथमो वसुभिरिति सर्वदेवत्ये याज्यानुवाक्ये भवतः॥४॥

4. The invitatory and offering verses are those in which all the deities are addressed, begining with *agniḥ prathamo vasubhiḥ*.[1]

1. TS II 1.11.i, k.

अपरुद्धो ऽपरुध्यमानो वा धारयद्वतीयं निरुप्यासीत यावदेनं नापरुन्ध्युः॥५॥

5. A (king) who is caught or who is being caught (by his enemy), after having performed an offering for "the supporting" Ādityas, should wait until he is not caught (again).[1]

1. Cf. TS II.3.1.1ff.

अथापरुध्यमानो ऽदिते ऽनुमन्यस्वेत्यपरोद्धुः पदमादाय गच्छेत्॥६॥

6. Then one who is being caught should go away after having taken the foot-print (i.e. the sand therein) of one who catches him with *adite'numanyasva*.

यः परस्ताद्ग्राम्यवादी स्यात्तस्य गृहाद्व्रीहीनाहरेत्॥७॥

7. (The Adhvaryu) should bring rice-grains from the house of him who calls himself the best in the village.

शुक्लांश्च कृष्णांश्च विचिनुयात्॥८॥

8. He should separate the black and white grains.

ये शुक्लाः स्युस्तमादित्यं चरुं निर्वपेत्॥९॥

9. He should prepare a pap for Ādityas out of (those grains) which are white.

ये कृष्णास्तान्कृष्णाजिन उपनह्य निधाय हविष्कृता वाचं विसृज्योप प्रेत मरुतः सुदानव इति यजमानमभ्यैति॥१०॥

10. Having tied those (rice- grains) which are black, in a black antelope-skin, then having kept (i.e. preserved[1] them), then having released his speech with the Haviṣkṛt-call , he goes towards the sacificer with *upa preta marutaḥ...*

1. upto his return (See Sūtra 19).

सत्याशीरिति यजमानस्योत्तरे वाससि पदैकदेशं निवपति॥११॥

11. He pours a part of (the sand of) the foot-print on the upper garment of the sacrificer.

इह मन इत्युरसि शेषं निनयति॥१२॥

12. With *iha manaḥ...* he pours the remaining (sand) on his chest.

सिद्धमिष्टिः संतिष्ठते॥१३॥

13. The offering stands completely established (i.e. concluded) in the manner (i.e. according to the basic paradigm).

यदि नावगच्छेदिममहमादित्येभ्यो भागं निर्वपाम्यामुष्मादमुष्यै विशो ऽवगन्तोरित्यपरोद्धुर्नाम गृह्णीयात्तस्यै च विशः॥१४॥

14. If (the king) does not return then he(the Adhvaryu) (should perform this offering having changed the formula of taking out the oblation-material and use the words), *idam aham* (and there) he should utter the name of him who has caught (the king) and the name of his subjects.

यदि नावगच्छेदाश्वत्थान्मयूखान्सप्त मध्यमेषायामुपहन्यादिदमहमादित्यान्बध्नाम्यामुष्मादमुष्यै विशो ऽवगन्तोरिति। त्रीन्प्राचश्चतुर उदीचः॥१५॥

15. If (the king) does not return (inspite of this) then (the Adhvaryu ) having fixed seven pegs of Aśvattha (-wood) in the central pole (of the cart in which the rice is kept)—three towards the east and four towards the north—with *idamaham* (uttering) the name of the one who has caught (the king) and the name of his subjects.

यदि नावगच्छेदेतमेवादित्यं चरुं निर्वपेत्॥१६॥

16. If (the king) does not return (inspite of this) then (the Adhvaryu) should take out the material of rice- pap for the Ādityas.

इध्मे ऽपि मयूखान्संनह्येत्॥१७॥

17. He should bind the pegs to the fuel also.

तान्सहेध्मेनाभ्यादध्यात्॥१८॥

18. (And then) he should put them (in fire) along with the fuel.

अवगतः कृष्णानां व्रीहीणां वारुणं चरुं निर्वपति॥१९॥

19. (The king) after having returned should offer a rice-pap of black rice-grains to Varuṇa.[1]

1. See Sūtra 10.

सिद्धमिष्टिः संतिष्ठते॥२०॥

20. The offering[1] stands completely established (i.e. concluded) in the usualmanner (i.e. according to the basic paradigm).

1. For the Sūtras 5-20, cf. TS II.3.1.1ff.

## XIX.21

प्राजापत्यां शतकृष्णलां निर्वपुदायुष्कामः॥१॥

1. One who wants (to get) a long life should perform an offering with one hundred gold-corns.[1]

1. Cf. TS II.3.2.1.

शतं हिरण्यकृष्णलानि काकिण्या माषेण वा संमितानि॥२॥

2. There should be one hundred gold corns each one weighing a Kākiṇī[1] or a bean.

1. Fruit of Abrus precatoria, also called Guñjā.

तानि पावित्रवत्याज्य आवपति॥३॥

3. (The Adhvaryu) puts them in ghee on which a purifier (in the form of a blade of grass) is kept.

धर्ममात्रं श्रपणम्॥४॥

4. The cooking (of these gold-corns) is to be done only for the sake of abiding) with the rule.[1]

1. Thus the corns are not to be literally cooked ; but only the rules about the cooking are to be followed literally and thus the cooking is to be done only symbolically.

प्रचरणकाले ऽष्टौ देवताया अवद्यति। चत्वारि स्विष्टकृति। द्वे प्राशित्रेष्टाविडायाम्॥५॥

5. At the time of performance (i.e. making the offering he separates eight (gold-corns) for the (main) deity; four at the time of (i.e. for Agni) Sviṣṭakṛt; and two at the time of (i.e. for) Prāśitra and eight at the time of (i.e. for) Iḍā.

चतुर्धाकरणकाले सर्वाणि प्राशित्रे समोप्यैकधा ब्रह्मण उपहरति॥६॥

6. At the time of division into four, having put all(the corns) together in Prāśitra he brings them all at once to the Brahman.

तानि ब्रह्मा भक्षयति॥७॥

7. The Brahman eats them.[1]

1. i.e. he only licks them. Cf. MaŚS V.1.9.9.

भक्षापनय इतरेषाम्॥८॥

8. In the case of the other (priests) eating is to be excluded.

सौर्यं चरुं रुक्माभ्यां परिगृह्यासादयति॥९॥

9. Havng held the rice-pap (i.e. the vessel containing it) meant for Sūrya by means of two plates (of gold),[1] he places it (on the altar).

1. Cf. TS II.3.2.2.

तस्य प्रयाजेप्रयाजे कृष्णलं जुहोति॥१०॥

10. Before every Prayāja ( fore-offering) of it, he offers one gold-corn.

अपोह्य रुक्मौ चरुणा प्रचरति॥११॥

11. Having taken out the gold-corn he makes (the oblation) with the rice-pap.

एतावेव रुक्मौ दक्षिणा॥१२॥

12. These same two gold-plates(are to be given as ) the sacrificial gifts.

अग्नये दात्रे पुरोडाशमष्टाकपालमिति त्रीणि॥१३॥

13. The offering (mentioned with the words) a sacrificial bread on eight potsherds for Agni Dātṛ consists of three (oblation-materials).

1. Cf. TS II.3.2.8.

तेषां प्राजापत्यं संसृष्टं हविस्तृतीयं भवति॥१४॥

14. The third out of them (consists of) the mixed offering-(materials)[1] for Prajāpati.

1. viz. curds, honey, ghee, water and roasted corns. See the next Sūtra.

दधि मधु घृतमापो धानास्तण्डुला इत्येकेषामाज्यविकारः॥१५॥

15. Thus curds, honey, ghee, water, roasted corns and rice. According to some a modification of ghee.

मधूदके संसृष्टे मुख्ये स्वाधर्म्यम्॥१६॥

16. Mixed together Honey and water are the main (things). (and they serve) their own function.

घृतं न पूतमुभे सुश्चन्द्रेति याज्यानुवाक्ये भवतः॥१७॥

17. The verses beginning with *ghṛtaṁ na pūtam* and *ubhe suścandra*[1] are to be used as invitatory and offering verses.

1. TS II.2.12.X.aa.

आग्नेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयेदिति संहितानि हवींष्यधिश्र-येदित्यर्थः॥१८॥

18. When it is said 'He should bring the Agni (-bread) and the Soma (-bread) in contact with the Indra (-bread)", it means, "He should place the oblation-materials (of Agni and Soma) on the fire near that of Indra."

लेपौ वास्मिन्समाश्लेषयेत्॥१९॥

19. Or He should attach a portion (of the Agni-bread and Soma-bread each) to it (i.e. the Indra-bread).

ब्रह्मन्विशं विनाशयेय मिति सर्वं ब्राह्मणस्पत्यं भवति॥२०॥

20. The words, "May I annihilate (all) the merchant-class in the Brāhmaṇa-class,"[1] means all (the activities are )connected with Brahmaṇaspati.

1. TS II.3.3.5.

मारुती याज्यानुवाक्ये कुर्यात्॥२१॥

21. The invitatory and offering verses should be addressed to Maruts.

अथैतं त्रिधातुमेकादशसूत्तानेषु कपालेष्वधिश्रयति॥२२॥

22. He keeps the (offering-material) having three layers on eleven potsherds with their backs downwards.[1]

1. Cf. TS II.3.6.2.

## XIX.22

प्रथमं पुरोडाशमधिश्रित्य परितपनान्तं कृत्वा तस्मिन्नुत्तरं ज्यायांसमधिश्रित्य तदन्तमेव कृत्वा तस्मिन्नुत्तरं ज्यायांसमधिश्रयति॥१॥

1. After he has kept the first sacrificial bread on the fire , having done all activities upto "heating around," then having

kept the second, bigger bread on it, in the fire, having done the activities upto that (viz. heating around) only, (the Adhvaryu) places the third a still bigger (one) on it.

प्रचरणकाले दक्षिणार्धात्प्रथमां देवतां यजेत्॥ मध्याद्द्वितीयाम्। उत्तरार्धात्तृतीयाम्॥२॥

2. At the time of making oblations he should take a portion from the southern (part of the bread) for the first deity, from the middle part (of the bread) for the second (deity) (and) from the northern (part) for the third (diety).

सर्वेषामभिगमयन्नवद्यतीत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text) "He should take the portions of all the breads while reaching them."[1]

1. TS II.3.6.2.

प्राच्यां दिशि त्वमिन्द्रेति तिस्र ऋचो व्यत्यासमन्वाह॥४॥

4. (The Hotṛ) recites the three verses beginning with *prācyāṁ diśi*[1] (as invitatory and offering verses) while entwining them.[2]

1. TS II.4.14.c-e.
2. For the details of entwinning see the next two Sūtras.

प्रथमामनूच्य मध्यमया यजेत्। मध्यमामनूच्योत्तमया यजेत्। उत्तमामनूच्य प्रथमया यजेत्॥५॥

5. (Thus) having recited the first as the invitatory verse , he should use the second as the offering verse; having recited , the second as the invitatory verse he should use the third as the offering verse; having recited the third as the invitatory verse , he should use the first as the offering verse.

एवं सर्वा याज्याः पुरोऽनुवाक्याश्च भवन्ति॥६॥

6. In this manner all the verses became invitatory as well as offering verses.

सर्वपृष्ठां निर्वपति॥७॥

7. One (who desires to be strong) may perform an offering containing all the Pṛṣṭhas.[1]

1. Cf. TS II.3.7.1.ff.

यदिन्द्राय राथंतरायेति यथासमाम्नातं द्वादशसूत्तानेषु कपालेष्वधिश्रयति॥८॥

8. (The Adhvaryu) keeps (the sacrificial bread) on twelve potsherds with their backs tuned downwards in accordance with the sacred text beginning with *yadindrāya rāthantarāya*[1] (in the fire).

1. TS II.2.7.2-3.

प्रचरणकाले पूर्वार्धात्प्रथमां देवतां यजति॥९॥

9. At the time of offering, he offers the (portion of a bread) from the eastern side (of the bread) to the first deity.

एवमितराः प्रदक्षिणमुत्तरापवर्गम्॥१०॥

10. In the same manner he offers the five (other portions) in a clock-wise manner, ending in the north.

समन्तं पर्यवद्यतीत्युक्तम्॥११॥

11. It has been said, "He cuts around in all sides."[1]

1. TS II.2.7.4.

अभि त्वा शूर नोनुम इति षड्टचो व्यत्यासमन्वाह॥१२॥

12. (The Hotṛ recites the six verses begining with *abhi tvā śūra nonumaḥ*[1] as invitatory and offering verses while entwining them.

1. TS II.4.10.f-o.

न बृहत्या वषट्कुर्यात्॥१३॥

13. He should not make *vaṣaṭ* in connection with a verse in Bṛhatī (metre)[1] (i.e. he should not use such a verse as an offering verse)

1. Cf. KS XII.5.

अनुवाक्यायाश्चत्वार्यक्षराणि याज्यां गमयेत्॥१४॥

14. He should cause the (last) four syllables of invitatory verse to go to the offering verses.

अनुष्टुभं च ह वा एतत्संपादयन्ति पङ्क्तिं चेति ते मन्यामहे॥१५॥

15. Thereby they produce an Anuṣṭubh and Paṅkti[1]—thus we consider them.[2]

1. Cf. MS II.3.7.
2. For this expression see XXIV.11.10 and 12.3.

अभि त्वा शूर नोनुमो ऽदुग्धा इव धेनवः। ईशानमस्य जगतः सुवर्दृश-मीशानमोमित्यनूच्य इन्द्र तस्थुषस्त्वामिद्धि हवामह इति यजेत्॥१६॥

16. Having recited the invitatory verse *abhi tvā... suvardṛśam Iśānamom*, (the Hotṛ) should recite *indra tasthuṣastvām id dhi havāmahe.*[1]

1. Thus here the words *indra tasthuṣaḥ* belonging to the earlier verse are attached to the next verse.

## XIX.23

त्वामिद्धि हवामहे साता वाजस्य कारवः। त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठोमित्यनूच्य स्ववतो ऽभि त्वा शूर नोनुम इति यजेत्॥१॥

1. Having recited the invitatory verse *tvāmiddhi havāmahe* (for the second offering) (the Hotṛ) should recite the offering verse *svarvatobhi tvā....*

कदा चन स्तरीरसीत्यासां चतुर्थीं दधाति॥२॥

2. The verse *kadā cana starīrasi...* serves as the fourth verse of these (verses).

अग्नये भ्राजस्वते पुरोडाशमष्टाकपालमित्युक्तम्॥३॥

3. It has been said (in a sacred text): "(One should offer)a sacrificial bread on eight potsherds to Agni Bhrājasvat...[1] (and it should be followed).

1. TS II.3.8.1.

चतुर्धाकरणकाले सौर्यांस्त्रीन्पिण्डानुद्धृत्योदु त्यं जातवेदसं सप्त त्वा हरितो रथे चित्रं देवानामुदगादनीकमिति पिण्डान्यजमानाय प्रयच्छति॥४॥

4. At the time of division (of the sacrificial bread for Agni) into four[1], having taken out three balls from the rice-pap for Sūrya[2] (the Adhvaryu) gives the balls to the sacrificer with *udu tyam... sapta tvā... citraṁ devānām...*[3]

1. Cp. III.3.2.
2. Cf. TS II.3.8.2.
3. TS II.4.14.n,o,p.

तान्यजमानः प्राश्नाति॥५॥

5. The sacrificer eats them.

वैश्वदेवीं सांग्रहणीं निर्वपेद्ग्रामकामः॥६॥

6. One who desires to get (supremacy in the ) village should perform a collective offering to Viśvedevas.[1]

1. Cf. TS II.3.9.1ff.

नवनीते श्रपयति॥७॥

7. (The Adhvaryu) cooks rice pap in butter.

ध्रुवो ऽसीत्येतैः प्रतिमन्त्रं परिधीन्परि दधाति॥८॥

8. He places the surrounding sticks[1] one by one with (the three Mantras) beginning with *dhruvosi*.[2]

1. For these see II.9.5.
2. TS II.3.9.4.

आमनमसीत्युपहोमाः॥९॥

9. With *āmanamasi*...[1] the by-offerings (are to be offered).

1. TS II.3.9.4.

यो ज्योगामयावी स्याद्यो वा कामयेत सर्वमायुरियामिति तस्मा एतामिष्टिं निर्वपेत्॥ आग्नेयादीनि पञ्च॥१०॥

10. For one who is diseased for a long time or one who desires to get the full (span of) life this offering should be performed: there are five (oblations) to Agni etc.[1]

1. TS II.3.11.1ff. There are oblations also to Soma, Varuṇa, Sarasvatī, and Agnāviṣṇū.

पात्रसंसादनकाले खादिरं पात्रं चतुःस्रक्ति प्रयुनक्ति। सौवर्णं च प्रवर्तं शतमानस्य कृतम्॥११॥

11. At the time of arrangement of utensils,[1] he also places a four-cornered, pot of Khadira (wood), and an ear-ring weighing one hundred Mānas.

1. Cf. I.15.6ff.

अथा खलु यावतीः समा एष्यन्मन्येत तावन्मानं स्यात्॥१२॥

12. Or it may be weighing as many Mānas as many (the sacrificer) believes to (be able) to live.[1]

1. Cf. TS III.3.11.5.

यन्नवमैत्तन्नवनीतमभवदित्याज्यमवेक्ष्याज्यग्रहणकाले तूष्णीं खादिरे चतुर्गृहीतं गृहीत्वा सादनकाल उत्तरेण ध्रुवां खादिरं सादयित्वा तस्मिन्प्रवर्तमवदधाति॥१३॥

13. Having looked into the ghee[1] with *yannavamait...*[2] the Adhvaryu, at the time of scooping of the ghee,[3] having scooped ghee for four times in the Khadira-pot, at the time of placing it,[4] after having placed the Khadira-pot to the north of the Dhruvā-ladle, he puts the ear-ring in it (the ghee).

1. See II.6.6.
2. TS II.3.10.a.
3. See II.7.10.
4. After what is mentioned in II.9.15.

## XIX.24

उपहोमकाले ऽश्विनोः प्राणो ऽसीत्येतैः प्रतिमन्त्रं चतुर उपहोमाञ्जुहोति॥१॥

1. At the time of performing the by-offerings,[1] (the Adhvaryu) offers four by-offerings, with each of the formulae beginning with *aśvinoḥ prāṇosi.*[2]

1. See II.21.2.
2. TS II.3.10.10.

हुत्वाहुत्वा प्रवर्तमभि घारयति राडसि विराडसि सम्राडसि स्वराडसीति॥२॥

2. After having offered, each time he pours the ghee remaining in the spoon on the ear-ring with *rāḍasi svarāḍasi...*[1]

1. Cp. XXII.25.22.

यत्खादिर आज्यं तदग्रेणाहवनीयं पर्याहृत्य दक्षिणस्यां वेदिश्रोण्यां सादयति॥३॥

3. Having brought the ghee in the Khadira-pot by the north of the Āhavanīya he places it on the south-western corner of the altar.

तद्यजमानो ऽवेक्षते घृतस्य धारामममृतस्य पन्थामिति॥४॥

4. The sacrificer looks into it with *ghṛtasya dhārām....*[1]

1. TS II.3.10.c.

अथास्य ब्रह्मा दक्षिणं हस्तं गृह्णाति॥५॥

5. Then the Brahman holds his right hand.

ब्रह्मण इतर ऋत्विजो हस्तमन्वारभ्य यजमानं पर्याहुः पावमानेन त्वा स्तोमेनेति॥६॥

6. The other priests holding the (right) hand of the Brahman uttering *pavamānena tvā stomena...*[1] surround the sacrificer.[2]

1. TS II.3.10.d.
2. Cf. TS II.3.1.4.

अथ यजमानो हिरण्याद्घृतं निष्पिबति॥७॥

7. Then the sacrificer drinks out ghee from the gold (i.e from the ear-ring).[1]

1. Cf.TS II.3.11.5.

इममग्न आयुषे वर्चसे कृधीति प्राश्नन्तमभिमन्त्रयते॥८॥

8. (The Adhvaryu) addresses (the sacrificer while he is drinking (the ghee), with *imam agna āyuṣe....*[1]

1. TS II.3.10.e.

उद्धृत्य हिरण्यं प्रक्षाल्यायुष्टे विश्वतो दधदिति यजमानाय प्रयच्छति॥९॥

9. Having lifted up the gold (i.e. the ear-ring from the pot), having washed it, he gives it to the sacrificer with *āyuṣṭe sarvato dadhat...*[1]

1. TS I .3.14.1.

तद्यजमान आचम्य प्रतिगृह्य प्रदक्षिणं दक्षिणे कर्ण आबध्नात्यायुरसि विश्वायुरसि सर्वायुरसि सर्वमायुरसि सर्वं म आयुर्भूयात्सर्वमायुर्गेषमिति॥१०॥

10. After having sipped water, and having accepted it (the golden ear-ring) the sacrificer fixes it from the right side in his right ear with *āyurasi....*[1]

1. TB II.5.7.2.

अग्निरायुष्मानित्यनुवाकशेषेणास्याध्वर्युर्दक्षिणं हस्तं गृह्णाति॥११॥

11. The Adhvaryu holds right hand of the sacrificer[1] with the remaining part of the section viz. *agnirāyuṣmān.*[2]

1. Cp. TS II.3.11.5.
2. TS II.3.10.f.

सिद्धमिष्टिः संतिष्ठते॥१२॥

12. The offering (then) stands completely established in accordance with the basic paradigm.

## XIX.25

ऐन्द्रावरुणं पुरोडाशं निरुप्यैन्द्रावरुणीं पयस्यां निर्वपेत्॥१॥

1. After having taken out the material for the sacrificial bread for Indra and Varuṇa, (the Adhvaryu) should take out the material for the milk-mess for Indra and Varuṇa.[1]

1. Cf. TS II.3.13.1ff.

उद्वास्यालंकृत्य पयस्यायां पुरोडाशमवदधाति॥२॥

2. Having taken away the sacrificial bread (from the fire), then having decorated (it) he puts (it) in the milk-mess[1].

1. Cf. TS II.3.12.2-3.

एतयैव प्रच्छाद्यासादयति॥३॥

3. After having covered (it) with it (milk-mess), he places it(on the altar).

अथास्मात्प्रतिदिशं पयस्यां व्यूहति॥४॥

या वामिन्द्रावरुणा यतव्या तनूरित्यतैरेव पुनः समूहति॥५॥

4-5a. Then he removes the milk-mess from it on all the sides[1] with *yā vām indrāvaruṇā.*[2]

1. Cf. TS II.3.13.3.
2. TS II.3.13.1.

अमुक्तमिति मन्त्रान्तान्संनमति॥६॥

5b-6. With the same formula he mixes (it with milk-mess); but he modifies the ends of the formulae with the word) *amuktam.*[1]

1. Cf. TS II.3.13.1.

सहैव पयस्यायाः पुरोडाशस्यावद्यति॥७॥

7. He cuts the portions of the sacrificial bread along with those of the milk-mess.[1]

1. Cf. TS II.3.13.1.

यो वामिन्द्रावरुणावग्नौ स्राम इत्युपहोमाः॥८॥

8. With *yo vāmindrāvaruṇau...* (he should perform) the by-offerings.

अग्नये संवर्गाय पुरोडाशमष्टाकपालमित्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text): "(One should offer) a sacrificial bread on eight potsherds to Agni Saṁvarga."

1. TS II.4.3.3.

युक्ष्वा हि देवहूतमानिति पञ्चदश सामिधेनीरन्वाह॥१०॥

10. (The Hotṛ) recites fifteen enkindling verses (the first of which begins with) *yukṣvā hi devahūtamān.*[1]

1. TS II.6.11.a-k. The first and the last are to be recited three times each. They make fourteen and for the fifteenth verse see the next Sūtra.

नित्यया परिदधाति॥११॥

11. He concludes with the usual verse.[1]

1. Viz. the verse beginning with ā *juhotā duvasyata;* cf. TB III.5.2.3.

कुवित्सु नो गविष्टय इति याज्यानुवाक्ये॥१२॥

12. (The verses beginning with ) *kuvit su no gaviṣṭaye*[1] are to be used as invitatory and offering verses (of the main offering).

1. TS II.6.11.1.m.

यस्या जुषद्विद्मा हि त इति संयाज्ये॥१३॥

13. (The verses beginning with) *yasyājuṣat* and *vidmā hi te*[1] are to be used as invitatory and offering-verses of the Sviṣṭakṛt-offering.

1. TS II.6.11.1.o,q.

चित्रापूर्णमासे चित्रामिष्टिं निर्वपेत्। आग्नेयादीनि सप्त॥१४॥

14. On the full moon day with Citrā constellation one should perform an offering (called) Citrā: (it consists of) seven (oblation materials viz. a sacrificial bread) for Agni etc.[1]

1. Cf. TS II.4.6.1ff.

अग्ने गोभिर्न आ गहीत्युपहोमाः॥१५॥

15. The by-offerings (should be offered with the verses beginning with) *agne gobhirna āgahi.*[1]

1. TS II.4.5.a-g.

पुष्कलेषु नक्षत्रेषूदवसाय कारीर्या वृष्टिकामो यजेत॥१६॥

16. One who wants to get rain should, having left (his usual residence) under an auspicious constellation, perform the Kārīrī-offering.[1]

1. For this offering see TS II.4.7.1-10.4.

अग्नीनन्वाधायापरेणाहवनीयं दक्षिणातिक्रम्योपविश्य यजमानो मारुतमसि मरुतामोज इति कृष्णं वासः कृष्णतूषं परिधत्ते॥१७॥

17. After the Adhvaryu has added fuel to the fires having stepped behind the Āhavanīya-fire to the south (and) having sat down, wears a black cloth with black fringes[1] with *māru-tamasi....*[2]

1. Cf. TS II.4.9.1.
2. TS II.4.7.a.

रमयत मरुतः श्येनमायिनमिति पश्चाद्वातं प्रतिमीवति॥१८॥

18. With *ramayata marutaḥ...*[1] (the Adhvaryu)presses back the west wind.[2]

1. TS II.4.7.b.
2. Cf. TS II.4.9.1.

पुरोवातमेव जनयत्येहि वातेति॥१९॥

19. With *ehi vāta...* he presses forward the east wind.[1]

1. Cf. TS II.4.9.1.

कृष्णो ऽश्वः पुरस्तात्प्रत्यङ्मुखो ऽवस्थितो भवति॥२०॥

20. A black horse is kept standing in the east with its face to the west.

तमेतेन वाससाभिपिनष्ट्यभिक्रन्देति॥२१॥

21. With *abhikranda...*[1] he presses it (horse) with (black) cloth (taken from the sacrificer).

1. TS III.1.11.y.

यदि क्रन्देद्विधूनुयाच्छकृन्मूत्रं वा कुर्याद्वर्षिष्यतीति विद्यात्॥२२॥

22. If it neighs or shakes off or passes urine or stools one should know that it will rain.

## XIX.26

पुरोवातो वर्षन्नित्यष्टौ वातनामानि हुत्वान्तर्वेदि कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्खर्जूरसक्तून्करीरसक्तून्वा मान्दा वाशा इति कृष्णमधुषा संयुत्य तिस्रः पिण्डीः कृत्वा पुष्करपलाशैः संवेष्ट्य समुद्गृह्य कृष्णाजिनस्यान्तान्वृष्णो अश्वस्य संदानमसीति कृष्णेन दाम्नोपनह्यति॥१॥

1. Having made ghee-libations by means of the names of the wind[1] with *puro vāto varṣan...*[2] (the Adhvaryu) having spread inside the altar the black-antelope-skin with its neck to the west and with its hairy (side) upward, having mixed on it the flour of Kharjūra or Karīra (-fruits) with black honey[3] with *māndā vāśāḥ...*[4], having made three balls[5] of them having covered (them) with lotus leaves, having lifted up the ends of the black-antelope-skin, he ties (it) by means of black rope with vṛṣṇo *aśvasya sandānamasi....*[6]

1. Cf. TS II.4.9.1ff.
2. TS II.4.7.c.
3. Cf. TS II.4.9.1ff.
4. TS II.4.7.d.
5. Cf. KS XI.10.
6. TS II.4.7.e.

उत्करे प्रागीषं त्रिगधमनो ऽवस्थितं भवति॥२॥

2. A cart with three Gadhās[1] is kept near the rubbish heap with its pole pointing to the east.

1. This word is interpreted in the following Sūtra.

छर्दीषीत्यर्थः॥३॥

3. (The word Gadhā) means hood[1] (of a cart).

1. In BudhāŚSXXVI.6 two interpretations of the word are given: Thus the word *trigadha* either means "having three folds (*trivalika*) or having three hoods (*tricchadiṣkam*).

देवा वसव्या इति पूर्वस्यां गधायां कृष्णाजिनमाबध्नीयात्॥४॥

4. With *devā vasavyāḥ...*[1] he should stick the black antelope skin (by means of dough) with the first hood (of the cart).[2]

1. TS II.4.8.a.1.
2. Cf. TS II.4.10.1.

अहोरात्रावासक्तं भवति॥५॥

5. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥६॥

6. If it rains he should offer the balls themselves.

यदि न वर्षेद्देवाः शर्मण्या इति मध्यमायामा बध्नीयात्॥७॥

7. If it does not rain then he should stick (the skin) on the middle (hood) with *devāḥ śarmaṇyāḥ...*[1]

1. TS II.4.8.a.2.

अहोरात्रावासक्तं भवति॥८॥

8. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥९॥

9. If it rains he should offer the balls themselves.

यदि न वर्षेद्देवाः सपीतय इति जघन्यायामाबध्नीयात्॥१०॥

10. If it does not rain then he should stick (the skin) on the lowest (hood) with *devāḥ sapītayaḥ*.

1. TS II.4.8.a.3.

अहोरात्रावासक्तं भवति॥११॥

11. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥१२॥

12. If it rains he should offer the balls themselves.

यदि न वर्षेच्छ्वो भूते धामच्छदादीनि त्रीणि हवींषि निर्वपति कृष्णानां व्रीहीणाम्॥१३॥

13. If it does not rain then he should take out the materials for the three offerings beginning with one to (Agni) Dhāmacchad (consisting)of black-rice (and perform these offerings).

तान्यासाद्योत्करे कृष्णाजिनमासादयति॥१४॥

14. Having placed them (the three sacrificial breads) on the altar he places the black-antelope skin on the rubbish-heap.

कृष्णोष्णीषाः कृष्णवसना निवीता ऋत्विजः प्रचरन्ति॥१५॥

15. At the time of the offering of these breads, the priests wearing black turbans, black garments and with their sacred threads hanging around the neck[1] perform the ritual.

1. Cp. XIX.16.6.

त्वं त्या चिदच्युतेति याज्यानुवाक्याः॥१६॥

16. (The verses beginning with) *tvaṁ tyā cidacyutā*[1] are to be used as invitatory and offering verses.

1. TS III.1.11.2ff.

उपहोमकाले दिवा चित्तमः कृण्वन्तीत्येतैः प्रतिमन्त्रं पिण्डीराबध्नाति॥१७॥

17. At the time of the by-offerings (the Adhvaryu) binds the balls each with one of the (three) verse(s) beginning with *divā cit tamaḥ kṛṇvanti*.[1]

1. TS II.4.8.b-d.

जुहोतीत्येके॥१८॥

18. According to some he offers them (in fire).

अथासां धूममनुमन्त्रयते॥१९॥

19. Then he addresses the smoke of these (balls),

## XIX.27

असितवर्णा हरयः सुपर्णा इति॥१॥

1. with *asitavarṇā harayaḥ....*[1]

1. TS III.1.11.t.

उत्करे कृष्णामामपक्वां स्थालीमद्भिः पूरयति सृजा वृष्टिमिति॥२॥

2. (The Adhvaryu) fills a black, unbaked pot with water on the rubbish heap with *sṛjā vṛṣṭin....*[1]

1. TS II.4.8.e.a.

यदि भिद्येत वर्षिष्यतीति विद्यात्॥३॥

3. If it breaks then he should know that there will be rain.

अनस उपस्तम्भने शङ्कौ वा कृष्णाविर्बद्धा भवति॥४॥

4. A black sheep is tied to the prop of the cart or to a peg.

अब्जा असीति तां प्रोक्षति॥५॥

5. He sprinkles (water on) it with *abjā asi*....[1]

1. TS II.4.8.e.b.

तस्यामश्ववद्विज्ञानमुपैति॥६॥

6. On it he makes a divination in the same manner as in the case of the horse (mentioned earlier).[1]

1. See XIX.25.22.

उत्करे वर्षाहूस्तम्बं प्रतिष्ठाप्योन्नम्भय पृथिवीमिति वर्षाह्वां जुहोति॥७॥

7. Near the rubbish-heap having placed a bunch of rain-reed he offers a libation of ghee[1] on it with *unnambhaya*....[2]

1. Cf. TS II.4.10.3.
2. TS II.4.8.f.

अपां पूर्णां स्रुचं जुहोतीत्येके॥८॥

8. According to some he pours a ladleful water (on it instead of ghee).

अथैनमाहवनीये ऽनुप्रहरति॥९॥

9. Then he throws it on the Āhavanīya-fire.

अथास्य धूममनुमन्त्रयते हिरण्यकेशो रजसो विसार इति॥१०॥

10. Then he addresses the smoke of it with *hiraṇyakeśo rajaso visāraḥ*...[1]

1. TS.III.1.11.u and x.

ये देवा दिविभागा इत्युपर्याहवनीये कृष्णाजिनमवधूनोत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥११॥

11. With *ye devā divibhagāḥ*[1] he shakes[2] the black antelope's skin with its neck upwards and the hairy side towards him, on the Āhavanīya-fire.

1. TS II.4.8.g.
2. Cf. TS II.4.10.3.

कृष्णं वासः कृष्णो ऽश्वः कृष्णाविर्दक्षिणा॥१२॥

12. The black cloth, the black horse, (and) the black sheep (form) the sacrificial gift.

अथ सवकारीर्याग्नेय एवाष्टाकपालो ऽनुपसर्गः॥१३॥

13. Then the Savakārīrī (shortened Kārīrī) (offering): (it consists) only (of) a sacrificial bread on eight potsherds for Agni, without the additions.

तस्योपहोमा वातनामानि याभिः पिण्डीराबध्नाति जुहोति याभ्यां च धूममनुमन्त्रयते॥१४॥

14. The by-offerings of it are to be performed with the "names of wind",[1] —the (verses) with which he binds the balls[2], and offers[3] them and the two (verses) which (he) uses while addressing the smoke.[4]

1. Cf. XIX.26.1.
2. See XIX 26.4.7.9.
3. See XIX 26.17-18.
4. See XIX.27.10.

पूर्ववत्त्रिधातुमधिश्रयति। यवमयस्तु मध्ये॥१५॥

15. For the Traidhātavī-offering,[1] he places the threefold offering-material on the fire as described earlier,[2] the middle (sacrificial bread) however (should be) made of barley.[3]

1. See TS II.4.11-12.
2. See XIX.11.22-23.
3. Cf. TS II.4.11.5.

ऐन्द्रावैष्णवं हविर्भवति॥१६॥

16. The offering belongs to Indra and Viṣṇu.

प्र सो अग्न इत्युष्णिहककुभौ धाय्ये दधाति॥१७॥

17. The verses in Uṣṇih and Kakubh[1] (meters) beginning with *pra so agne*[2] he uses as insertable verses (Dhāyye) (in the enkindling verses).

1. Cf. TS II.4.11.1.
2. TS III.2.11.a,b.

अग्ने त्री ते वाजिना त्री षधस्थेति त्रिवत्या परिदधाति॥१८॥

18. He uses the verse containing the word *tri*[1] viz. *agne trī te vājinā...*[2] as the concluding verse.

1. Cf. TS II.4.11.2.
2. TS III.2.11.c.

सं वां कर्मणोभा जिग्यथुरिति याज्यानुवाक्ये॥१९॥

19. (The verses) *saṁ vāṁ karmaṇā* and *ubhā jigyathuḥ*[1] are to be used as invitatory and offering-verses.

1. TS III.2.11.d,e.

उत्तरे संयाज्ये॥२०॥

20. The next two verses[1] (are to be used as the invitatory and offering verses of the Sviṣ:`kṛt-offering.

1. TS III.2.11.f,g.

हिरण्यं तार्प्यं धेनुरिति दक्षिणा॥२१॥

21. Gold, a Tārpya-coth and a milch-cow are the sacrificial gifts.

1. TS II.4.11.6.

ऐन्द्रावार्हस्पत्यं चरुं निर्वपेद्राजन्ये जाते॥२२॥

22. When a Kṣatriya is born, he (the Adhvaryu) should offer a rice-pap for Indra and Bṛhaspati.[1]

1. TS II.4.13.1.

हिरण्यमयं दाम दक्षिणा दक्षिणा॥२३॥

23. A golden string is the sacrificial gift.

ASVAMEDHA (HORSE-SACRIFICE)

## XX.1

राजा सार्वभौमो ऽश्वमेधेन यजेत। अप्यसार्वभौमः॥१॥

1. A king, (who is) the lord of all the earth should perform the Aśvamedha (sacrifice) or even one who is not the lord of all the earth.

चित्रा नक्षत्रम्॥२॥

2. The constellation (on which the performance of sacrifice should begin, should be) Citrā.

1. The word Puṇyanāma in the Sūtra-text edited by Garbe should be a part of the next Sūtra. For this Sūtra cf. TB III.8.1.1.

पुण्यनाम देवयजनमध्यवस्यति यत्रापः पुरस्तात्सुखाः सूपावगाहा अनपस्वरीः॥३॥

3. (At that time the sacrificer) should settle on the sacrificial ground having an auspicious name (Puṇyanāma)[2] where the waters go forward (i.e. to the east), they are pleasant (*sukhāḥ*) easy to swim in and are inexhaustible.

1. Cf. TB III.8.1.2.

चैत्र्यां पौर्णमास्यां सांग्रहण्येष्ट्या यजते। तस्या योत्तरामावास्या तस्यां संज्ञान्या॥४॥

4. He should perform the Sāṁgrahaṇī-offering[1] on the Full-Moon-day of Caitra and the Saṁjñānī (-offering)[2] on the New-moon-day which follows it.

1. Cf. TB III.8.1.1. For this offering see XIX.23.6.
2. For this offering see XIX.20.3.

वैशाख्यां पौर्णमास्यां प्राजापत्यमृषभं तूपरं सर्वरूपं सर्वेभ्यः कामेभ्य आलभते॥५॥

5. On the Full-Moon-day of Vaiśākha, he should offer a bull with its horns intact and having variegated colour to Prajāpati for the sake of fulfillment of all the desires.

तस्या योत्तरामावास्या तस्यामपदातीन्महर्त्विज आवहन्ति॥६॥

6. On the New-Moon-day which follows it, they (the officers of the king) bring the great priests[1] not being walking on their feet (i.e. sitting on chariots or elephants).

1. Viz. Hotṛ, Adhvaryu, Udgātṛ and Brahman. For this Sūtra cp. TB III.8.1.2.

अन्वहमितरानावहन्त्या सुब्रह्मण्यायाः॥७॥

7. Day by day they bring the other priests upto the (priest called) Subrahmaṇyā.[1]

1. Cf. TB III.8.1.2.

अमावास्यामिष्ट्वा देवयजनमभिप्रपद्यते॥८॥

8. Having performed (the New-Moon-offering) on the New Moon-day, he goes to the place of the (Aśvamedha) sacrifice.

केशश्मश्रु वपते॥९॥

नखानि निकृन्तते॥१०॥

दतो धावते॥११॥

स्नाति॥१२॥

अहतं वासः परिधत्ते॥१३॥

9-13. He gets his hair and beard shaved; gets his nails cut; cleanses the teeth; takes bath, wears a new garment[1].

1. Cf. TB III.8.1.2.

वाचं यत्वोपवसति॥१४॥

ये रातयस्ते जागरयन्ति॥१५॥

14-15. Having restrained this speech, he stays (during the night) near (the fire having eaten the fast-food and then observing fast);[1] those who are his friends, they keep him awake.

1. Cf. TB III.8.1.2.

वाग्यतस्यैतां रात्रिमग्निहोत्रं जुह्वति॥१६॥

16. (The priests) perform the Agnihotra-rite on the night for him who is observing silence.

द्रष्ट्रे नम उपद्रष्ट्रे नमो ऽनु द्रष्ट्रे नमः ख्यात्रे नम उपख्यात्रे नमो ऽनुख्यात्रे नमः शृण्वते नम उपशृण्वते नमः सते नमो ऽसते नमो जाताय नमो जनिष्यमाणाय नमो भूताय नमो भविष्यते नमश्चक्षुषे नमः श्रोत्राय नमो नमो वाचे नमो ब्रह्मणे नमस्तपसे नमः शान्ताय नम इत्येकविंशत्या नमस्कारैरुद्यन्तमादित्यमुपतिष्ठते॥१७॥

17. He stands praising the rising sun in the morning with twenty-one obeisances with *draṣṭre namaḥ....*[1]

1. For the formulae see VS XVI.12.

## XX.2

नमो ऽग्नये पृथिविक्षित इत्येतैश्च यथालिङ्गम्॥१॥

1. And (the sacrifiicer also stands near the Fire, Wind and Sun) with these formulae (begining with) *namo'gnaye pṛthivikṣite*[1] in accordance with the characteristic mark in the formula (indicating the deity)

1. TS VII.5.24.b.

ये ते पन्थानः सवितरिति पूर्वया द्वारा प्राग्वंशं प्रविश्याहवनीये वैतसमिध्ममभ्याधायैकादश पूर्णाहुतीर्जुहोति। हिरण्यगर्भः समवर्तताग्र इत्यष्टौ। देवा देवेषु पराक्रमध्वमिति तिस्रः॥२॥

2. Having entered the Prāgvaṁśa (-hall) through the eastern door with *ye te panthānaḥ savitaḥ...*,[1] having put reed-fuel in the Āhavanīya (-fire), he makes eleven full-spoon-libations (of ghee), eight with *hiraṇyagarbhaḥ samavartatāgre...*,[2] (and) three with *devā deveṣu parākramadhvam....*[3]

1. TS VII.5.24.a.
2. TS IV.1.8.n-u.
3. TB III.7.5.1.

चतुष्टय्य आपो दिग्भ्यः समाभृताः॥३॥

3. There should be four kinds of water[1] brought from (four) directions (kept ready before-hand).[2]

1. viz. rain-water showering in the sun, water out of a well, standing, (not flowing, still) water and flowing water.
2. Cf TB III.8.2.1.

तासु ब्रह्मौदनं पचति॥४॥

4. In this water (the Pratiprasthātṛ) cooks rice-pap for the Brāhmaṇas.[1]

1. Cf. TB III.8.2.1.

पात्र्यां राजतं रुक्मं निधाय तस्मिन्ब्रह्मौदनमुद्धृत्य प्रभूतेन सर्पिषोपसिच्य सौवर्णं रुक्ममुपरिष्टात्कृत्वा कर्षन्ननुच्छिन्दंश्चतुर्भ्य आर्षेयेभ्यो महर्त्विग्भ्य उपोहति॥५॥

5. Having placed a silver plate in the pot , having taken up the rice-pap in it, having poured ample ghee (on it), having

placed a golden plate on it, he brings it towards the great priests who know their lineage upto the original sage,[1] dragging it (the pot) without any break.

1. Cf. TB III.8.2.2.

प्राशितवद्भ्यश्चतुरः साहस्रान्सौवर्णान्निष्कान्ददाति चतुरश्चाश्वतरीरथानेतौ च रुक्मौ॥६॥

6. After they have consumed it, he gives them four golden,[1] Niṣkas (each one) weighing one thousand Mānas, Four mule-chariots and those two plates.

1. Cf. TB III.8.2.2; cp. ŚB XIII.4.1.6.

द्वादशारत्निस्त्रयोदशारत्निर्वा दर्भमयी मौञ्जी वा रशना॥७॥

7. There should be kept ready a string of twelve or thirteen cubits length made of Darbha or Muñja grass.[1]

1. Cp. TB III.8.2.3-4; 3.3.

तां ब्रह्मौदनोच्छेषेणानक्ति॥८॥

8. (The Adhvaryu) anoints it with the ghee which remains from the rice-pap for the priests.[1]

1. Cp. TB III.8.2.3.

अश्वस्य रूपाणि समामनन्ति। कृष्णः श्वेतः पिशङ्गः सारङ्गोऽरुणपिशङ्गो वा॥९॥

9. The sacred texts say about the appearances of the horse (that it should be) black or white or brown[1] or spotted,[2] or red-brown.

1. Cp. ŚB II.268 according to which it should be black-brown (Kṛṣṇapiśaṅga).
2. Cp. ŚB XIII.4.2.3 according to which it should be black-spotted (Kṛṣṇasāraṅga).

यस्य वा श्वेतस्याल्पं कृष्णं स्यात्तमलाभेत। मातृमन्तं पितृमन्तं पृष्ठे वहे च दान्तं सोमपं सोमपयोः पुत्रम्॥१०॥

10. One should seize a white horse with a little black part[1]; or a horse of any colour but having (good) mother and (good) father, tamed for riding and carrying[2] a Soma-drinker, and a son of Soma-drinkers (mother and father).

1. Cp. JB II.268.
2. Cp. ŚB XIII.4.2.1; JB II.268.

विज्ञायत एष वै सोमपो यं शिशुं जातं पुरा तृणाद्यात्सोमं पाययन्ति। एतौ वै सोमपौ यौ शिशू जातौ पुरा तृणाद्यात्सोमं पाययन्तीति॥११॥

11. It is known (from a Brāhmaṇa-text): "The young (horse) after being born whom they make drink Soma (-juice) before eating grass is called Somapa (a Soma-drinker). These are the Somapa (Soma-drinker)s (father and mother) whom being young after being born they make drink Soma, before eating grass".

अध्वर्युं राज्याय परिददाति॥१२॥

12. (The sacrificer) hands over the kingdom to the Adhvaryu.[1]

1. See the next Sūtra.

## XX.3

ब्राह्मणा राजानश्चायं वो ऽध्वर्यू राजा। या ममापचितिः सा व एतस्मिन्। यद्व एष करोति तद्वः कृतमसदिति॥१॥

1. (The sacrificer hands over the kingdom to the Adhvaryu) with "O Brāhmaṇas and Kings! This Adhvaryu is your King. Whatever honour you have for me, the same of you should be in him, whatever he does for you, it should be done for you."

यावद्यज्ञमध्वर्यू राजा भवति॥२॥

2. As long as the sacrifice continues, upto that time the Adhvaryu remains the King.

देवस्य त्वा सवितुः प्रसव इति रशनामादायेमामगृभ्णन्नशनामृतस्येत्य-भिमन्त्र्य ब्रह्मन्नश्वं मेध्यं भन्त्स्यामि देवेभ्यो मेधाय प्रजापतये तेन राध्यासमिति ब्रह्माणमामन्त्रयते॥३॥

3. Having taken the string with *devasya tvā...*[1] having addressed it[2] with *imām agṛbhṇan...*[3] (the Adhvaryu) calls the Brahman with *brahmannaśvaṁ bhantsyāmi....*[4]

1. TS VII.1.11.a.
2. Cp. TB III.8.3.2.
3. TS VII.1.11.b.
4. TB III.8.3.2.

तं बधान देवेभ्यो मेधाय प्रजापतये तेन राध्नुहीति प्रत्याह॥४॥

4. (The Brahman) replies *taṁ badhāna devebhyaḥ....*

अभिधा असीत्यश्वमभिदधाति॥५॥

5. With *abhidhā asi...*[1] (the Adhvaryu) binds the horse (with the string).

1. TS VII.1.11.c-e.

आनयन्ति श्वानं चतुरक्षं विष्वग्बन्धेन बद्धम्॥६॥

पितुरनुजायाः पुत्रः पुरस्तान्नयति। मातुरनुजायाः पुत्रः पश्चात्॥७॥

6-7. They bring a four-eyed dog bound with a string the ends of which can be held on both the sides. The son of the younger sister of the father leads it from the front; the son of the younger sister of the mother (holds) it from behind.[1]

1. For this Sūtra cf.TB III.8.4.1.

सैध्रकं मुसलम्॥८॥

पौंश्चलेयः पेशसा जानु वेष्टयित्वा पश्चादन्वेति॥९॥

8-9. (There should be) a pestle of Sidhraka (-wood) . The son of a whore having covered the (left) knie with a cloth (*peśasā*) follows it (the dog).[1]

1. Cf. TB III.8.4.1-2.

अपो ऽश्वमभ्यवगाहयन्ति श्वानं च॥१०॥

10. They cause the horse and the dog enter into the water.

यत्र शुनो ऽप्रतिष्ठा तदध्वर्युः प्रसौति जहीति॥११॥

11. (When they go upto such a depth) as the dog cannot stand firmly (in water) the Adhvaryu orders, "Kill (the dog)".[1]

1. Cf. TB III.8.4.1.

यो अर्वन्तमिति सैध्रकेण मुसलेन पौंश्चलेयः शुनः प्रहन्ति॥१२॥

12. The son of whore (then) kills the dog by means of the pestle of Sidhraka with *yo arvantam....*[1]

1. TS VII.4.15. a.a-b; cp. TB III.8.4.1-2.

तमश्वस्याधस्पदमुपास्यति परो मर्तः पर श्वेति॥१३॥

13. (The Adhvaryu) throws the (dead body of the dog ) below the feet of the horse with *paro martaḥ paraḥ śvā.*[1]

1. TS VII.4.15.a.c; cp. TB III.8.4.2.

दक्षिणापप्लाव्याहं च त्वं च वृत्रहन्निति ब्रह्मा यजमानस्य हस्तं गृह्णाति॥१४॥

14. After (the dead body of the dog) has been floated[1] (in the water) towards south (of the horse), the Brahman holds the hand of the sacrificer[2] with *ahaṁ ca tvaṁ ca*....[3]

1. Cf. TB III.8.4.2.
2. Cf. TB III.8.4.3.
3. TS VII.4.15.b.

अभि क्रत्वेन्द्र भूरधज्मन्नित्यध्वर्युर्यजमानं वाचयति॥१५॥

15. Then the Adhvaryu makes the sacrificer recite, *abhi kratvendra*....[1]

1. TS VII.4.15.c; cf. TB III.8.4.3.

आहरन्त्यैषीकमुदूहं वरत्रया विबद्धम्॥१६॥

16. (The assistants) bring a reed-broom to which a thong is tied.[1]

1. Cf. TB III.8.4.3.

तस्मिन्नार्द्रा वेतसशाखोपसंबद्धा भवति॥१७॥

17. To it a wet reed-branch is tied.[1]

1. Cf. III.8.4.3.

तं द्वे शते दक्षिणतो धारयतः। द्वे उत्तरतः॥१८॥

18. Two hundred men hold it (reed-broom) from the south and the two hundred men from the north.[1]

1. See XX.4.1ff.

तेनाश्वं पुरस्तात्प्रत्यञ्चमभ्युदूहन्ति॥१९॥

19. By means of it (reed-broom) they move the horse from the front to the back.[1]

1. Cf. TB III.8.4.3.

## XX.4

शतेन राजपुत्रैः सहाध्वर्युः पुरस्तात्प्रत्यङ् तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजा वृत्रं वध्यादिति॥१॥

1. Along with one hundred princes the Adhvaryu standing in the east (in front of the horse) with his face to the west, sprinkles (water on) the horse (which is facing the east), with *aneāśvena*....

शतेनाराजभिरुग्रैः सह ब्रह्मा दक्षिणत उदङ् तिष्ठन्प्रोक्षत्यनेनाश्वेनमेध्ये-नेष्ट्वायं राजाप्रतिधृष्यो ऽस्त्विति॥२॥

2. Along with one hundred Ugras who are not Kṣatriyas, the Brahman standing to the south (right of the horse) with his face to the north sprinkles (water on the horse) with *anenāśvena*....

1. Ugra= a son of a Kṣatriya-man and a Śūdra-woman.

शतेन सूतग्रामणिभिः स होता पश्चात्प्राङ् तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजास्यै विशो बहुग्वै बह्वश्वायै बह्वजाविकायै बहुव्रीहिकायै बहुमाषतिलायै बहुहिरण्यायै बहुहस्तिकायै बहुदासपुरुषायै रयिमत्यै पुष्टिमत्यै बहुरायस्पोषायै राजास्त्विति॥३॥

3. Along with one hundred Sūtas and Grāmaṇīs the Hotṛ Standing to the west (back-side of the horse) with his face to the east sprinkles (water on the horse) with *anenāśvena*....

शतेन क्षतृसंगृहीतृभिः सहोद्गातोत्तरतो दक्षिणा तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजा सर्वमायुरेत्विति॥४॥

4. Along with one hundred Kṣatriyas and Saṅgrahītṛs, the Udgātṛ standing to the north (to the left of the horse), with his face to the south sprinkles (water on the horse) with *anenāśvena*.[1]

1. For Sūtras 1-4, cf. TB III.8.5.1-4.

अत्रैतमैषीकमपप्लाव्यानुदकमश्वमाक्रमय्यान्तरा स्थानमाक्रमणं चेदं विष्णुः प्र तद्विष्णुर्दिवो वा विष्णवित्यश्वस्य पदे तिस्रो वैष्णवीर्हुत्वाश्वस्य स्तोकाननुमन्त्रयते ऽग्नये स्वाहा सोमाय स्वाहेति॥५॥

5. After having sunk the broom in this (water), having caused the horse to step upon dry (place) having offered three libations (of ghee) on the three foot-prints of the horse between the place (on which the horse was standing) and (the place) where it has stopped, with *idaṁ viṣṇur vi cakrame*...[1] (the Adhvaryu) addresses the drops (of water) falling down from he body of the horse with *agnaye svāhā*...[2]

1. TS I.2.13.e; TB II.4.3.4; TS I.2.13.h.
2. TS VII.1.16.1ff; cf. TB III.8.6.1ff.

शतकृत्व एतमनुवाकमावर्तयति दशदशसंपातम्। अपरिमितकृत्वो वा॥६॥

6. He repeats this section[1] for one-hundred-times, taking each time ten (formulae) in a group; or he (repeats for) unlimited number[2].

1. viz. TS VII.1.1.6.
2. Cf. TB III.8.6.5.

## XX.5

अथैनं प्रतिदिशं प्रोक्षति॥१॥ प्रजापतये त्वा जुष्टं प्रोक्षामीति पुरस्तात्प्रत्यङ् तिष्ठन्॥२॥ इन्द्राग्निभ्यां त्वेति दक्षिणत उदङ्॥३॥ वायवे त्वेति पश्चात्प्राङ्॥४॥ विश्वेभ्यस्त्वा देवेभ्य इत्युत्तरतो दक्षिणा॥५॥ देवेभ्यस्त्वेत्यधस्तात्॥६॥ सर्वेभ्यस्त्वा देवेभ्य इत्युपरिष्टात्॥७॥ पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वेति शेषम्॥८॥

1-8. Then (The Adhvaryu) sprinkles water on the horse in every direction: standing in the east with his face to the west with *prajāpataye tvā..*; standing in the south with his face to the north with *indrāgnibhyāṁ tvā*; standing in the west with his face to the east with *vāyave tvā*; standing in the north with his face to the south with *viśvebhyas tvā devebhyaḥ*; with *devebhyastvā* below; with *sarvebhyastvā devebhyaḥ* above; with *pṛthivyai tvā...* the remaining.[1]

1. Cf. TB III.8.7.1-3.

विभूर्मात्रा प्रभूः पित्रेत्यश्वस्य दक्षिणे कर्णे यजमानमश्वनामानि वाचयित्वाग्नये स्वाहा स्वाहेन्द्राग्निभ्यामिति पूर्वहोमान्हुत्वा भूरसि भुवे त्वा भव्याय त्वा भविष्यते त्वेत्यश्वमुत्सृज्य देवा आशापाला इति रत्निभ्यः परिददाति॥९॥

9. Having made the sacrificer recite the names of the horse in the right ear of the horse with *vibhūr mātrā*[1] having made the Previous Offerings with *agnaye svāhā*[2], having released the horse with *bhūrasi*[3] he hands it (the horse) to the Ratnins[4] with *devā āśāpālāḥ*[5].

1. TS VII.1.12.a; cf. ŚB XIII.4.2.15.
2. Cf. TS VII.1.12.b; cf. TB III.8.9.3.
3. TS VII.1.12.d; cf.TB III.8.9.3.
4. For Ratnins see TB I.7.3.1ff.
5. TS VII.1.12.e.

शतं कवचिनो रक्षन्ति॥१०॥

10. One hundred armoured (men) protect it (the horse for one year).[1]

1. Cf. ŚB XIII.1.6.3.

अपर्यावर्तयन्तो ऽश्वमनुचरन्ति॥११॥

11. Without driving it back they follow the horse[1] (for one year).

1. Cf. ŚB XIII.4.2.16.

चतुःशता इत्येकेषाम्॥१२॥

12. According to some, they should be four hundred[1].

1. Cf. TB III.8.9.4.

शतं तल्प्या राजपुत्राः संनद्धा संनद्धसारथिनः शतमुग्रा अराजानः सनद्धाः संनद्धसारथिन शतं वैश्या विपथिनः शतं शूद्रा वरूथिनः॥१३॥ ते ऽश्वस्य गोप्तारो भवन्ति॥१४॥

13-14. One hundred princes who deserve marriage, who are armoured and whose charioteers are armoured, one hundred Ugras[1] who are not kings, who are armoured and whose charioteers are armoured; one hundred Vaiśyas having chariots which can go without roads and one hundred Śūdras who are guarded—they become the protectors of the horse.

1. See the note on XX.4.2.

यद्यद्ब्राह्मणजातमुपेयुस्तान्पृच्छेयुः कियद्यूयमश्वमेधस्य वित्थेति॥१५॥

15. Whomsoever born as a Brahmin they meet, they should ask him "How much do you know of Aśvamedha?"

यो न विद्यात्तं जित्वा तस्य गृहात्खादं पानं चोपनिवपेयुः॥१६॥

16. Having conquered him who does not know they may put (in front of the horse having forcefully taken from him) the food (fodder) and drink.

यट. ्रणानां कृतान्नं तदेषामन्नम्॥१७॥

17. Whatever food is prepared for non-brahmins (Kṣatriyas and Vaiśyas) should be the food of these (guards).

रथकारकुले वसतिर्भवति॥१८॥

18. In the connectivity of chariot-makers, they shall stay (during the night).

1. For Sūtras 15-18; cp. ŚB XIII.4.2.17.

इह धृतिः स्वाहेति सायमश्वस्य चतुर्षु पत्सु चतस्रो धृतीर्जुहोति॥१९॥

19. In the evening (the Adhvaryu) offers a (ghee)-libation called Dhṛti each on each of the four foot-prints of the horse[1] with one of the formulae beginning with *iha dhṛtiḥ svāhā.*

1. Cf. TB III.8.9.3.
2. TS VIII.1.12.c.

## XX.6

सवित्रे प्रातरष्टाकपालं निर्वपति॥१॥

1. In the morning[1] (the Adhvaryu) performs (an offering of) a sacrificial bread on eight potsherds for Savitṛ.

1. Of the first day of the year during which the horse wanders freely.
2. Cf. TB III.8.12.1.

तस्य पुरस्तात्स्विष्टकृत आयनाय स्वाहा प्रायणाय स्वेहेत्युद्द्रावाञ्जुहोति॥२॥

2. Before the Sviṣṭakṛt-offering of it (the sacrificial bread belonging to Savitṛ), he offers the (thirteen) Udrāva (-libations of ghee) with *āyanāya svāhā....*[1]

1. TS VII.1.13.1.

ईंकाराय स्वाहेंकृताय स्वाहेत्यश्वचरितानि॥३॥

3. (Then he offers) the Aśvacarita-libations[1] with *īṅkārāya svāhā*[2].

1. TB III.8.8.1ff.
2. TS VII.1.19.1.

अञ्ज्येताय स्वाहा कृष्णाय स्वाहा श्वेताय स्वाहेत्यष्टाचत्वारिंशतमश्वरूपाणि। एकमतिरिक्तम्॥४॥

4. (Then he offers) the forty-eight libations (called) Aśvarūpāṇi with *añjyetāya svāhā...*[1] and an additional one.[2]

1. TS VII.3.17.1-18.
2. Cf. TB III.8.8.4.

अत्र ब्राह्मणो वीणागाथी गायतीत्यददा इत्ययजथा इत्यपच इति तिस्रः॥५॥

5. At this time a Brāhmaṇa playing lute sings three Gāthās (prepared by himself) mentioning, "you gave thus; you performed sacrifice thus; you cooked thus."[1]

1. Cf. TB III.9.14.1-3.

सवित्रे प्रसवित्र एकादशकपालं मध्यंदिने। सवित्र आसवित्रे द्वादशकपालमपराह्णे॥६॥

6. At the mid-day he offers a sacrificial bread on eleven potsherds to Savitṛ Prasavitṛ and at the afternoon time he offers a sacrificial bread on twelve potsherds to Savitṛ Āsavitṛ.[1]

1. Cf. TB III.8.12.1-2.

दक्षिणेनाहवनीयं होता हिरण्यकशिपावुप विशति पारिप्लवं भौवन्यवं चाचिख्यासन्॥७॥

7. To the south of the Āhavanīya-fire the Hotṛ sits upon a golden cushion in order to narrate the Pāriplava[1] and Bhauvanyava.

1. Cp. ŚB XIII.4.3.1-2.

तं दक्षिणेन हिरण्यकशिप्वोर्ब्रह्मा यजमानश्च॥८॥

पुरस्तादध्वर्युर्हैरण्ये कूर्चे॥९॥

8-9. To the south of him the Brahman and the sacrificer (sit on) golden cushions; to the east of him the Adhvaryu (sits) on a golden stool.[1]

1. Cp. ŚB XIII.4.3.1-2.

दक्षिणतो वीणागणकिन उपोपविशन्ति॥१०॥

10. To the south the lute-players sit near each other.[1]

1. Cp. ŚB XIII.4.3.3.

उपविष्टेष्वध्वर्यो३ इत्यध्वर्युं होतामन्त्रयते॥११॥

11. After they have sat down, the Hotṛ calls the Adhvaryu, "O Adhvaryu!"

हो३यि होतरित्यध्वर्युः प्रतिगृणाति। ओं होतरिति वा॥१२॥

12. The Adhvaryu responds with "Ho3yi Hotaḥ!" or with "Om Hotaḥ!"

संस्थितयोरध्वर्युः संप्रेष्यति वीणागणकिनः पूर्वैः सह सुकृद्भी राजभिरिमं यजमानं संगायतेति॥१३॥

13. When both the recitations are over, the Adhvaryu orders (the lute-players) "O lute-players! Honour this king by means of singing about him together with the earlier kings who were meritorious"[1].

1. Cf. ŚB XIII.4.3.3.

सायं धृतिषु हूयमानासु राजन्यो वीणागाथी गायतीत्यजिना इत्ययुध्यथा इत्यमुं संग्राममहन्निति तिस्रः॥१४॥

14. In the evening, while the Dhṛti-libations are being made[1] a Kṣatriya playing a lute may sing three verses containing the expressions "Thus you were victorious; thus you fought; thus you killed in the battle".[2]

1. See XX.5.19.

2. Cp. Sūtra 5 above.

## XX.7

सायंप्रातर्ब्राह्मणौ वीणागाथिनौ गायेताम्॥१॥

1. (Or)[1] in the evening and morning two Brāhmaṇas playing on lute should sing.

1. The context indicates that the word *vā* is expected in this Sūtra . But the text does not use it. TB III.9.14.1 mentions this alternative but then rejects it.

एवमेतानि सावित्रादीनि संवत्सरं कर्माणि क्रियन्ते॥२॥

2. In this way all the activities beginning with the sacrificial bread to Savitṛ are to be performed (every day) for one year.[1]

1. Thus the rites mentioned in XX.6.1-14 are to be performed for one year.

सकृद्वाश्वचरितानि जुहोति॥३॥

3. Or the Adhvaryu should perform the Aśva-caritāni-libations[1] only for once.

1. For these See XX.6.3.

त्रिंशिमास एष संवत्सरो भवति॥४॥

4. This year consists of months each having thirty days.[1]

1. Thus the Pāriplava-Ākhyāna takes place for three hundred sixty times. Cp. ŚB XIII.4.3.15.

अपवृत्तास्विष्टिषु वीणागाथिभ्यां शतमनोयुक्तं च ददाति॥५॥

5. After the offerings are completed, (the sacrificer) gives one hundred (cows)[1] and a cart yoked (with oxen) to the lute-players.

1. Cp. ŚB XIII.1.5.6.

शते चानोयुक्ते चेत्येके ॥६॥

6. According to some two hundred (cows) and two carts yoked (with oxen).[1]

1. This is the opinion of TB II.9.14.4.

ऊर्ध्वमेकादशान्मासादाश्वत्थे व्रजे ऽश्वं बध्नन्ति॥७॥

7. After the eleventh month (and during the twelfth month) they (the assistants of the sacrificer) bind the horse in a stall of Aśvatha (-wood).[1]

1. Cf. TB III.8.12.2.

तस्मै बद्धाय यवसमाहरन्ति॥८॥

8. They bring fodder to that bound (horse).

यद्यश्वमुपतपद्विन्देदाग्नेयमष्टाकपालं निर्वपेत्सौम्यं चरुं सावित्रमष्टाकपालम्॥९॥

9. If the horse gets fever, (the Adhvaryu) should perform an offering of (a sacrificial bread) baked on eight potsherds and a rice-pap for Soma and a sacrificial bread on eight potsherds to Savitṛ.

पौष्णं चरुं यदि श्लोणः॥१०॥

10. If it becomes lame (then he should offer) a rice-pap for Pūṣan.

रौद्रं चरुं यदि महती देवताभिमन्येत॥११॥

11. If the great deity (viz. Rudra) possesses it(i.e if it becomes ill on account the anger of Rudra then ) he should offer a rice-pap for Rudra.

वैश्वानरं द्वादशकपालं निर्वपेन्मृगाखरे यदि नागच्छेत्॥१२॥

12. If the horse does not return, then he should offer a sacrificial bread on twelve potsherds to (Agni) Vaiśvānara on the place of residence of a wild animal.

यद्यधीयादग्नये ऽंहोमुचे ऽष्टाकपालः सौर्यं पयो वायव्य आज्यभागः॥१३॥

13. If it unites (with a female mule or a female ass) then he should offer a sacrificial bread on eight potsherds to Agni Aṁhomuc, milk to Sūrya, and a ghee-poriton to Vāyu.

1. For the Sūtras 9-13, cf. TB III.9.17.1, TS VII.5.21ff.;

यदि वडबामध्यीयात्प्राजापत्यं चरुं द्वादशकपालं वा॥१४॥

14. If it unites with a mare (he should offer) a rice pap or a sacrificial bread on twelve potsherds to Prajāpati.

यदि नश्येद्वायव्यं चरुम्॥१५॥

15. If it is lost, (he should offer) a rice-pap to Vāyu.

यदि सेनाभीत्वरी विन्देतेन्द्राय जयत एकादशकपालम्॥१६॥

16. If an attacking army (of the enemy) takes hold of it, (he should offer) a sacrificial bread on eleven potsherds to Indra Jayat.

यदि प्रासहा नयेयुरिन्द्राय प्रसह्वन एकादशकपालम्॥१७॥

17. If (enemis) take it away forcefully (he should offer a sacrificial bread) on eleven potsherds to Indra Prasahvan.[1]

1. Cf. TMB XXI.14.18.

यद्यन्धः स्यात्सौर्यं चरुमेककपालं वा॥१८॥

18. If it will be blind, (then he should offer) a rice-pap or a sacrificial bread on one potsherd to Sūrya.[1]

1. Cf. TMB XXI.14.15.

यदि श्वभ्रे ऽवपतेद्वैष्णवं चरुम्॥१९॥

19. If it falls into a pit, (then he should offer) rice-pap for Viṣṇu.

यद्यविज्ञातेन यक्ष्मणा म्रियेत प्राजापत्यं चरुं द्वादशकपालं वा॥२०॥

20. If it dies on account of an unknown disease, (he should offer) a rice-pap or sacrificial bread on twelve potsherds to Prajāpati.

1. Cp. TMB XXI.14.19; cp. also XXII.20.19-21.11.

## XX.8

यदमित्रा अश्वं विन्देरन् हन्येतास्य यज्ञः॥१॥

1. If the enemies will obtain the horse, his (of the sacrificer) sacrifice will be destroyed.

अथान्यमानीय प्रोक्षेयुः॥२॥

2. (In that case) having brought another (horse, the performers) should sprinkle (water on it).[1]

1. Cp. TB III.8.9.4.

एतस्य संवत्सरस्य योत्तमामावास्या तस्यामुखां संभरति॥३॥

3. On the last New-moon-day of this year, (the Adhvaryu) collects the material of the fire-pan.[1]

1. Fire-altar-building-rite is a part of the Aśvamedha sacrifice. Now the activities mentioned in XVI.1.3-XVI.5.3 (inclusive) are to be performed.

त्रैधातवीया दीक्षणीया॥४॥

4. The Traidhātavīyā-offering (should be performed instead of) the Dīkṣaṇīyā.[1]

1. For the Traidhātavīyā-offering see XIX .27.15-21. Compare XX. 23.5; XXII.15.2.

आकूत्यै प्रयुजे ऽग्नये स्वाहेति चत्वार्यौद्ग्रहणानि जुहोति॥५॥

5. Then he should perform the four Audgrahaṇa (Elevetary-libations) (of ghee) with *ākūtyai prayujegnaye svāhā....*[1]

1. TS I.2.2.1; cf. TB III.8.10.2.

स्वाहाधिमाधीताय स्वाहेति त्रीणि वैश्वदेवानि॥६॥

6. (And then he should perform) the three Vaiśvadeva-libations with *svāhadhimādhītāya svāhā....*[1]

1. TS VII.3.15.1; cf. TB III.8.10.2.

सोऽयं दीक्षाहुतिकालो विवृद्धः॥७॥

7. This is that extended period of Dīkṣā-libations.

सप्ताहमन्वहमौद्ग्रहणैर्वैश्वदेवैश्चोत्तरैः प्रचरति॥८॥

8. For seven days every day he performs the Audgrabhaṇa and the latter (i.e. those which follow the first three) Vaiśvadeva (-libations).[1]

1. Cf. TB III.8.10.2-5.

षडुत्तमे ऽहन्यौद्ग्रहणानि जुहोति। सर्वस्मै स्वाहेति पूर्णाहुतिमुत्तमाम्॥९॥

9. On the last day he offers Six Audgrabhaṇa-(libations) and finally a full-spoon-offering with *sarvasmai svāhā*.

षडहमाग्नावैष्णवेन प्रचरति॥१०॥

सप्तम्यामाग्निक्या त्रिहविषेति वाजसनेयकम्॥११॥

10-11. Acccording to Vājasaneyaka,[1] he offers (the sacrificial bread) to Agni-Viṣṇu (everyday) for six days and on the seventh day he performs the offering (which is) connected with the Fire-altar-building-rite, (and which is) consisting of three oblations.

1. There is nothing of this sort in the ŚB. Katyāśs XX.4, 7, however, has something similar. Thus according to it, on the first six days The Dīkṣaṇīyeṣṭi belonging to a Soma-sacrifice is to be performed. And on the seventh day the threefold oblation mentioned in XVI.8.11 is to be performed.

भुवो देवानां कर्मणेत्यृतुदीक्षाभिः कृष्णाजिनमारोहन्तमभिमन्त्रयते॥१२॥

12. With the Ṛtu-Dīkṣā-formulae beginning with *bhuvo devānām...*[1] he addresses (the sacrificer) ascending upon the black antelope skin.[2]

2. TS VII.1.18.1ff.
3. See X.9.3.

आ ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतां जज्ञि बीजमिति जातमुख्यमुपतिष्ठते॥१३॥

13. He stands near the fire in pan after it is produced[1] praising it with *ā brahman brāhmaṇaḥ*[2] and *jajñi bījam....*[3]

1. See XVI.9.14.
2. TS VII.5.18.
3. TS VII.5.20.

विसृष्टवाचि यजमाने संप्रेष्यति वीणागणकिनो देवैरिमं यजमानं संगायतेति॥१४॥

14. After the sacrificer has released his speach[1] he orders: "O lute-players, Do you sing about this sacrificer along with the gods."[2]

1. See X.12.4.
2. Cf. ŚB XIII.4.4.2.

एवं सदौपवसथात्॥१५॥

15. Thus always upto the Upavasatha-day.

1. The singing by the lute-players takes place during the three Dīkṣā-days and six Upasad days. The Upavastha-day means the day immediately preceding the Soma-pressing-day.

प्रजापतिना सुत्यास्ववभृथोदयनीयानूबन्ध्योदवसानीयास्विति॥१६॥

देवैरन्ततः॥१७॥

16-17. On the Soma-pressing-days, at the time of Avabhṛtha, at the Udayanīyā-offering, at the time of Anūbandhyā-cow, and at the time of the Udavasānīyā-offering (he substitutes the words "along with the gods"[1] by "along with Prajāpati." At the end, (again he uses the words), "along with the gods".[2]

1. See 14 above.
2. Cp. ŚB XIII.4.4.3-4.

## XX.9

वेदिकाले द्विस्तावा वेदिः। त्रिस्तावो ऽग्निरेकविंशो वा॥१॥

1. At the time of measuring the Vedi,[1] it should be measured twice as big as the Vedi (in the basic paradigmatic rite). The High-altar (fire-altar=Agni) should be thrice high or should be of twenty-one (Puruṣa-length)[2].

1. See XVI.17.2.
2. Cf. TB III.8.21.1.

वैश्वानरेण प्रचर्याग्नये गायत्रायेति दशहविषं सर्वपृष्ठां निर्वपति॥२॥

2. After having performed (the offering of the sacrificial bread) to Agni Vaiśvānara[1], (the Adhvaryu) performs an

offering of ten oblations, containing the names of all the Pṛṣṭha (-stotras) viz. Agni Gāyatra etc.[2]

1. Cp. XVII.16.1ff.
2. For details see TS VII.5.14.

समिद्दिशामाशया न इति यथालिङ्गं याज्यानुवाक्याः॥३॥

3. (The verses beginning with) *samiddiśāmāśayā naḥ*[1] are to be used as the invitatory and offering verses to be used in accordance with the characteristic marks (in the verses).

1. TS IV .4.12.1ff.

कस्त्वा युनक्ति स त्वा युनक्त्विति परिधीन्युनक्ति॥४॥

4. He places the enclosing sticks[1] with *kastvā yunakti....*[2]

1. Cf. TB III.8.18.4.
2. TS VII.5.13.

अस्य यज्ञस्यर्द्ध्यै मह्यं संनत्या इति सर्वत्रानुषजति॥५॥

5. Everywhere he adds *asya yajñasyarddhyai mahyaṁ sannatyai*.[1]

1. TS VII.5.13.

रथवाहने हविर्धाने राज्जुदालमेकविंशत्यरत्निमग्निष्ठं मिनोति॥६॥

6. For the sake of Havirdhāna-sheds two chariot-frames (without wheels) are to be used. He fixes the Agniṣṭha (one which stands exactly in front of the Āhavanīya fire, i.e the middle one) sacrificial post measuring twenty one cubits and made of Rajjudāla (wood)[1].

1. Cf. TB III.8.20.1 and 19.1.

पौतुद्रवावभितः। त्रया बैल्वा दक्षिणतः। त्रय उत्तरतः। त्रयः खादिरा दक्षिणतः। त्रयः पालाशा दक्षिणतः। त्रय उत्तरतः॥७॥

7. On each of the two sides (of it there should be sacrificial posts) of Putudru (wood); to the south (of one of these) and to the north (of the other) (there should be) three (posts) each of Bilva (wood); to the south (of one of these ) and to the north (of the other) (there should be) three (posts) (each) of Khadira (wood); to the south (of one of these) and to the north (of the other) (there should be) three (posts) (each) of Palāśa (wood).[1]

1. Cf. TB III.8.19.1 and 20.1; cp. also ŚB XIII.4.4.5.

खादिराः पालाशा वान्तत इत्येके॥८॥

8. According to other (ritualists) there should be either (posts) of Khadira or of Palāśa at the end (of each side).

एकादशैकादशिनीः प्राचीः संमिन्वन्तीति कालबविब्राह्मणं भवति॥९॥

9. According to the Brāhmaṇa-text of Kālabavins[1] they fix eleven groups of eleven (posts) from the west to eastern direction.

1. This text is not available.

चतुष्टय्य आपो दिग्भ्यः समाभृताः॥१०॥

10. Four types of water brought from different directions (should be kept ready).[1]

1. Cf. ŚB XIII.1.1.4.

तासां वसतीवरीर्गृह्णाति॥११॥

11. From these the Vasatīvarī-waters are taken[1].

1. Cf. ŚB XIII.1.1.4.

श्वो भूते प्रतायते गोतमचतुष्टोमयोः पूर्वो रथंतरसामा॥१२॥

12. On the next day, the first of the two Gotama-catuṣṭomas, the first Pṛṣṭha-Stotra of which is sung on the Rathantara-Sāman (is to be peformed).[1]

1. Cf. TB III.9.9.1; ŚB XIII.5.1.1-2; TMB XX.4.1.

पशुकाल आग्नेयं सवनीयं पशुमुपाकरोति। ऐकादशिनान्वा॥१३॥

13. At the time of animal-sacrifice[1] (the Adhvaryu) dedicates a victim connected with Soma-pressings to Agni or (he dedicates) the eleven (victims to their respective deities).

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्त्र्यहे समशः प्रतिविभज्यान्वहं ददाति॥१४॥

14. At the time of giving gifts,[1] (the sacrificer) gives the wealth of non- Brahmins in different directions dividing it into three equal parts, on each of the three Soma-days.[2]

1. For this see XIII.5.1.

2. For details see the next Sūtra.

## XX.10

प्राचीं दिशमध्वर्यवे। दक्षिणां ब्रह्मणे। प्रतीचीं होत्रे। उदीचीमुद्गात्रे। यदन्यद्भूमेः पुरुषेभ्यश्च। अपि वा प्राचीं होत्रे। प्रतीचीमध्वर्यवे॥१॥

1. (At that time he gives) the eastern region to the Adhvaryu, southern to the Brahman, western to the Hotṛ (and) northern to the Udgātṛ (everything in it) excluding the land and men. Or (he should give) the eastern region to the Hotṛ, and the western region to the Adhvaryu (and the other details remain as above).[1]

1. Cp. ŚB XIII.5.4.24.

महिषीं ब्रह्मणे ददाति। वावातां होत्रे। परिवृक्तीमुद्गात्रे। पालाकलीमध्वर्यव इति विज्ञायते॥२॥

2. It is known from a Brāhmaṇa-text[1] that (he gives) the chief queen (Mahiṣī) to the Brahman, the favourite one (Vāvātā) to the Hotṛ, the abandoned one (Parivṛktī) to the Udgātṛ and the Pālākalī (messenger) to the Adhvaryu.

1. Perhaps ŚB XIII.5.4.27.

पत्नीसंयाजान्तमहः संतिष्ठते॥३॥

3. This day stands completely established (i.e. concluded) with the *Patnīsaṁyājas*.

1. Thus the Avabhṛtha-rite is to be dropped.

संस्थिते ऽहन्यभित आहवनीयं षट्त्रिंशतमाश्वत्थानुपतल्पान्मिवन्ति॥४॥

4. After the day has stood completely established, they fix thirty-three benches of Aśvattha-wood to both the sides of the Āhavanīya.

अस्तमित आदित्ये षट्त्रिंशतमध्वर्यव उपतल्पानधिरुह्य खादिरैः स्रुवैः सर्वां रात्रिमन्नहोमाञ्जुह्वति। आज्यं मधु तण्डुलान्पृथुकांल्लाजान्करम्भान्धानाः सक्तून्मसूस्यानि प्रियङ्गुतण्डुलानिति॥५॥

5. After the sun is set thirty-six Adhvaryus having mounted upon these benches offer oblations of food by means of spoons made of Khadira-wood, for the whole night. (These oblations

of food consist of the following items: Ghee, honey, rice-grains, corn flakes, fried grains, groats, parches grains, Masūsya (-grains)[1], Priyaṅgu (-grains) and rice (-grains).[2]

1. According to Tālavṛntavāsin Masūsya means Maṅgalyakas (lentils).
2. Cf. TB III.8.14.1.

चतुष्टयमेके समामनन्ति। आज्येन जुहोति लाजैर्जुहोति धानाभिर्जुहोति सक्तुभिर्जुहोति॥६॥

6. According to some[1] (they should offer) four (items); (thus) one offers ghee; one offers fried grains; one offers parched grains; and one offers coarse flour.

1. i.e. the Vājasaneyins; cf. ŚB XIII.2.1.2-5.

एकस्मै स्वाहेत्येतेषामनुवाकानामयुज आज्येन युजो ऽन्नेन। आज्येनान्ततः॥७॥

7. With the sections beginning with *ekasmai svāhā*[1] they (alternately) offer ghee and food: (they use) the uneven sections) for ghee (and) even (sections) for food; at the end (they offer) ghee.

1. TS VII.2.11-20. There are ten sections. Cf. TB III.8.15.1-3.

अत्र प्रयुक्तानां प्रयोक्ष्यमाणानां च मन्त्राणां प्रयोगमेके समामनन्ति॥८॥

8. Here (at the time of night) according to some ritualists[1] application of the formulae which are used and which are going to be used is to be done.

1. The view of TB III.8.17-18 is mentioned here as that of "Some". This is rather strange because ĀpŚS belongs to the school of Taittirīya-s.

## XX.11

विभूर्मात्रा प्रभूः पित्रेत्यश्वनामानि॥१॥ आयनाय स्वाहा प्रायणाय स्वाहेत्युद्द्रावान्॥२॥ अग्नये स्वाहा सोमाय स्वाहेति पूर्वहोमान्॥३॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येतं हुत्वाग्नये स्वाहा सोमाय स्वाहेति पूर्वदीक्षाः॥४॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येकविंशिनीं दीक्षाम्॥५॥ भुवो देवानां कर्मणेत्यृतुदीक्षाः॥६॥ अग्नये स्वाहा वायवे स्वाहेत्येतं हुत्वार्वाङ्यज्ञः सं क्रामत्वित्याप्तीः॥७॥ भूतं भव्यं भविष्यदिति पर्याप्तीः॥८॥ आ मे गृहा भवन्त्वित्याभूः॥९॥ अग्निना तपो ऽन्वभवदित्यनुभूः॥१०॥ स्वाहाधिमाधीताय

स्वाहेति स्वाहेत्यङ्गहोमान्॥१२॥ अञ्ज्येताय स्वाहा कृष्णाय स्वाहा श्वेताय स्वाहेत्यश्वरूपाणि॥१३॥ ओषधीभ्यः स्वाहा मूलेभ्यः स्वाहेत्योषधिहोमान्॥१४॥ वनस्पतिभ्यः स्वाहेति वनस्पतिहोमान्॥१५॥ मेषस्त्वा पचतैरवत्वित्यपाव्यानि॥१६॥ कूप्याभ्यः स्वाहाद्भ्यः स्वाहेत्यपां होमान्॥१७॥ अम्भोभ्यः स्वाहा नभोभ्यः स्वाहा महोभ्यः स्वाहेत्यम्भांसि नभांसि महांसि॥१८॥

1-18. (The Adhvaryu performs the offerings called ) Aśvanāmani (Names of the horse) with *vibhūrrmatrā prabhūḥ pitrā*[1]; the Udrāva (Running)(offerings) with *āyanāya svāhā...*[2]; then the offerings called Pūrvahomas (Pre-offerings) with *agnaye svāhā....*[3] (Then) having offered (the offerings) with this (section beginning with) *pṛthivyai svāhā...*[4], (he offers offerings called) Pūrva-dīkṣās (Pre-consecrations) with *agnaye svāhā;*[5] (then he offers the offerings called) Ekaviṁśinī-Dīkṣā with *pṛthivyai svāhā;*[6] then (offerings called) Ṛtu-dīkṣās (Season-consecrations) with *bhuvo devānāṁ karmaṇā...;*[7] then having offered (offerings with the section beginning with) *agnaye svāhā...,*[8] (he offers offerings called) Āpti-s (obtainment) with *arvāṅ yajñaḥ;*[9] (then he offers the offerings called) Paryāptis (Conclusions) with *bhūtaṁ bhavyam*[10]... (then offerings called) Ābhu-s (Existences) with *ā me gṛhāḥ...*[11]; (then the offerings called) Anubhū-(Originations) with *agninā taponvabhavat...;*[12] (then the offerings called) Samastāni Vaiśvadevāni (United offerings for Viśvedevas) with *svāhādhimādhītāyā...*[13]; (then the offerings called) Aṅgahoma-s (Limb-offerings) with *dadbhyaḥ svāhā...*[14] (then the offerings called) Aśvarūpa (Forms of the horse) with *añjyetāya svāhā...*[15]; (then the offerings called) Oṣadhi-homas (Herb-offerings) with *oṣadhībhyaḥ svāhā...;*[16] (then the offerings called) Vanaspatihomas (Tree-offerings) with *vanaspatibhyaḥ svāhā...;*[17] (then the offerings called) Apāvyas with *meṣastvā....;*[18] (then the offerings of) waters (Apāṁ homas) with *kūpyābhyaḥ svāhā...;*[19] (then the offerings called) Ambhas, Nabhas and Mahas with *ambhobhyaḥ svāhā, nabhobhyaḥ svāhā, mahobhyaḥ svāhā*[20].

1. TS VII.1.12.a.
2. TS VII.1.13.
3. TS VII.1.14.

4. TS VII.1.15.
5. TS VII.1.16.
6. TS VII.1.17.
7. TS VII.1.18.
8. TS VII.1.20.
9. TS VII.3.11.
10. TS VII.3.12.
11. TS VII.3.13.
12. TS VII.3.14.
13. TS VII.3.15.
14. TS VII.3.16.
15. TS VII.3.17-18.
16. TS VII.3.19.
17. TS VII.3.20.
18. TS VII.4.12.
19. TS VII.4.13-14.
20. TS VII.4.14.a-e.

## XX.12

नमो राज्ञे नमो वरुणायेति यव्यानि॥१॥ मयोभूर्वातो अभि वातूस्रा इति गव्यानि॥२॥ प्राणाय स्वाहा व्यानाय स्वाहेति संततिहोमान्॥३॥ सिताय स्वाहासिताय स्वाहेति प्रमुक्तीः॥४॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येतं हुत्वा दत्वते स्वाहादन्तकाय स्वाहेति हुत्वा दत्वते स्वाहादन्तकाय स्वाहेति शरीरहोमान्॥५॥ यः प्राणतो य आत्मदा इति महिमानौ॥६॥ आ ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतामिति समस्तानि ब्रह्मवर्चसानि॥७॥जज्ञि बीजमित्येतं हुत्वाग्नये समनमत्पृथिव्यै समनदिति संनतिहोमान्॥८॥ भूताय स्वाहा भविष्यते स्वाहेति भूताभव्यौ होमौ॥९॥यदक्रन्दः प्रथमं जायमान इत्यश्वस्तोमीयं हुत्वैकस्मै स्वाहेत्येताननुवाकान्पुनःपुनरभ्यासं रात्रिशेषं हुत्वोषसे स्वाहेत्युषसि। व्युच्छन्त्यै स्वाहेति व्युच्छन्त्याम्। व्युष्टयै स्वाहेति व्युष्टायाम्। उदेष्यते स्वाहेत्युपोदयम्। उद्यते स्वाहेत्युद्यति। उदिताय स्वाहा सुवर्गाय स्वाहा लोकाय स्वाहेत्युदिते हुत्वा प्रज्ञातानन्नपरिशेषान्निदधाति॥१०॥

1-10. (After these offerings) (the Adhvaryu performs the offerings called) Yavyāni with *namo rājñe namo varuṇāya...*;[1] (then the offerings called) Gavyāni with *mayobhūr vāto abhi...*;[2] (then the offerings called) Santati-homas with *prāṇāya svāhā..*;[3] (then the offering called) Pramukti with *sitāya svāhāsitāya svāhā...*;[3] (then) having performed offerings with this (section

beginning) with *pṛthivyai svāhā*[5] he offers the offerings (connected with body called) Śarīrahomas with *datvate svāhā...*;[6] (then he offers) two (offerings called) Mahiman with *yaḥ prāṇato ya ātmadāḥ...*;[7] (then the Joined Brahman-splendour (offerings) with *ā brahman brāhmaṇaḥ...*;[8] having offered (the offerings) with this (section beginning with) *jajñi bījam.*[9] (he offers) (the offerings called) Saṁnati-offerings'[10]; then he offers the offerings (called) Bhūta and Abhavaya with *bhūtāya svāhā...*;[11] (then) having offered (the offering called) Aśvastomīya with *yadakrandaḥ prathamam...*;[12] (then) having repeatedly again and again (the offerings) for the remaining night with sections beginning with *ekasmai svāhā...*,[13] when there will be dawn (he offers) with *uṣase svāhā* and when it is becoming bright (he offers) with *vyucchantyai svāhā...*; when it has become bright (he offers) with *vyuṣṭyai svāhā*; at the time before the sun-rise (he offers) with *udeṣyate svāhā,* at the time when the sun is rising with *udyate svāhā...* having offered the offerings with *udite svāhā* after the sun has risen,[14] he deposits the remnants of food at a known place.[15]

1. TS VII.4.16.
2. TS VII.4.17.
3. TS VII.4.21.
4. TS VII.4.22.
5. TS VII.5.11.
6. TS VII.5.12.
7. TS VII.5.16-17.
8. TS VII.5.18.
9. TS VII.5.20.
10. TS VII.5.23.
11. TB III.8.18.5.
12. TS IV.6.7-9.
13. TS VII.2.20.
14. Cp. TS III.8.16.4 and III.8.8.6.
15. For further use of the food cf. XX.16.19.

## XX.13

**प्रतायत एकविंश उक्थ्यो महानाम्नीसामा॥१॥**

1. (Now) a twenty-one-versed Ukthya-sacrifice whose first Pṛṣṭhastotra is sung on the Mahānāmnī-verses is performed.[1]

1. Cf. TB III.9.9.1; ŚB XIII.3.2.1-2; TMB XXI.4.1;7;8.

अन्तरेणाग्रयणोक्थ्यौ प्राकृतं सोममतिषुत्य यः प्राणतो य आत्मदा इति महिमानौ गृह्णाति। राजतेन पूर्वं सौवर्णेनोत्तरम्॥२॥

2. Having pressed Soma (and performed the ritual connected with it) in the same manner as in the basic paradigm, (the Adhvaryu draws) the two Mahiman-scoops :- the first with silver (vessel) and the second with golden (vessel) with *yaḥ prāṇato ya ātmadāḥ.*[1]

1. TS VII.5.16.a, 17.a. For this Sūtra cf. TB III.9.10.1; ŚB XIII.5.2.23; 3.7.

सूर्यस्ते महिमेति पूर्वं सादयति। चन्द्रमास्ते महिमेत्युत्तरम्॥३॥

3. He deposits (them on the Khara):- the first with *sūryaste mahimā...* and the second with *candramste mahimā...*[1]

1. Cf. MS III.12.16,17

आयुर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभावसुः। दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रस इत्यश्वस्य ग्रीवासु सौवर्णनिष्कं प्रतिमुच्याग्निस्ते वाजिन्युङ्ङनु त्वारभ इति वालधावश्वमन्वारभ्य बहिष्पवमानं सर्पन्त्यग्निर्मूर्धेति॥४॥

उद्गातारमपरुध्याश्वमुद्गीथाय वृणीते॥५॥

4-5. After (the Adhvaryu) has put a golden plate around the neck of the horse with *āyur yajñasya pavate...*[1] and has held the horse at the tail[2] with *agniste vājiñ....*[3]; they creep out of the Sadas for the sake of Bahiṣpavamāna-Stotra. (Then) having removed Udgātṛ with *agnir mūrdha...*,[4] he chooses the horse for delivering the Udgītha.

1. Cp. RV IX.86.10 where instead of the word *āyuḥ* we find the word *jyotiḥ*.
2. Cp. TB III.8.22.2.
3. TS VII.5.19.b.
4. TS I .5.5.c.

तस्मै वडवा उपरुन्धन्ति॥६॥

ता यदभिहिङ्करोति स उद्गीथः। यत्प्रत्यभिहिङ्कुर्वन्ति स उपगीथः॥७॥

6-7. (The assistants of the Adhvaryu send mares near the horse. The *hiṁ* sound produced by the horse torwards them is

(to be considered as) the Udgītha;[1] the *him*-sound in a response to it produced by them is (to be considered as) the Upagītha.

उदगासीदश्वो मेध्यो यज्ञिय इति शतेन शतपलेन च निष्केणोद्गातारमुपशिक्ष्येमां देवतामुद्गायन्तीमनूद्गायेति संप्रेष्यति॥८॥

8. Having attracted the Udgātṛ with *udagāsīdaśvo medhyaḥ* by means one hundred cows and a golden plate weighing one hundred Palas, (the Adhvaryu) orders him: "Sing after this deity which is singing."[1]

1. Cf. TB III.8.22.3.

तेन हिरण्येन स्तोत्रमुपाकरोति॥९॥

9. With this gold he bespeaks the song.[1]

1. Cf. TB 8.22.3.

बर्हिःस्थाने भवति॥१०॥

10. This (the gold) substitutes the Barhis (-grass).[1]

1. Cp. XII.17.7. In the basic paradigm the act of bespeaking the song is done by means of Barhis-grass.

नमो राज्ञे नमो वरुणायेति वेतसशाखयाश्वतूपरगोमृगानग्निष्ठ उपाकरोति येषां चानादिष्टो देशः॥११॥

11. With (the section beginning with *namo rājñe namo varuṇāya* he dedicates the horse, the hornless goat, and the Gomṛga[2] towards the sacrifical post which stands exactly infront of the fire[3] and also those (animals) for which a specific place has not been prescribed, by means of a Vetasa-branch.

1. TS VII.4.16.
2. These three are dedicated to Prajāpati: cf.TS V.5.23.
3. Cf. TB III.8.23.1.

प्लक्षशाखाभिरितरान्पशूनश्वे पर्यङ्ग्यान्। आग्नेयं कृष्णग्रीवं पुरस्ताल्ललाटे॥ पौष्णमन्वश्वम्। ऐन्द्रापौष्णमुपरिष्टाद्ग्रीवासु। आग्नेयौ कृष्णग्रीवौ बाहुवोः। त्वाष्ट्रौ लोमशसक्थौ सक्थ्योः। शितिपृष्ठौ बार्हस्पत्यौ पृष्ठे। सौर्ययामौ श्वेतं कृष्णं च पार्श्वयोः। धात्रे पृषोदरमधस्तात्। सौर्यं बलक्षं पुच्छे॥१२॥

12. (He dedicates) other animals (which are going to be bound to) the different limbs of the horse by means of a Plakṣa-branch: (thus) the animal with black neck for Agni, in front

on the forehead; (the animal) for Pūṣan behind it; (the animal for Indra and Pūṣan on the neck; the two (animals) with black neck on the arms (front legs); the two (animals) the legs of whom are very hairy for Tvaṣṭṛ, on the hind-legs; two (animals) with their back white for Bṛhaspati, on the back; two (animals) one white and one black for Sūrya and Yama (respectively), on the sides; an (animal) with its belly spotted for Dhātṛ, downwards; a white goat for Sūrya, on the tail.[1]

1. Cp. TB III.8.23.1-3; ŚB XIII.2.2.27.

अन्यत्राग्निष्ठादष्टादशिनः॥१३॥

13. He dedicates (the animals) belonging to the group of eighteen (at the posts) other than the one exactly in front of the fire.[1]

1. The details of these animals are mentioned in the next Sūtra.

## XX.14

रोहितो धूम्ररोहित इति नवनव प्रतिविभज्यैन्द्राग्नदशमानेके समामनन्ति॥१॥

1. (Thus) "a red, a greyish red etc".[1] (Here the Adhvaryu binds these to the posts) after having divided them in groups of nine. According to some (ritualists these nine groups have) an animal for Indra and Agni as the tenth.

1. In TS V.6.11-20 ten groups each of eighteen animals are mentioned. Out of these 180 animals nine animals are to be bound to each of the twenty sacrificial posts. Cf. TB III.9.1.1-2. See also TB III.8.19.2.

एवमारण्यान्॥२॥

2. In the same manner[1] the wild animals (are to be bound).

1. i.e. to the posts other than the one which stands exactly in front of the fire and after having divided them into groups.

तान्यूपान्तरालेषु धारयन्ति॥३॥

3. They hold these animals in the intermediary spaces between the sacrificial posts.[1]

1. Cf. TB III.8.19.2.

इन्द्राय राज्ञे सूकर इत्येकादश दशत आलभ्यन्ते॥४॥

4. Eleven groups of ten (animals) (mentioned in the sections beginning with) *indrāya rājñe sūkaraḥ*[1] (a swine for Indra, the king) are to be seized.[2]

1. Cf.TS V.5.11-21.

2. Cf.TB III.9.2.4; ŚB XIII.2.5.4.

वसन्ताय कपिञ्जलानालभते। ग्रीष्माय कलविङ्कान्। वर्षाभ्यस्तित्तिरीन्। शरदे वर्तिकाः। हेमन्ताय ककरान्। शिशिराय विकिरान्॥५॥

5. (The Adhvaryu) seizes (three) hazel-hens for spring, sparrows for summer, partridges for rainy season, quails for autumn, Kakaras for winter (and) Vikiras for cold season.

1. Cf. KS V.10.4; VS XXIV.20;ŚB XIII.5.1.13.

कृष्णा भौमाः। धूम्रा आन्तरिक्षाः। बृहन्तो दैवाः। शबला वैद्युताः। सिध्मास्तारका इति पञ्चदशिनः॥६॥

6. (There should be three) black (he-goats) for the Earth; grey for the Sky; big-ones for the Heaven; speckled-ones for the Lightning; white-spotted ones for the Stars—(these are) fifteen.[1]

1. Cf. VS XXIV.10.

कृष्णग्रीवा आग्नेयाः। बभ्रवः सौम्याः। उपध्वस्ता सावित्राः। सारस्वत्यो वत्सतर्यः। पौष्णाः श्यामाः। पृश्नयो मारुताः। बहुरूपा वैश्वदेवाः। वशा द्यावापृथिव्याः॥७॥

7. (There should be three he-goats) with black neck for Agni; brownish for Soma, speckled-ones for Savitṛ; heifers for Sarasvatī, black-white ones for Pūṣan, dappled one for Maruts; of variegated colours for Viśvedevas; sterile cows for Heaven and earth[1].

1. Cf. VS XXIV.14.

कृष्णग्रीवा इत्युक्तम्॥८॥

8. It has been said (that three should be he-goats) with black neck (for Agni etc.).

1. VS XXIV.9.

एता ऐन्द्राग्नाः। पृश्नयो मारुताः। कृष्णा वारुणाः। कायास्तूपराः॥९॥

9. (Then there should be three he-goats) of variegated colour for Indra and Agni; (three speckled ones for Maruts; (three) black ones for Varuṇa and (three) hornless ones for Ka[1].

1. VS XXIV.15.

अग्नये ऽनीकवते प्रथमजानालभते। मरुद्भ्यः सांतपनेभ्यः सवात्यान्। मरुद्भ्यो गृहमेधिभ्यो बाष्कान्। मरुद्भ्यः क्रीडिभ्यः संसृष्टान्। मरुद्भ्यः स्वतवद्भ्यो ऽनुसृष्टान्॥१०॥

10. (Then the Adhvaryu) seizes (he-goats) born as the first issues for Agni Anīkavat, the (three) he-goats situated in the storm for Maruts Sāntapana, (three he-goats) which were born after a very long time, to Maruts Gṛhamedhins, triplet (he-goats) for Maruts Krīḍins, (three) born successivelly for Maruts Svatavats.[1]

1. VS XXIV.16.

कृष्णग्रीवा इत्युक्तम्॥११॥

11. It has been said (that there should be he-goats) with black neck ( for Agni etc.)[1]

1. VS XXIV.9.

एता ऐन्द्राग्नाः। प्राशृङ्गा ऐन्द्राः। बहुरूपा वैश्वकर्मणाः॥१२॥

12. (Then there should be three he-goats) of variegated colour for Indra and Agni, (three he-goats) with long horns for Indra and (three he-goats) of many colours for Viśvakarman.[1]

1. VS XXIV.9.

पितृभ्यः सोमवद्भ्यो बभ्रून्धूम्रानूकाशान्। पितृभ्यो बर्हिषद्भ्यो बभ्रून्धूम्रानूकाशान्। पितृभ्यो ऽग्निष्वात्तेभ्यो धूम्रान्रोहितांस्त्रैयम्बकान्॥१३॥

13. (Then there should be three) brown-yellowish (he-goats) for Pitṛs Somavats; (three) grey-brownish (he-goats) for Pitṛs Barhiṣads; (three) grey-red (he-goats) for Pitṛs Agniṣ vātta-s belonging to Tryambaka.[1]

1. Cp.VS XXIV.18.

कृष्णाः पृषन्त इत्येके॥१४॥

14. According to some (the last ones) should be black-dotted.[1]

1. VS XXIV.18.

## XX.15

श्वेता आदित्याः॥१॥

1. (Then there should be three) white (he-goats) for Aditi.

कृष्णग्रीवा इत्युक्तम्॥२॥

2. It has been said (that there should be he-goats) with black neck (for Agni etc).[1]

1. VS XXIV.9.

एता ऐन्द्राग्नाः। बहुरूपा वैश्वदेवाः। प्राशृङ्गाः शुनासीरीयाः। श्वेता वायव्याः। श्वेताः सौर्या इति चातुर्मास्याः पशवः॥३॥

3. (Then there should be three he-goats) of variegated colour for Indra and Agni; (three he-goats) of many colours for Viśvedevas; (three he-goats) with long horns which belong to the Śunasīrīya-Parvan (of the Cāturmāsya sacrifices); (three) white (he-goats) for Vāyu; (three) white (he-goats) for Sūrya—these are the animals connected with Cāturmāsyā-sacrifices.

1. Cp. VS XXIV.19.

द्वयानैकादशिनानालभन्ते। प्राकृतानाश्वमेधिकांश्च॥४॥

4. (Then they) seize two types of eleven (animals)[1]: those of basic of paradigm and those which belong to the Aśvamedha.

1. i.e. those which are to be offered as Savanīya animals on this Soma-day. Cf. TB III.9.2.3.

अग्नये ऽनीकवत इत्याश्वमेधिकान्। सोमाय स्वराज्ञ इति द्वन्द्विनः॥५॥

5. (Then they seize animals) connected with Aśvamedha (mentioned in the section beginning with) "For Agni Anīkavat"[1] and the pair-forming animals (mentioned in the section beginning with) "For Soma Svarāj."[2]

1. TS V.5.24.
2. TS V.6.21; cf. also TB III.9.9.3.

उपाकृताय स्वाहेत्युपाकृते जुहोति। आलब्धाय स्वाहेति नियुक्ते। हुताय स्वाहेति हुते॥६॥

6. After (the horse) has been dedicated, (the Adhvaryu) makes a libation (of ghee) with *upakṛtāya svahā*[1]; after it is bound (to the post), with *ālabdhāya svāhā*[1], after it is offered, with *hutāya svahā*.[1]

1. TS VII.4.16; cf. TB III.9.16.2.

पत्नयो ऽश्वमलंकुर्वन्ति। महिषी वावाता परिवृक्तीति॥७॥

7. The three wives viz. Mahiṣī (chief queen), Vāvāta (the favourite queen) and Parivṛktī (the deserted queen) adorn the horse.

शतंशतमेकैकस्याः सचिवाः। राजपुत्रीर्दाराश्चोग्राणामराज्ञां सूतग्रामण्यामिति॥८॥

8. Each of these has one hundred female assistants: the princess, the wives of Ugras who are not kings and the wives of charioteers and village leaders (respectively).[1]

1. Cp. ŚB XIII.5.2.1; also see XX.4.1-3. The word Ugra means a son of a Kṣatriya father and a Śūdra mother.

सहस्रंसहस्रं मणयः सुवर्णरजतसामुद्राः॥९॥

9. (Each queen has) one thousand beads: golden, silver and marine ones (pearls).[1]

1. Cp. TB III.9.4.4ff where one thousand Kācas (beads) are mentioned.

वालेषु मणीनावयन्ति। भूरिति सौवर्णान्महिषी प्राग्वहात्। भुव इति राजतान्वावाता प्रत्यग्वहात्प्राक् श्रोणेः। सुवरिति सामुद्रान्परिवृक्ती प्रत्यक् श्रोणेः॥१०॥

10. They string the beads in the hair (of the horse) ; the chief queen, the golden ones ( in the hair which are ) to the front of the shoulder, with *bhūḥ*,[1] the favourite queen, the silver ones ( in the hair which are) at the back of the shoulder upto the hip, with *bhuvaḥ*,[1] the deserted queen, the marine ones ( in the hair which are) at the back of the hip, with *svaḥ*.[1]

1. TS VII.4.20.a.

वालेषु कुमार्यः शङ्खमणीनुपग्रथ्नन्त्यप्रस्रंसाय। न वा॥११॥

11. The maidens bind the conch beads in the hair of the tail in such a way that they will not fall ; or they do not (bind).

अथास्य स्वदेशानाज्येनाभ्यञ्जन्ति। वसस्वत्वाञ्जन्तु गायत्रेण छन्दसेति गौल्गुलवेन महिषी। रुद्रा इति कासाम्बवेन वावाता। आदित्या इति मौस्तकृतेन परिवृक्ती॥१२॥

12. Then they anoint[1] their respective regions ( on the body of the horse) with ghee; the chief queen with (ghee) mixed with bdelium with *vasavastvāñjantu...*[2], the favourite queen with (ghee) mixed with *Kasāmbu*,[3] with *rudrāḥ*[2]... and the deserted queen with (ghee) mixed with *Mustakṛt*[4]... with *ādityāḥ*....[2]

1. Cp. TB III.9.4.6-8.
2. TS VII.4.20.b.
3. i.e. ghee mixed wth the decoction of Devadāru.
4. i.e. ghee mixed with the decoction of the tree called Cyperus Rotunda.

गौल्गुलवेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भव॥ कासाम्बवेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भव॥ मौस्तकृतेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भवेत्येतैश्च प्रतिमन्त्रम्॥१३॥

13. And (they anoint the horse respectively) with each of the (respective) formulae begining with *gaulgulavena*....[1]

1. These formulae are found only here.

## XX.16

युञ्जन्ति ब्रध्नमिति दक्षिणस्यां युगधुर्येतमश्वं युनक्ति॥१॥

1. (The Adhvaryu) yokes this horse on shoulder part of the southern yoke with *yuñjanti bradhnam*....[1]

1. TS VII.4.20.f; cp. TB III.9.4.1.

युञ्जन्त्यस्य काम्येति प्रष्टी॥२॥

2. (He yokes) the two side-horses with *yuñjantyasya*....[1]

1. TS VII.4.20.g.

केतुं कृणवन्नकेतव इति रथे ध्वजमवगूहति॥३॥

3. He fixes the banner on the chariot, with *ketuṁ kṛṇvan....*[1]

1. TS VII.4.20.h; cf. TB III.9.4.3.

जीमूतस्येवेति कवचमध्यूहते॥४॥

4. (The sacrificer) pus on the armour with *jīmūtasyeva....*[1]

1. TS IV.6.6.a; cf. TB III.9.4.3.

धन्वना गा इति धनुरादत्ते॥५॥

5. He takes the bow with *dhanvanā gāḥ....*[1]

1. TS IV.6.6.h.

वक्ष्यन्तीवेति ज्यामभिमृशति॥६॥

6. He touches the bow-string, with *vakṣyantīva....*[1]

1. TS IV.6.6.c.

ते आचरन्तीति धनोरार्त्नीं संमृशति॥७॥

7. He touches the two ends of the bow, with *te ācarantī...*[1]

1. TS IV.6.6.d.

बह्वीनां पिता बहुरस्य पुत्र इति पृष्ठ इषुधिं निनह्यति॥८॥

8. He fixes the quiver on the back with *bahvīnāṁ pitā...*

1. TS IV.6.6.e.

रथे तिष्ठन्नयति वाजिन इति सारथिमभिमन्त्रयते॥९॥

9. He addresses the charoiteer, with *rathe tiṣṭhan....*[1]

1. TS IV .6.6.f.

तीव्रान्घोषान्कृण्वते वृषपाणय इत्यश्वान्॥१०॥

10. (He addresses) the horses, with *tīvrān ghoṣān.....*[1]

1. TS IV.6.6.g.

स्वादुषंसदः पितरो वयोधा इति तिसृभिः पितृनुपतिष्ठते॥११॥

11. He praises the ancestors, with three verses begining with *svāduṣaṁsadaḥ*[1]

1. TS IV.6.6.i,k,l.

ऋजीते परि वृङ्‌ग्धि न इत्यात्मानं प्रत्यभिमृश्या जङ्‌घन्तीत्यश्वाजनिमादा- याहिरिव भोगैरिति हस्तघ्नमभिमन्त्रयते॥१२॥

12. Having touched himself with *ṛjīte pari vṛṅgdhi naḥ*,[1] having taken the whip with *ā jaṅghanti...*[2] he addresses the hand cover[3] with *ahiriva bhogaiḥ....*[4]

1. TS IV 6.6.m.
2. TS IV.6.5.n.
3. I follow Caland and read here *hastatram* instead of *hastaghnam.*
4. TS IV.6.6.0.

वनस्पते वीड्वङ्गो हि भूया इति पञ्चभी रथम्॥१३॥

13. He addresses the chariot with five verses beginning with *vanaspate vīḍvaṅgo hi bhūyāḥ....*[1]

1. TS IV.6.6.p-t.

आमूरज प्रत्यावर्तयेमाः केतुमदिति दुन्दुभीन्संह्लादयन्ति॥१४॥

14. With *āmūraja pratyāvartayemāḥ...*[1] (the assistants of the Adhvaryu) beat the drum.

1. TS IV.6.6.u.

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजीत्युदगुदकान्तमभिप्रयाय ये ते पन्थानः सवितरित्यध्वर्युर्यजमानं वाचयति॥१५॥

15. Having gone in the northern direction upto the bank of water, with *ā krān vājī...*[1] and *kramairatyakramīt...*[1] the Adhvaryu makes the sacrificer recite[3] *ye te panthānaḥ....*[4]

1. TS VII.5.19.a.
2. TS V.7.24.
3. Cf. TB III.9.4.3.
4. TS VII.5.24.a.

स्वयं वाजिन्नपो ऽवजिघ्रेत्यपो ऽश्वमवघ्राप्य यद्वातो अपो अगमदिति प्रदक्षिणमावर्तयति॥१६॥

16. After having made the horse smell the water, with *svayaṁ vājinnapaḥ...* he causes the horse to turn towards the right with *yadvāto apo....*[1]

1. TS VII.4.20.c.

यतः प्रयाति तदवतिष्ठते॥१७॥

17. On the place from where he has started, he halts.

वि ते मुञ्चामीत्येतमश्वं विमुच्य रथवाहनं हविरस्य नामेति रथवाहने रथमत्याधाय द्यौस्ते पृष्ठमित्यश्वस्य पृष्ठं संमार्ष्टि॥१८॥

18. Having released the horse with *vi te muñcāmi...*[1] having placed the chariot on its stand, with *rathavāhanaṁ havirasya...*,[2] he rubs the back of the horse with *dyauste pṛṣṭham....*[3]

1. TS I .6.4.q.
2. TS IV 6.6.h.
3. TS V.7.2.5.

लाजी३ञ्छाचीइन्यशो ममां३ इति पत्नयो ऽश्वायान्नपरिशेषानुपवपन्ति ॥१९॥

19. The wives throw the remnants of the food[1] towards the horse[2] with *lājī3 ñchācī3n yaśo mamā3n....*[3]

1. See XX.12.10.
2. Cf. TB III.9.4.8.
3. TS. VII.4.20.d.

ययोपन्युप्तमत्ति तस्यै प्रजा राष्ट्रं भवति॥२०॥

20. The son of her (the remnant) thrown by whom (the horse) eats, will become the king[1].

1. Cp. Bandhāśs XV.26.

## XX.17

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजी द्यौस्ते पृष्ठमित्यश्वमभिमन्त्र्य यथोपाकृतं नियुज्य प्रोक्ष्योपपाययति॥१॥

1. Having addressed[1] the horse *with akrān vājī...*,[2] *kramairatyakramīt...*[3] *dyauste pṛṣṭham*[4] having bound it in the same manner in which it was dedicated,[5] having sprinkled[6] (water) on it, (the Adhvaryu) makes it drink[7] (water).

1. Cf. TB III.9.4.8.
2. TS VII.5.19.a.
3. TS V.7.24.
4. TS V.7.25.
5. Thus to the middle post.
6. Cf. TB III.9.4.10.
7. Cf. TB III.9.4.11-12.

यद्युपपपाय्यमानो न पिबेदग्निः पशुरासीदित्युपपाययेत्॥२॥

2. If while being made drink (water, the horse) does not drink[1] then he should make it drink[2] with *agniḥ paśurāsīt....*[3]

1. Cp. IX 18.11.
2. Cp. TB III.9.4.8.
3. TS V.7.26.

समिद्धो अञ्जन्कृदरं मतीनामित्यश्वस्याप्रियो भवति॥३॥

3. (The verses beginning with) *samiddho añjan kṛdaraṁ matīnaṁ*[1] (are to be used as) the Āprī-verses for the horse.[2]

1. TS V.1.14.
2. Cf. TB III.9.4.8.

मेषस्त्वा पचतैरवत्विति पर्यग्नौ क्रियमाणे ऽपाव्यानि जुहोति॥४॥

4. (The Adhvaryu) offers the Apāvya-libations with *meṣastvā pacataiḥ...*[2] while (the Āgnīdhra) is carrying fire (around the victim).

1. Cp. VII.14.4; cf. TB III.8.17.5.
2. TS VII.4.12.

पर्यग्निकृतानारण्यानुत्सृजन्ति॥५॥

5. After the fire has been carried around (the performers) release the forest (animals).[1]

1. Cf. TB III.9.3.3.

वडवे पुरुषी च॥६॥

6. And (they release) the two mares and the two goats having the characteristics of a man (*puruṣī*).[1]

1. Cf. TS V.6.21. The word *puruṣī* means a goat having beard.

अजः पुरो नीयते ऽश्वस्य॥७॥

7. A he-goat is led before the horse (while the horse is being led to the place of slaughter).[1]

1. Cp. ṚV I.162.12.

वेतसशाखायां तार्प्यं कृत्त्यधीवासं हिरण्यकशिपु चास्तीर्य सौवर्णं रुक्ममुपरिष्टात्कृत्वा तस्मिन्नश्वतूपरगोमृगान्निघ्नन्ति। प्लक्षशाखास्वितरान्पशून्॥८॥

8. (In the slaughter-place) upon a reed-branch having spread a Tārpya garment, upon it a hide-wrap[2] and on it a

cushion woven with gold thread, having placed a golden plate on it they kill the horse, the hornless he-goat and the Gomṛga; (and) the other animals on the branches of Plakṣa-tree.[3]

1. For this see XVIII.5.7.
2. For this see XVIII.18.6.
3. Cf. TB III.9.20.1; see also TB III.8.19.2.

श्यामूलेन क्षौमेण वाश्वं संज्ञपयन्ति। स्पन्द्याभिरितरान्पशून्॥९॥

9. They kill the horse (through suffocation) by means of a wollen or a linen cloth; and the other animals by means of strings.

प्राणाय स्वाहा व्यानाय स्वाहेति संज्ञप्यमाने पशावाहुती जुहोति। संज्ञप्ते वा॥१०॥

10. (The Adhvaryu) makes two libations (of ghee) with *prāṇāya svāhā...*[1] while an animal is being killed[2]; or when it is killed.

1. TS VII.4.21.
2. Cf. TB III.9.6.1.

यामेन साम्ना प्रस्तोतानूपतिष्ठते॥११॥

11. The Prastotṛ stands near (the dead horse) while praising with a melody addressed to Yama.[1]

1. Cf. TB III.9.20.1. The melody is based upon SV I.320 (II.1196-99).

अम्बे अम्बाल्यम्बिक इति प्रतिप्रस्थाता पत्नीरुदानयति॥१२॥

12. With *ambe ambālyambike...*[1] the Pratisprasthātṛ leads the wives of the sacrificer.[2]

1. TS VII.4.19.a,b.
2. Cp. TB III.9.6.3; ŚB XIII.2.8.3.

ता दक्षिणान्केशपक्षानुद्ग्रथ्य सव्यान्प्रस्त्रस्य दक्षिणानूरूनाघ्नानाः सिग्भिराभिधून्वत्यस्त्रिः प्रदक्षिणमश्वं परियन्त्यवन्ती स्थेति॥१३॥

13. After having bound the hair on the head towards the right and having loosened the hair on the left, with *avantī stha*[1] they (the wives of the sacrificer) thrice move around the dead

horse in the clockwise manner while beating their right thigh and fanning (the horse) by means of their hems.[3]

1. TS VII.4.12.b.
2. Cp. XIV.22.1.
3. Cp. TB XII.9.6.2.

सव्यानुद्ग्रथ्य दक्षिणान्प्रस्त्रस्य सव्यानूरूनाघ्नाना अनभिधून्वत्यस्त्रिः प्रतिपरियन्ति॥१४॥

14. Having bound the hair on the head towards the left and having loosened the hair on the right they thrice move around (the dead horse) in anti-clockwise manner while beating their left thigh and without fanning (the horse).[1]

1. Cf. TB III.9.6.2.

प्रदक्षिणमन्ततो यथा पुरस्तात्॥१५॥

15. Finally (they move) in clockwise manner as in the beginning.

नवकृत्वः संपादयन्ति॥१६॥

16. Thus they do (this) nine times.[1]

1. Cp. TB III.9.6.3.

अम्बे अम्बाल्यम्बिक इति महिष्यश्वमुपसंविश्य॥१७॥

17. After having sat down near the horse[1] with *ambe ambālyambike...*[2] the chief queen,[3]

1. Cf. ŚB XIII.5.2.2.
2. TS VII.4.19.a; cp. XX.17.12.
3. The sentence is completed in the next Sūtra.

## XX.18

गणानां त्वा गणपतिं हवामह इत्यभिमन्त्र्याहं स्यां त्वं स्याः सुराया कुलजः स्यात्तत्रेमांश्वतुरः पदो व्यतिपज्य शयावहा इति पदो व्यतिपजते॥१॥

1. having addressed (the dead horse) with *gaṇānāṁ tvā gaṇapatim...*[1] interwines the legs (with her own) with *ahaṁ syāṁ tvaṁ syāḥ....*

1. TS II.3.14.0. See also MS III.12.20; VS XXIII.19, ŚB XIII.2.8.4.

तौ सह चतुरः पदः सं प्र सारयावहा इति पदः संप्रसारयते॥२॥

2. She stretches the feet (of her and of the horse) with *tau saha....*[1]

1. TS VII.4.19.c.

सुभगे काम्पीलवासिनीति क्षौमेण वाससाध्वर्युर्महिषीमश्वं च प्रच्छाद्य वृषा वामित्यभिमन्त्रयते॥३॥

3. After the Adhvaryu has covered the chief queen and the horse by means of a linen garment[1] with *subhage kāmpīlyavāsini...,*[2] he addresses (both of them) with *vṛṣā vām....*[3]

1. Cp. ŚB XIII.5.2.9.
2. TS VII.4.19.c,d.
3. TS VII.4.19.f.

उत्सक्थ्योर्गृदं धेहीति प्रजननेन प्रजननं संधायाम्बे अम्बाल्यम्बिक इति महिष्यश्वं गर्हते॥४॥

4. After (the Adhvaryu) has connected her genital organ with the genital organ (of the horse) with *utsakthyor gṛdaṁ dhehi...,*[1] the chief queen censures the horse with *ambe ambālyambike....*[2]

1. TS VII.4.19.e.
2. TS VII.4.19.g.

ऊर्ध्वामेनामुच्छ्रयतादिति पत्नयो ऽभिमेधन्ते॥५॥

5. The (other) wives censure with *ūrdhvāmenāmutcch-rayatāt....*[1]

1. TS VII.4.19.h.

त्रिर्महिषी गर्हते। त्रिः पत्नयो ऽभिमेधन्त उत्तरयोत्तरयर्चा॥६॥

6. The chief queen censures thrice; the (other) wives censure with the each next verse.[1]

1. The chief queen utters TS VII.4.19, the others utter TS VII.4.19.h. (See Sūtra 4 and 5. The chief queen recites TS VII.4.19.i (=g). The others recite TS VII.4.19.j. The chief queen recites TS VII.4.19.k(=g) The others recite TS VII.4.19.l. The chief queen recites TS VII.4.19.m(=g), the others recite TS VII.4.19.n.

दधिक्राव्णो अकारिषमिति सर्वाः सुरभिमतीमृचमन्ततो जपित्वापोहिष्ठीया-
भिर्मार्जयित्वा गायत्री त्रिष्टुबिति द्वाभ्यां सौवर्णीभिः सूचीभिर्महिष्यश्वस्यासि-
पथान्कल्पयति प्राक्क्रोडात्। एवमुत्तराभ्यां राजतीभिर्वावाता प्रत्यक्क्रोडात्प्रा-
ङ्नाभेः। एवमुत्तराभ्यां लौहीभिः सीसाभिर्वा परिवृक्ती शेषम्॥७॥

7. After all have muttered a verse containing the word *surabhi*, beginning with *dadhikrāvṇo akāriṣam*, then after they have cleasend themselves with the Āpohiṣṭhīyā verses, the chief queen arranges the paths for the knife by means of golden needles upto the chest with the two verses beginning with *gāyatrī triṣṭubh*[3]; in the same way the beloved queen by means of silver needles from the chest upto the navel with the next two verses[4]; in the same way the discarded queen by means of copper or lead needles the remaining (part of the body of the horse) with the next two verses.[5]

1. TS VII.4.19.9.
2. TS VII.4.19.p-r.
3. TS V.2.11.a-b.
4. TS V.2.11.c-d.
5. TS V.2.11.e-f. For this Sūtra cf. TB III.9.6.

तूष्णीं तूपरगोमृगयोरसिपथान्कल्पयन्ति॥८॥

8. They prepare the paths of knife (in the bodies) of the hornless he-goat and of the Gomṛga silently.

कस्त्वा छ्यति कस्त्वा वि शास्तीत्यश्वस्य त्वचमाच्छ्यति॥९॥

9. (The slaughterer) cuts the skin of the horse with *kastvā chyati kastvā viśāsti....*[1]

1. TS V.2.12.1f.

चन्द्रं नाम मेदः। तदुद्धरति॥१०॥

10. There is fat called Candra (in the body of a horse). He extracts it.[1]

1. Cp. ŚB XIII.5.2.10.

नाश्वस्य वपा विद्यते॥११॥

11. There is no omentum of a horse.[1]

1. Cf. ŚB XIII.5.2.10. The fat mentioned above is to be treated like the omentum.

उद्धरतीतरेषाम्॥१२॥

12. He extracts (the omenta) of the other animals.

कर्णं छित्त्वा त्र्यङ्गेषूपसंनह्यति॥१३॥

13. Having cut the (right) ear (of the horse) he adds it to the Tryaṅga-s.[1]

1. For this word see TS VI.3.10.6; cf. also VII.22.6.

नाश्वस्य गुदो विद्यते॥१४॥

14. The horse does not have a *guda* (rectum?).

शृतासु वपासूत्तरत उपरिष्टादग्नेर्वैतसशाखायामश्वतूपरगोमृगाणां वपाः सादयति॥१५॥

15. After the omenta are cooked (the Adhvaryu) places them on the northern side upon (the built up) Agni (-citi) on the reed-branch—(Here) he places the omenta of the horse , the hornless goat and the Gomṛga.

## XX.19

दक्षिणतः प्लक्षशाखास्वितरेषां पशूनाम्॥१॥

1. (The Adhvaryu places the omenta) of the other animals to the southern side, on the Plakṣa-branches.

पूर्वौ परिवप्यमहिमानौ हुत्वाश्वतूपरगोमृगाणां वपाः समवदाय संप्रेष्यति॥२॥

2. Having offered the first Parivapya[1] and the libation of the Mahiman-scoop,[2] having cut (the portions from) the omenta of the horse, the hornless goat and the Gomṛga, (the Adhvaryu) gives orders.

1. For these see VII.20.9; cf. also XX.19.6.
2. Cp.XX.13.2; XX.19.6.

प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्य वपानां मेदसामनुब्रूहि। प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्य वपानां मेदसां प्रेष्येति संप्रैषौ। चन्द्रवपयोर्मेदसामनुब्रूहि चन्द्रवपयोर्मेदसां प्रेष्येति वा॥३॥

3. (The orders to be given to the Maitrāvaruṇa are as follows): *prajāpataye aśvasya tūparasya gomṛgasya...* or *candravapayor...*

समवदायेतरेषां वपाः संप्रेष्यति॥४॥

4. After having cut the omenta of the other animals he gives orders (to the Maitrāvaruṇa).

विश्वेभ्यो देवेभ्य उस्त्राणां छागानां मेषाणां वपानां मेदसां प्रेष्येति संप्रैषौ॥५॥

5. (These orders are as follows) *viśvebhyo devebhyaḥ....*

उत्तरौ परिवप्यमहिमानौ हुत्वा चात्वाले मार्जयित्वाभितो ऽग्निष्ठं ब्रह्मोद्याय पर्युपविशेते॥ दक्षिणो ब्रह्मा। उत्तरो होता॥६॥

6. (Then) after the latter Parivapya and Mahiman libations[1] are offered and after the priests have washed themselves near the Cātvāla (the Brahman and the Hotṛ) sit at both the sides of the central sacrificial post for the sake of Brahmodya (theological discussion)—the Brahman to the south and the Hotṛ to the north.

1. Cp. Sūtra 2.
2. Cp. VII.21.6.

किं स्विदासीत्पूर्वचित्तिरित्येतस्यानुवाकस्य पृष्टानि होतुः प्रतिज्ञातानि ब्रह्मणः॥७॥

7. In the section beginning with *kiṁ svidāsīt pūrvacittiḥ*[1] the questions belong to the Hotṛ and the answers to the Brahman.

1. TS VII.4.18.

ब्रह्मण उदञ्चं विजयं संज्ञापयन्ति॥८॥

8. They accept the victory of the Brahman at the end.

प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्यास्थि लोम च तिर्यगसंभिन्दन्तः सूकरविशसं विशसतेति संप्रैषवत्कुर्वन्ति॥९॥

9. (The slaughterers) carry out their work as ordered (by the Adhvaryu viz.) "For the sake of Prajāpati cut the animals in the same manner in which the swines are cut; obliquely, splitting without the bones and hair of the horse, of the hornless goat and of Gomṛga".

अश्वस्य लोहितं स्विष्टकृदर्थं निदधाति॥१०॥

शफं गोमृगकण्ठं च माहेन्द्रस्य स्तोत्रं प्रत्यभिषिञ्चति॥११॥

10-11. He preserves the blood and the (front right) hoof of the horse for the Sviṣṭakṛt (-offering)[1] (and the throat of the Gomṛga). At the time of the Stotra(-singing) connected with the Māhendra-scoop he sprinkes (water on the sacrificer).[2]

1. See XX.21.15-22.1.
2. See XVIII.15.10; See also XVIII.19.5f.

हिरण्यगर्भः समवर्तताग्र इति षद् प्राजापत्याः पुरस्तादभिषेकस्य जुहोति। अयं पुरो भुव इति षद् च प्राणभृतः॥१२॥

12. Immediately before[1] the act of sprinkling (on the sacrificer) he performs the six libations for Prajāpati with *hiraṇyagarbhaḥ samavartatāgre*...[2] and the six (libations called *Prāṇabhṛt* with *ayaṁ puro bhuvaḥ*....[3]

1. See XX.20.9-10.
2. TS IV.1.8-s. 3. TS IV.3.2.

व्याघ्रचर्मणि सिंहचर्मणि वाभिषिच्यते॥१३॥

13. While he is (sitting on the throne) on a tigre-skin or a lion-skin the sacrificer is sprinkled upon.

1. Cp. XVII.19.6; XVIII.15.5.

## XX.20

ऋषभचर्माभिषिच्यमानस्योपरि धारयन्ति॥१॥

1. (The assistants of the Adhvaryu) hold the skin of a bull on (the sacrificer) who is being sprinkled upon.

सहस्रशीर्षा पुरुष इति पुरुषेण नारायणेन सौवर्णेन शतमानेन शतक्षरेण शतकृष्णलेन यजमानस्य शीर्षन्नधिनिदधाति॥२॥

2. (The Adhvaryu) places a golden plate of one hundred Mānas, one hundred Kṛṣṇalas in weight and with one hundred holes) on the head of the sacrificer with the hymn (called) Puruṣa Nārāyaṇa (beginning with) *sahasraśīrṣā puruṣaḥ*.[2]

1. Cp. XVIII.15.5.
2. TA III.12.

प्रजापतेस्त्वा प्रसवे पृथिव्या नाभावन्तरिक्षस्य बाहुभ्यां दिवो हस्ताभ्यां प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामीति महिम्नोः संस्रावेणाभिषिञ्चति॥३॥

3. He Sprinkles the remnants of the (two) Mahiman (scoops)[1] (on the sacrificer) with *prajāpatestvā....*

1. See XX.19.2.

वायव्यैरभिषिञ्चतीत्येके॥४॥

4. According to some he sprinkles by means of the Vāyu-cups.

मधुश्च माधवश्चेति मासनामभिरभिषिच्यमानमभिजुहोति॥५॥

5. (The Pratiprasthātṛ) offers six libations upon (the sacrificer) while he is being sprinkled, with the names of the months (beginning with) *madhuśca mādhavaśca*[1].

1. TS I.4.14 or IV.4.11.a-f.

वसन्ताय स्वाहा ग्रीष्माय स्वाहेत्यृतुभ्यः षट्॥६॥

6. (Then) the six libations for the seasons with *vasantāya svāhā*.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः। यो अस्माँ अभिदासत्यधरं गमया तमः॥ वि रक्षो वि मृधो नुद वि वृत्रस्य हनू रुज। वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासत इति वैमृधीभ्यां यजमानो मुखं विमृष्टे॥७॥

7. The sacrificer wipes his face with two verses containing the word *vi mṛdhaḥ* beginning with *vi na indra*[1], and *vi rakṣo vi mṛdhaḥ*[2].

1. ṚV X.152.4.
2. ṚV X.152.3.

ऊर्ध्वा अस्य समिधो भवन्तीति प्राजापत्याभिराप्रीभिरभिषिच्यमानस्य हस्तं गृह्णाति॥८॥

8. (The Pratiprasthātṛ) holds the hand of the (sacrificer) being sprinkled upon with the Āprī-verses belonging to Prajāpati, beginning with *ūrdhvā asya samidho bhavanti*.[1]

1. TS IV.1.8; Cp. XVI.7.9.

प्रजापतिश्चरति गर्भे अन्तः॥ प्रजापतिं प्रथमं यज्ञियानां देवानामग्रे यजतं यजध्वम्॥ स नो ददातु द्रविणं सुवीर्यं रायस्पोषं वि ष्यतु नाभिमस्मे॥ तवेमे

लोकाः प्रदिशो दिशश्च परावतो निवत उद्वतश्च। प्रजापते विश्वसृज्जीवधन्य इदं नो देव प्रति हर्य हव्यमिति षट् प्राजापत्या उपरिष्टादभिषेकस्य जुहोति॥९॥

9. After the Sprinkling[1] (the Adhvaryu) offers the six libations with *prajāpatiścarati....*[2]

1. Cp.XX.19.12.
2. The six verses are TĀ III.13.1-2 (3-6), TB II.8.1.4; 3-4.

प्राची दिशामिति षट् चापानभृतः॥१०॥

10. And the six Apānabhṛt (-libations)[1] with *prācī diśām....*[2]

1. Cp XX.11.12 at the end.
2. TS IV.3.3.

अत्र यजमानो जागतान्विष्णुक्रमान्क्रामति॥११॥

11. Now the sacrificer strides the Viṣṇukramas called Jāgata.[1]

1. Cp. XIII.19.12.

## XX.21

पशुकाल उत्तरत उपरिष्टादग्नेर्वैतसे कटे ऽश्वं प्राञ्चं यथालिङ्गं चिनोति॥१॥

1. At the time of the animal (-sacrifice), (the Adhvaryu) arranges the limbs of the horse to the north of the Fire-altar-building[1] upon a mat of reeds[2] in such a manner as the head (will be) to the east (and the legs to the north).

1. Cf. ŚB XIII.2.2.19; cp.XX.18.15.
3. Cf. TB III.8.20.4; cp.III.8.19.2.

एवं पुरस्तात्प्रत्यञ्चं तूपरम्। पश्चात्प्राचीनं गोमृगम्॥२॥

2. In the same manner (he does in connection with) the hornless he-goat (situated) to the east (of the horse) with its head to the west and the Gomṛga (situated to the west (of the horse) with its head to the east.

1. Cf. TB III.8.20.4.

दक्षिणतः प्लक्षशाखास्वितरान्पशूनासादयति॥३॥

3. He places the (limbs of the) other animals on a Plakṣa-branch on the sourthern (part of the built up Fire-alter).

1. Cf. TB III. 8.19.2.

वपावच्चर्या॥४॥

4. The performance (of the chief-offerings should be done) in the same manner as that of the omentum.[1]

1. See XX.19.2-5.

हविष इत्यन्तौ नमति॥५॥

5. He modifies the ends (of the orders) (with the word) *haviṣaḥ* (instead of *vapāyā medasaḥ*).

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजी द्यौस्ते पृष्ठमिति वैतसेन कटेनाश्वतूरगो-मृगान्सर्वहुतान्हुत्वेलुवर्दाय स्वाहा बलिवर्दाय स्वाहेत्यश्वमभिजुहोति॥६॥

6. Having completely[1] offered the horse, horn-less goat and Gomṛga by means of the mats of the reeds with *ākrānvājī, kramair atyakramīd vājī...*, and *dyauste pṛṣṭham...*[2] (in the Āhavanīya-fire of the high alter) he offers two libations (of ghee) on the (limbs of the ) horse (thrown in the fire) with *iluvardāya svāhā* and *balivardāya svāhā*[3].

1. Cf.TB III.8.20.5.
2. See XX .17.1 and the notes on it.
3. TB III.8.20.5.

अत्र कटमनुप्रहरति॥७॥

7. Here he throws the mat.

ये ऽश्वस्य हुतस्य गन्धमा जिघ्रन्ति सर्वे ते पुण्यलोका भवन्तीति विज्ञायते॥८॥

8. It is known (from a Brāhmaṇa-text)[1] that all of them go to auspicious worlds, who inhale the smell of the horse which is offered (in fire).

1. Not available.

हविषा प्रचर्याज्यमवदानं कृत्वास्तेगान्दंष्ट्राभ्यां मण्डूकाञ्जभ्येभि-रित्येतैश्चतुर्दशभिरनुवाकैः प्रतिमन्त्रं शरीरहोमाञ्जुहोति॥९॥

9. Having performed the offering of the oblation material (i.e. limbs of the other animals), having taken a portion of ghee, he should make the libation of the body (limbs) (mystically with the help of ghee) with each of the formulae in the fourteen sections beginning with *stegān daṃṣṭrābhyām*[1]

1. TS V.7.11-24; Cf.TB III.9.11.1

दिवाकीर्त्यं पञ्चदशम्। अरण्येऽनुवाक्यं षोडशम्। द्यौस्ते पृष्ठमित्येतं सप्तदशमाज्येनैव॥१०॥

10. Divākīrtya[1] (-section is to be used for) the fifteenth (body-offering) Araṇyenuvākya[2] (for) the sixteenth; *dyauste pṛṣṭham* (for) the seventeenth (to be offered) with ghee only.

1. TS.I.4.35 is meant. Cf.TB III.9.11.2.
2. See TB XIII.3.4.1.Here TĀ III.21 (=TS I .4.35).
3. TS V.7.25.Cf.ŚB XIII.3.4.1

यदक्रन्दः प्रथमं जायमान इत्येतैस्त्रिभिरनुवाकैः षट्त्रिंशतमश्वस्तोमीया-ञ्जुहोति ॥११॥

11. With the three sections beginning with *yadakrandaḥ* he offers the thirty-six Aśvastomīya-libations.

1. TS IV .6.7, 8 and 9; cf.TB III.9.12.1ff.

क्रमैरत्यक्रमीदित्येतां षट्त्रिंशीम्॥१२॥

12. He uses this (verse viz.) *kramairatyakramīt...*[1] for the thirty-sixth libation.

1. TS V .7.24.

अष्टादश जुहोतीत्येके॥१३॥

13. According to some (ritualists)[1] he offers eighteen (Aśvastoma-libations).

1. Unknown.

इमा नु कं भुवना सीषधेमेति द्विपदाः॥१४॥

14. At the end[1] he performs libations with the three Dvipadā (-verses beginning with *imā nu kam*)...[2]

1. the word *antataḥ* of the fifteenth Sūtra belongs to this Sūtra: Cf. TB III.9.12.3.
2. TĀ I .27.1(1-3).

अन्ततो ऽश्वस्य लोहितेन शृतेन स्विष्टकृतं यजति॥१५॥

15. With cooked blood of the horse he makes the Swiṣṭ-akṛt–libation[1].

1. See VII.25.17-18. Cf. TB III.9.11.3-4. Cp.XX.19.10-16.

# XX.22

गोमृगकण्ठेन प्रथमामाहुतिं जुहोति। अश्वशफेन द्वितीयाम्। अयस्मयेन कमण्डलुना तृतीयाम्॥१॥

1. (The Adhvaryu) makes this first libation by means of the throat of the Gomṛga, the second with a hoof of the horse; the third with a metal pitcher.[1]

1. Cf. TB III.9.11.3-4. See also XX.19.10-11.

पत्नीसंयाजान्तमहः संतिष्ठते॥२॥

2. The day stands established (concluded )with the Patnīsaṁyājas.[1]

1. Cp. XX.10.3.

श्वो भूते प्रतायते सर्वस्तोमो ऽतिरात्रो बृहत्सामा॥३॥

3. On the next day Atirātra with all the Stomas and with its first Pṛṣṭha-Stotra sung on the Bṛhat-sāman is to be performed.[1]

1. Cf. ŚB XIII.3.1.4, XIII.5.3.9, TMB XXI.4.12.

पशुकाले गव्यानैकादशिनानालभन्ते प्राजापत्यान्वैश्वदेवान्वा। प्राजापत्यमृषभं तूपरं सर्वरूपं सर्वेभ्यः कामेभ्यो द्वादशमुपालम्भ्यम्॥४॥

4. At the time of the animal-sacrifice[1] they seize eleven bovine–(victims)[2] for Prajāpati or for Viśvedevas; and a hornless all-coloured bull for Prajāpati as the twelfth one for the sake of fulfillment of all desires.

1. See XIII.18.12.
2. Cf. TS V.6.22; TB III.9.9.2.

समानमावभृथात्॥५॥

5. (The further ritual) upto the Avabhṛtha[1] should be the same.

1. Cp. XX.10.3, XX .22.2. Thus the Avabhṛtha rite takes place only after the ritual of the third day is over.

अवभृथेन प्रचर्यात्रेयं शिपिविष्टं खलतिं विक्लिधं शुक्लं पिङ्गाक्षं तिलकावलमवभृथमभ्यवनीय तस्य मूर्धञ्जुहोति मृत्यवे स्वाहा भ्रूणहत्यायै स्वाहा जुम्बकाय स्वाहेति तिस्रः॥६॥

6. Having performed the Avabhṛtha ritual, having brought in the water a man who belongs to the family of Atri, who is

Śipiviṣṭa, bald, leper, white-skinned, yellow-eyed and spotted, he offers a libation thrice on his head with *mṛtyave svāhā, brahmahatyāyai svāhā, jumbakāya svāhā*[1].

1. Cf. TB III.9.15.1-3.

तस्मै शतमनोयुक्तं च ददाति॥७॥

7. To him (the sacrificer) gives one hundred (cows) and a yoked cart.

शते चानोयुक्ते चेत्येके॥८॥

8. According to some two hundred (cows) and two yoked carts.

सह पुण्यकृतः पापकृतश्च हस्तसंरब्धा ग्राममभ्युदायन्ति। सर्वे ते पुण्यलोका भवन्तीति विज्ञायते॥९॥

9. It is known (from a Brāhmaṇa-text) "The performers of good deeds as well as performers of bad deeds return together (after the Avabhṛtha-bath) holding their hands, to the village. All of them get auspicious world[1]."

1. Source unknown.

सौरीर्नव श्वेता वशा अनूबन्ध्या भवन्ति॥१०॥

10. There should be nine white, sterile cows (to be killed) for Sūrya as the Ahūbandhyās[1].

1. Cf. TS V.6.22; TB III.9.9.3.

अथैकेषाम्। रोहिणीरैन्द्रीः सौरीः श्वेताः शितिपृष्ठा बार्हस्पत्याः॥११॥

11. According to some (ritualists)[1] there should be (three) red ones for Indra, (three) white ones for Sūrya and three white-backed ones for Bṛhaspati (to be offered as Anūdandhyās).

1. Unknown.

अत्र वा द्वन्द्विन आलभते॥१२॥

12. Optionally the pair-forming (victims are to be seized) at this time.

1. Instead of earlier ; See XX.15.5. This is the practice prescribed by TB III.9.9.3.

छगलः कल्माषः किकिदीविर्विदीगय इति ते त्रयस्त्वाष्ट्राः॥१३॥ पात्नीवत आग्नेय ऐन्द्राग्न आश्विनस्ते विशालयूप आलभ्यन्ते॥१४॥

13-14. The three (victims) for Tvaṣṭṛ viz. a white, spotted he-goat, a Parra jacana and a white crane[1] (are to be bound) to the sacrificial post meant for wives of gods.[2] (The three he-goats) for Agni, Indra-Agni, and Aśvins are to be bound to the big sacrificial post.[3]

1. Cf. TS V.6.22; TB III.9.9.3.
2. Cf. XX.5.9; XIV.7.12.
3. Cf. TS V.6.22; TB III.9.16.3-4.

## XX.23

अथैकेषाम्। त्रैतानां प्रथमजं कालकाभ्रुमश्विभ्यां मध्यमे विशालयूप आलभते। तेषामेव मध्यमजमूर्जे दक्षिणे। उत्तमजं पृथिव्या उत्तरे॥१॥

1. Now according to some[1] (the Adhvaryu) seizes the black-brown, first born (he-goat) out of a triplet for Aśvins at the middle (branch) of the big sacrificial post, the one born in the middle of the same (triplet) for Ūrj at the southern (right) (branch) of the big sacrificial post and the one born last of the (same triplet) for the Earth at the northern (left) (branch) of the big sacrificial post.

1. Unknown.

तेषां पशुपुरोडाशानग्नयेंऽहोमुचे ऽष्टाकपाल इति दशहविषं मृगारेष्टिमनुनिर्वपति॥२॥

2. Immediately after the animal-sacrificial-breads of them are offered, he performs Mṛgāreṣṭi consisting of ten offerings like a sacrificial bread on eight potsherds to Agni Aṁhomuc etc.

1. Cf. TS VII.5.22; TB III.9.16.4.

समानं तु स्विष्टकृदिडम्॥३॥

3. The Sviṣṭakṛt and Iḍā of the animal-sacrificial-breads and of the Mṛgāreṣṭi should be the same (i.e.common).

अग्नेर्मन्वे प्रथमस्य प्रचेतस इति यथालिङ्गं याज्यानुवाक्याः॥४॥

4. The invitatory and offering verses of the Mṛgāreṣṭi should be *agner manve prathamasya*...[1] in accordance with the characteristic words.

त्रैधातवीययोदवस्यति॥५॥

5. With the Traidhātavīyā-offering he concludes.

1. See XX.8.4 where this iṣṭi is prescribed to be performed as the Dīkṣaṇīyeṣṭi.

तस्यां सहस्रं ददाति॥६॥

6. In it (the sacrificer) gives one thousand (cows).

उदवसाय विशालयूपमेके समामनन्ति॥७॥

7. According to some (ritualists) having pulled out the big sacrificial post[1] (the Traidhātavīyā-offering should be performed).

1. For this See XX.22.14.

तदाहुर्द्वादश ब्रह्मौदनान्संस्थिते निर्वपेद्द्वाशभिर्वेष्टिभिर्यजेतेति॥८॥

8. It is said, "After (the Aśvamedha-sacrifice) has stood completely established (i.e. concluded) he (the sacrificer) should prepare twelve rice-paps to be consumed by Brahmins or perform twelve offerings"[1].

1. Cf. TB III.9.18.1.

तदु तथा न कुर्यात्। द्वादशैव ब्रह्मौदनान्संस्थिते निर्वपेत्। तेष्वन्वहं द्वादशानि शतानि ददाति॥९॥

9. But rather one should not do this. One should, after (the Aśvamedha sacrifice) has been completely established, prepare twelve rice-paps to be consumed by Brahmins. In connection with them (paps), every day one should give twelve hundred cows.

पिशङ्गास्त्रयो वासन्ता इत्यृतुपशुभिः संवत्सरं यजते॥१०॥

10. Throughout the year[1] one should perform animal-sacrifices to the Ṛtus (seasons) viz. three yellowish (he-goats) to Vasanta (spring) etc.

1. On the joint days at the beginning of a season. See the 12th Sūtra below.

2. The animals are enumerated in TS V .6.23. For this Sūtra cf. TB III.9.9.3.

अथैकेषाम्। आग्नेया वासन्ताः। ऐन्द्रा ग्रैष्माः। मारुताः पार्जन्या वा वार्षिकाः। ऐन्द्रावारुणाः शारदाः। ऐन्द्राबार्हस्पत्या हैमन्तिकाः। ऐन्द्रावैष्णवाः शैशिराः॥११॥

11. According to some (ritualists)[1] the animals to be killed in the spring should be offered to Agni; those in summer to Indra; those in the rainy season to Maruts or to Parjanya, those in the Autumn to Indra-Varuṇa, those in the winter season to Indra-Bṛhaspati (and) those in the cold season to Indra-Viṣṇu.

1. Perhaps the followers of the white YV : cp. ŚB XIII.5.4.28.

संवत्सराय निवक्षस इति द्वयोर्द्वयोर्मासयोः पशुबन्धेन यजते॥१२॥

12. (At the end of the year, three he-goats) with fallen breast (should be offered) to the Saṁvastava (year).[1] One performs the animal-sacrifice(s) (in honour of the Ṛtus) after every two months.

संतिष्ठते ऽश्वमेधः॥१३॥

13. Thus the Aśvamedha stands completely established.

## PURUṢAMEDHA (MAN-SACRIFICE)

## XX.24

पञ्चाहः पुरुषमेधः॥१॥

1. Puruṣamedha (Man-sacrifice) is a five-day (Soma-sacrifice).

ब्राह्मणो राजन्यो वा यजेत॥२॥

2. A Brahmin or a Kṣatriya may perform(it).

ओजो वीर्यमाप्नोति। सर्वा व्युष्टीर्व्यश्नुते॥३॥

3. He obtains strength and power; obtains all the obtainments.

एकादशसु यूपेष्वेकादशाग्नीषोमीयाः॥४॥

4. There should be eleven (he- goats) to be offered to

Agni-Soma, (to be bound) at eleven sacrificial posts (on the day preceding the Soma days).[1]

1. Cf. ŚB XIII.6.1.4.

पञ्चशारदीयवदहानि। अग्निष्टोमो वोपोत्तमः॥५॥

5. (The Soma-sacrificial) days should be as in Pañcaśāradīyia[1] (sacrifice); optionally the penultimate (day should be) Agniṣṭoma.

1. See XX.20.15. The days in this sacrifice are as follows-i. Trivṛdagniṣṭoma, ii. Pañcadaśa Ukthya, iii.Saptadaśa Ukthya, iv. Pañcadaśa Ukthya, v. Saptdaśa Atirātra.

देव सवितः॥ तत्सवितुः॥ विश्वानि देव सवितरिति तिस्रः सावित्रीर्हुत्वा मध्यमे ऽहन्पशूनुपाकरोति॥६॥

6. After having offered three libations for Savitṛ with *deva savitaḥ...*,[1] *tat savituḥ...*,[2] *viśvāni deva savitaḥ*[3] (the Adhvaryu) dedicates the animals to the deities on the middle day.[4]

1. TS I.7.7.a.
2. TS I.6.5.m.
3. ṚV V.82.5.
4. Cf. ŚB III.6.2.9.

द्वयानैकादशिनानुपाकृत्य पुरुषान्॥७॥

ब्रह्मणो ब्राह्मणमालभत इत्येतद्यथासमाम्नातम्॥८॥

7-8. After he has dedicated two sets of eleven (animals) (he dedicates) men in accordance with the transmitted text beginning with "He seizes a brahmin for Brahman."[1]

1. TB III.4.1.

तान्यूपान्तरालेषु धारयन्ति॥९॥

9. They hold them in the spaces between the sacrificial posts.

उपाकृतान्दक्षिणतो ऽवस्थाय ब्रह्मा सहस्रशीर्षा पुरुष इति पुरुषेण नारायणेन पराचानुशंसति॥१०॥

10. When they are dedicated, the Brahman-priest, after having placed himself to the south, recites the Puruṣa-Nārāyaṇa-hymn[1] beginning with *sahasraśīrṣā puruṣaḥ* without repetition (*parācā*).

1. TĀ III.12; cf. ŚB XIII.6.2.12.

पर्यग्निकृतानुदीचो नीत्वोत्सृज्याज्येन तद्देवता आहुतीर्हुत्वा द्वयैरैकादशिनैः संस्थापयति॥११॥

11. Having carried fire around (the men), having taken them to the north, having set them free, having made libations to their deities by means of ghee, he establishes (the sacrifice) comple-tely (i.e. concludes it) by means of the two sets of eleven (victims).[1]

1. Cf. ŚB XIII.6.2.13-15.

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्सभूमि ददाति यथाश्वमेधे॥१२॥

12. At the time of giving gifts (the sacrificer) gives the possessions of other than Brahmins in all the directions including the land[1] as in the Aśvamedha.[2]

1. Cp. ŚB XIII.6.2.18 (with a little difference).
2. See XX.9.14-10.2.

ब्राह्मणो यजमानः सर्ववेदसम्॥१३॥

13. (If) the sacrificer is a Brahmin, he gives all his possessions.

1. Cf. ŚB III.6.2.19.

एतस्मिन्नेवाहन्यश्वमेधवदभिषेकः॥१४॥

14. On the same day the sprinkling of water (Abhiṣeka) takes place as in the Aśvamedha-sacrifice.[1]

1. See XX.19.11.

एकादशानूबन्ध्याः सौरीर्वैश्वदेवीः प्राजापत्या वा॥१५॥

15. There should be eleven Anūbandhyā cows to be offered either to Sūrya or Viśvedevas or Prajāpati[1].

1. Cp. ŚB XIII.6.2.16.

त्रैधातवीययोदवसाय पृथगरणीष्वग्नीन्समारोप्योत्तरनारायणेनादित्यमुपस्थायारण्यमवतिष्ठेत॥१६॥

16. Having concluded with the Traidhātavīyā-offering[1]; having caused the fires to "mount upon"[2] separately in the chur-

ning sticks, having paid homage to the sun with the second Nārāyaṇa-hymn[3] (the sacrificer) should remain in forest.[4]

1. Cp. XX.23.5.
2. For this ritual see VI.28.8ff.
3. TĀ III.13.
4. For this Sūtra cp. ŚB XIII.6.2.17,2.

ग्रामं वा प्रविश्य त्रैधातवीयया यजेत॥१७॥

17. Optionally, having entered into the village, he should perform the Traidhātarīyā-offering,[1]

1. The sentence is incomplete. It will be complete in the first Sūtra of the following chapter.

## XX.25

सौत्रामण्या मैत्रावरुण्या चामिक्षया साकंप्रस्थायीयेन पञ्चबिलेन चरुणा पञ्चशारदीयेनेति॥१॥

1. Sautrāmaṇī offering and[1] an offering of milk-mess (Āmikṣā) for Mitra and Varuṇa, the Sākaṁprasthāyīya[2] offering, a five-holed[3] rice-pap and the Pañcaśāradīya[4] offering.[5]

1. The text reads '*ca*'. Caland suggests *vā* and compares XVIII.7.15. This suggestion appears to be plausible.
2. See III.16.11-17.3.
3. For the details see the next Sūtra.
4. For this see XXII.20.9-21.11.
5. For this Sūtra cp. ŚB XIII.6.2.20. While translating these two Sūtras Caland says that *one should enter into the village after having performed* Traidhātavīyā-offering, This does not appear to be correct. The text reads *gramaṁ vā praviśya* i.e. after having entered in the village.

पञ्चबिलस्य चरोर्विज्ञायते। आज्य आग्नेयः पूर्वस्मिन्बिले। दधन्यैन्द्रो दक्षिणे। शृते प्रतिदुहि नीतमिश्रे या वैश्वदेवः पश्चिमे। अप्सु मैत्रावरुण उत्तरे। पयसि बार्हस्पत्यो मध्यमे॥२॥

2. It is known about the five-holed rice-pap as follows :(in a pot having five cavities) rice-pap in ghee for Agni in the eastern cavity, (rice-pap) in curds, for Indra in the southern (cavity), (rice-pap) in cooked milk or in cooked milk mixed with fresh butter for the Viśvedevas in the western (cavity), (rice-

pap) in water for Mitra-Varuṇa in the northern (cavity), (rice-pap) in milk for Bṛhaspati in the central (cavity) (should be cooked and then offered).[1]

1. This five-holed rice-pap might have been taken from ŚB V.5.1.1.

## SARAVAMEDHA (ALL-SACRIFICE)

सर्वमेधो दशरात्रः॥३॥

3. The Sarvamedha is a ten-day-(Soma-sacrifice).

राजा यजेत यः कामयेत सर्वमिदं भवेयमिति॥४॥

4. A king who desires, "May I be all this" should perform (it).

एकशतविधो ऽग्निः॥५॥

5. The fire-altar-building should be hundred-fold.

अग्निष्टुदग्निष्टोमः प्रथममहः। सर्वमाग्नेयं भवति॥६॥

6. The first day should be Agiṣṭut-Agniṣṭoma[1] (on it) everything (viz. the scoops, the Śastras and the Stotras) should be connected with Agni.

1. For this see XXII.10.2.

इन्द्रस्तुदुक्थ्यो द्वितीयः। सर्वमैन्द्रम्॥७॥

7. The seconds (day) should be Indrastut-Uktyha[1]; everything should be connected with Indra.

1. For this see XXII.10.3.

सूर्यस्तुदुक्थ्यस्तृतीयः। सर्वं सौर्यम्॥८॥

8. The third (day) should be Sūryastut-Ukthya; everything should be connected with Sūrya.

वैश्वदेव उक्थ्यश्चतुर्थः। सर्वं वैश्वदेवम्॥९॥

9. The fourth (day) should be Vaiśvadeva-Ukthya ; everything should be connected with Viśvedevas.

आश्वमेधिकं मध्यमं पञ्चममहः। तस्मिन्नश्वं मेध्यमालभते॥१०॥

10. The fifth (day) should be the (same as the) middle day of the Aśvamedha.On it (the Adhvaryu) should seize a horse.

पौरुषमेधिकं मध्यमं षष्ठम्। तस्मिन्पुरुषान्॥११॥

11. The sixth day should be the (same as the ) middle day of Puruṣamedha. On it (he should seize) men (as victims).

अप्तोर्याम: सप्तम:। तस्मिन्सर्वान्मेध्यानालभते॥१२॥

12. The seventh day should be an Aptoyāma.[1] On it he should seize all the beings worthy to be offered.

1. For this see XXII.13.19.

वपा वपावतां जुहोति। त्वच उत्कृत्यावपानाम्॥१३॥

13. He offers the omenta of those animals which have an omentum; in the case of those animls which do not have an omentum (he offers) the skins after having extracted them ( in the same manner as that of the omentum).

शुष्कानार्द्रांश्चौषधिवनस्पतीन्संवृश्च्याहवनीये ऽनुप्रकिरन्ति॥१४॥

14. Having cut the dry as well as wet trees , they throw them in the Āhavanīya.

प्रात:सवने सन्नेषु नाराशंसेष्वन्नमन्नं जुहोति॥१५॥

15. At the time of the morning-pressing, after the Nārāśaṁsa-cups are deposited, (the Adhvaryu) offers all types of food (in the fire).

सर्वस्याप्त्यै सर्वस्यावरुद्ध्या इति विज्ञायते॥१६॥

16. "For the sake of the obtainment of all; for the sake of possession of all"—it is known from a sacred text.[1]

एवं माध्यंदिने तृतीयसवने च॥१७॥

17. (The same is to be done) at the time of the midday-pressing and the third-pressing.

अष्टमं त्रिणवम्॥१८॥

18. The eighth (day should be one) on which the twenty-seven (-versed Stoma is used).

नवमं त्रयस्त्रिंशम्॥१९॥

19. The ninth (day should be one) on which the thirty three (-versed stoma is used).[1]

1. For Sūtras 3-19 cp. ŚB XIII.7.1.1ff.

विश्वजित्सर्वपृष्ठोऽतिरात्रो दशममहः॥२०॥

20. The tenth (day should be) a Viśvajit Atirātra on which all the Pṛṣṭha-sāmans (are used).

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्सभूमि सपुरुषं ददाति यथाश्वमेधे यथाश्वमेधे॥२१॥

21. At the time of giving the sacrificial gifts (the sacrificer) should give whatever wealth which belongs to the people excluding Brahmins along with the land and the men (on it), in the same manner as in the Aśvamedha.[1]

1. See XX.24.12.

## DVĀDAŚĀHA (TWELVE-DAY-SACRIFICE)

## XXI.1

द्वादशाहेन प्रैव जायतेऽभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥१॥

1. One produces progeny, one wins the heaven, one establishes in these worlds by means of Dvādaśāha sacrifice.

1. See TS VII.2.9.1.

साग्निचित्यो भवति॥२॥

2. This (sacrifice) is accompanied with a fire-altar-building-rite.

सत्त्रमहीनश्च॥३॥

3. (It can be) a Sattra and an Āhīna (type of sacrifice).

दीक्षितमदीक्षिता याजयेयुरहीने। एत एवर्त्विजो यजमानश्च सत्त्रे॥४॥

4. In the Ahīna (type), the non-consecrated (priests) cause a consecrated (sacrificer) perform (the ritual).[1] In the Sattra (type) the same priests are also the sacrificers.[2]

1. Cf. KS XXXIV.9.
2. Instead of the word *yajamānaśca* we should read *yajamānāśca* (plur. Cf. Caland on this Sūtra).

तस्माद्द्वादशाहेन न याज्यं पाप्मनो व्यावृत्त्या इति विज्ञायते॥५॥

5. "Therefore one should not perform a twelve-day sacri-

fice for any one else, in order to avoid evil"—so is known (from a Brāhmaṇa-text).

1. See TS VII.2.10.4. From this it is implied that one should not work as a priest for Dvādaśāha-sacrifice which is performed as an ahīna. On the other hand one may participate in Dvādaśāha provided it is Sattra in which case one will have to be one of the sacrificers only.

ऋध्नोति यो द्वादशाहेन यजते॥६॥

6. He who performs the Dvādaśāha-sacrifice prospers.

ऋध्नोति यः प्रतिगृह्णातीत्येके॥७॥

7. Some (say) he who accepts (sacrificial gifts in a Dvādaśāha-sacrifice),[1] prospers.

1. KS XXXIV.9.

ऋत्विजो यजमानं चाधिकृत्य वदति॥८॥

8. (Here the Brāhmaṇa-text) speaks about the priests and the sacrificer.

पीवा दीक्षते। कृशो यजते। यदस्याङ्गानां मीयते जुहोत्येव तदिति विज्ञायते॥९॥

9. It is known (from a Brāhmaṇa-text that) being fat he is consecrated; thin he performs the sacrifice, whatever of his limbs reduces, he offers (to the Gods).[1]

1. Cf. KS XXXIV.9; cp. also X.14.10.

यो ऽतपस्वी स्यादसंश्लिष्टो ऽस्य यज्ञः स्यात्। तपस्वी स्यात्। यज्ञमेव तत्सं श्लेषयत इति विज्ञायते॥१०॥

10. His sacrifice will be unconnected who would be without penance. He practises penance, thereby he causes the sacrifice to be connected—Thus is known from a Brāhmaṇa-text[1].

1. KS XXXIV.9.

एको द्वादशाहेन यजेत। त्रयः षड् द्वादश त्रयोदश वा॥११॥

11. One may singly perform the Dvādaśāha; or three, six, twelve or thirteen (sacrificers) may perform it.[1]

1. Cf. KS XXXIV.13.

तेषामुपसत्सु त्रयोदशं दीक्षयन्ति॥१२॥

12. They consecrate the thirteenth one of these on the Upasad days.[1]

1. Cf. KS XXXIV.13.

तस्माद्द्वादशाहे त्रयोदशेन न ब्रह्मणा भवितव्यमित्येके॥१३॥

13. Therefore according to some, a Brahmin should not be the thirteenth (sacrificer) in a Dvādaśāha.[1]

1. Cf. KS XXXIV.9; cp. also TMB X.3.2. Thus it is implied that a Kṣatriya or a Vaiśya can be the thirteenth sacrificer.

पञ्चदश दीक्षेरन्नर्धमासायतनाः। सप्तदश प्रजाकामाः पशुकामा वा। एकविंशतिं प्रतिष्ठाकामा रुक्कामा वा। त्रिंशतं मासायतनाः। त्रयस्त्रिंशतमोजस्कामा वीर्यकामा वा। चत्वारिंशतं यज्ञकामाः। चतुश्चत्वारिंशतमिन्द्रियकामाः। अष्टाचत्वारिंशतं पशुकामाः॥१४॥

14. Fifteen (persons) should get themselves consecrated (if they are desirous) of (getting) place in the half-months; seventeen desirous of offspring or cattle; twenty-one desirous of firm foundation or desirous of lustre; thirty (desirous) of (getting) place in the months; thirty-three desirous of power or strength; forty desirous of (performance of) sacrifice; forty-four desirous of (power of) sense-organs; forty-eight desirous of cattle.[1]

1. Cp. KS XXXIV.9; TMB X.3.3-4.

अपरिमिता दीक्षेरन्नित्यन्ततो वदति॥१५॥

15. Finally they say that unlimited (number of persons) should get themselves consecrated.[1]

1. KS XXXIV.9.

ये ऽन्ये सप्तदशभ्यो वादा अहीन एव ते स्थानिनः॥१६॥

16. The words (referring to the number) other than seventeen find their place only in the (Dvādaśāha of the) Ahīna-type.

सप्तदशानामेव याथाकामी॥१७॥

17. One is free to choose any option only in connection with the seventeen (numbr of persons getting themselves consecrated).

सर्वे याजमाने स्थानिनः॥१८॥

18. All should have a place in the (duties to be carried out) by the sacrificer.

सर्वे याजमानं कुर्युर्यत्किंचार्त्विज्येनाविबाधकम्॥१९॥

19. All should (either in the Ahīna or Sattra type of Dvādaśāha) carry out the duties of the sacrificer without any conflict with (their own respective) duties as priests.

विबाधमान आर्त्विज्यं बलीयः॥२०॥

20. When there will be conflict, the duty as a priest (should be considered) as stronger.

## XXI.2

सर्व इष्टप्रथमयज्ञाः। अपि वा गृहपतिरेव॥१॥

1. All (the performers of the sacrificial session) should be those who have already performed the first (Soma-sacrifice)[1]; or only the Gṛhapati[2] (leader of the Sattra) (should be one who has already performed the first sacrifice).

1. Thus they should have atleast once performed either an Agniṣṭoma or an Atirātra sacrifice. See X.2.3-4.
2. The word 'Gṛhapati' literally means 'Lord of the house' and he carries out the work of 'sacrificer' in a Sattra and is considered as the chief (*mukhya*) amongst the performers. Cp. ŚāṅkhāŚS XIII.14.4.

गृहपतेरेव परार्थानि यथा यूपाञ्जनमृतुयाज्येति॥२॥

2. Those duties which are for the sake of the other (persons or things)[1] are to be done by the Gṛhapati only. Thus for example, anointing the sacrificial post[2] or recitation of the offering verse for the Ṛtu-scoop.[3]

1. *Parārtha*. This is in contrast to the activities to be done in connection with his own person (*ātmārtha*). The *ātmārtha* activities e.g. shaving, purification etc. are to be done by all the performers.
2. See VII.10.2-3.
3. See XII.26.7.

गृहपतेरेव सामिधेनीकल्पेनावदानकल्पेनेति प्रक्रामेयुर्यानि चान्यान्येवंरूपाणि स्युः॥३॥

3. All should perform those activities in the manner of the Sāmidhenī (enkindling) verse[1] and cutting (of the sacrificial bread)[2] and also the other activities of similar type, connected with the Gṛhapati only.[3]

1. See II.12.3.
2. See II.18.2.
3. For these see the following Sūtras (4-7).

त्वं वरुण इति वसिष्ठराजन्यानां परिधानीया॥४॥

4. The verse beginning with *tvaṁ varuṇa*[1] should be used as the final verse in the Sāmidhenī-verses by the performer belonging to the Vasiṣṭha[2] (family) or belonging to the Kṣatriya caste.

1. TB III.5.2.3; (ṚV VII.12.3).
2. Cp. XXIV.10.4-8.

आजुहोतेतीतरेषां गोत्राणाम्॥५॥

5. For those performers belonging to the other families (the verse beginning with) *ā juhota* (should be used as the final verse in the Sāmidhenī-verses).

1. TB III.5.2.3.

नाराशंसो द्वितीयः प्रयाजो वसिष्ठशुनकानाम्॥६॥

तनूनपादितरेषां गोत्राणाम्॥७॥

6-7. The second fore-offering refers to the Narāśaṁsa if the performer belongs to Vasiṣṭha-family and to Tanūnapāt if to the other families.

शिशिरे दीक्षन्ते वसन्त उत्तिष्ठन्ति॥८॥

8. They get consecrated in the cold season and in the spring they stand up (from the sacrificial session i.e they complete session).

शिशिरे वा एतस्य प्रयाणं वसन्त उत्थानम्॥९॥

ऋध्नोति य एवंविद्वाञ्शिशिरे दीक्षते वसन्त उत्तिष्ठत इति विज्ञायते॥१०॥

9-10. "The forward-march of him is in the cold season;

the stand up (completion) is in the spring; he prospers who knowing thus gets himself consecrated in the cold season and stands up (completes) in the spring"—thus is known from a Brāhmaṇa-text.[1]

1. Cp. KS XXIV.9.

षड् व्युष्टाश्चैत्रस्यापूर्यमाणपक्षस्याथ दीक्षेरन्॥११॥

11. After the six days of the bright fortnight of the month Caitra they get themselves consecrated.[1]

1. This Sūtra goes against Sūtras 8-10 according to which consecration should take place in the cold season; but Caitra comes in the spring season. SatyāŚS is in agreement with this Sūtra.

सावित्राणि होष्यमाण निर्मथ्य संनिवपेरन्। ततो विनिवपेरन्॥१२॥

12. When they are about to make offerings to Savitṛ[1] they should pour together (the fire into the Gārhaptya-fire) after having churned it out; and then (only the Gṛhapati should perform these offerings in the Āhavanīya which has been taken out from the Gārhapatya); and then they should separate their fires.[2]

1. These offerings are to be performed in the beginning of the fire-altar building-rite (XIV .1.4 ff), cp. TS V.1.1.1.
2. Cp. ŚB IV.6.8.3ff.

पञ्चपशुभिर्यक्ष्यमाणाः संनिवपेरन्। ततो विनिवपेरन्॥१३॥

13. When they are going to perform five animal-sacrifices[1] (connected with fire-altar-building-rite) they should (in a similar manner) bring together (their fires); and after ( the animal-sacrifices) they should separate them.

1. For this see XVI.7.1.

दीक्षिष्यमाणाः संनिवपेरन्॥१४॥

14. When they are going to undergo consecration , they should bring (their fires) together.

तेषामेतत्संन्युप्ता एवाग्नयो भवन्त्योदवसानीयायाः॥१५॥

15. Their fires remain brought together in this manner upto the Udavasānīyā (-offering).[1]

1. For this see XXI.1.

अध्वर्युर्गृहपतिं दीक्षयित्वा ब्रह्माणं दीक्षयति। तत उद्गातारम्। ततो होतारम्॥१६॥

16. The Adhvaryu, after having consecrated[1] the Gṛhapati, consecrates the Brahman, then the Udgātṛ (and) then the Hotṛ.

1. Thus he performs activities mentioned in X.5.6-13.

ततस्तं प्रतिप्रस्थाता दीक्षयित्वार्धिनो दीक्षयति॥१७॥

17. After the Pratiprasthātṛ has consecrated him (Adhvaryu) he (Pratiprasthātṛ) consecrates the "Halfers".[1]

1. i.e. those who receive half of the Dakṣiṇās viz. Brāhmaṇācchaṁsin, Prastotṛ and Mitrāvaruṇa.

ततस्तं नेष्टा दीक्षयित्वा तृतीयिनो दीक्षयति॥१८॥

18. Afetr the Neṣṭṛ has consecrated him (=Pratiprasthātṛ), he (=Neṣṛ) consecrates the "One-thirders."[1]

1. viz. Āgnīdhra, Pratihartṛ and Acchāvāka.

ततस्तमुन्नेता दीक्षयित्वा पादिनो दीक्षयति॥१९॥

19. After the Unnetṛ has consecrated him (=the Neṣṭṛ), he (the Unnetṛ) consecrates the "One-fourthers."[1]

1. viz. Potṛ, Subrahmaṇya and Grāvastut.

ततस्तं प्रतिप्रस्थाता दीक्षयति॥२०॥

20. Then the Pratiprasthātṛ consecrates him (=Unnetṛ).

## XXI . 3

अन्यो वा ब्राह्मणः॥१॥

1. Or a Brahmin (who is not consecrated )(consecrates the Unnetṛ).[1]

1. For XXI.2.16-3.1 cf. ŚB XII.1.1.1-10.

दीक्षित आ तन्त्रीभावादेकैकमपवर्जयति॥२॥

2. He who has undergone the consecration excludes one by one (who is undergoing the consecration) upto the completion.[1]

1. Thus in the case of each person the acts of shaving the hair and cutting the nails are to be done upto the completion of the conse-

cratory rite and that rite is to be finished for him . In other words the acts are not to be done in the following manner—shaving of the hair of all the persons undergoing consecration , then cutting their nails, etc.

एवमनुपूर्वा एवैषां याजमाना धर्मा ये केचाविभविनः॥३॥

3. In this sequence all the duties of these sacrificers which are impossible[1] (to be performed collectively)(are performed).

1. *avibhavinaḥ*: Caland questions the meaning of the word *avibhavin*. According to him , the meaning appears to be those "which make it complete" (with question mark). He further conjectures that we should read *vibhavinaḥ* instead of *avibhavinaḥ* which will mean "possible". According to me there is no need to change the reading. The word *avibhavinaḥ* means "impossible". So those details which cannot be done collectively should be done individually in the case of each performer.

नानागोत्रव्यवायादेव समानगोत्राणामार्षेयवरणमभ्यावर्तेतेत्येकम्। व्यवेते ऽपि तन्त्रमेवेत्यपरम्॥४॥

4. According to an opinion the enumeration of the Ṛṣi-ancestors of those who belong to one and the same family (Gotra) should be repeated each in its place after a seperation through insertion; another opinion is that at the time of seperation through insertion the Ṛṣi-ancestors of all those who belong to one and the same family should be enumerated only once.[1]

1. The translation is uncertain.

सद्यो दीक्षामेके समामनन्ति। अन्वहं दीक्षामेके॥५॥

5. According to some (ritualists) the consecration (should take place) on one and the same day. According to some others the consecration should take place on each successive day.

द्व्यहे दीक्षेत त्र्यहे दीक्षेतेत्येवं क्रामत्या द्वादशाहात्॥६॥

6. During the two-day-period one should get consecrated, during the three-day-period one should get consecrated etc, in this way one goes further upto the twelve-day-period.

उपदीक्षमाणे सर्वं सदीक्षणीयमावर्तेतेत्याश्मरथ्यः॥७॥

7. According to Āśmarathya when one is being conse-

crated after (the other one has been consecrated)[1] all including the Dīkṣaṇīyā-offering should be repeated.

1. i.e. when one comes additionally e.g. as the thirteenth one (See XXI.1.12).

अग्नीनुपन्युप्यात्मसंस्कारेणैव प्रतिपद्येत तन्त्रमाहुतयः स्युरित्यालेखनः॥८॥

8. According to Ālekhana after having put together his fire into the fire of the Gṛhapati, he should undergo the consecration of his own self and the libations should be performed collectively.[1]

1. i.e. in this case the libations should not be offered separately.

पत्नीनामेव स्थाने पत्नीर्दीक्षयन्ति॥९॥

9. They consecrate the wives at the proper time[1] for the consecration of wives.

1. See X.9.5 ff . Thus the wives are to be consecrated collectively. Each wife is not to be consecrated after the consecration of her husband.

तासां याजमानैरेव धर्मानुपूर्व्यं व्याख्यातम्॥१०॥

10. The sequence of the details (of the consecration) of these (wives) is (as good as) explained by the details of the sacrificers[1] themselves.

1. For these see XXI.2.16-20.

अध्वर्युं दीक्षिता अन्वारभन्ते। दीक्षितान्पत्नयः॥११॥

11. The consecrated persons hold the Adhvaryu from behind,[1] the wives (hold) the consecrated ones (their husbands from behind).

1. This takes place on the last Dīkṣā-day.

अथ समन्वारब्धेषु गार्हपत्ये जुहोत्यपैतु मृत्युरमृतं न आगन्वैवस्वतो नो अभयं कृणोतु॥ पर्णं वनस्पतेरिवाभि नः शीयतां रयिः। सचतां नः शचीपतिः स्वाहेति॥१२॥

12. When all have held (the Adhvaryu) from behind, he offers a libation in the Gārhapatya (-fire) with *apaitu mṛtyuramṛtam....*[1]

1. TB III.7.14.4.

ऋते पत्नीभ्य इतरयोः॥१३॥

13. (He offers libations) in other two (fires) without (being held by) the wives.

## XXI.4

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात्। चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरानिति दक्षिणाग्नौ॥१॥

1. (Thus he offers a libation) in the Dakṣiṇa-fire with *paraṁ mṛtyo....*[1]

1. TB III.7.14.5.

इदमू नु श्रेयो ऽवसानमागन्म यद्गोजिद्धनजिद्यत्॥ पर्णं वनस्पतेरिवाभि नः शीयतां रयिः। सचतां नः शचीपतिः स्वाहेत्याहवनीये॥२॥

2. (And) in the Āhavanīya (fire) with *idamū nu śreyov-asānam....*[1]

1. TB III.7.14.5.

द्वादशाहं दीक्षिता भवन्ति॥३॥

3. They are consecrated for twelve days.[1]

1. Cp. TS VII.2.10.3.

न सनीहारान्प्रहिण्वन्ति सत्त्रे॥४॥

4. In (the Dvādaśāha-sacrifice performed as) a sacrificial session they do not send men for acquiring livelihood (Sanīhāra).[1]

1. For this see X.18.5.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधाति द्वादशाहायाप्तम्॥५॥

5. After having performed the Prāyaṇīyā offering,[1] having purchased[2] and tied[3] Soma, he keeps (Soma as much as) is sufficient for twelve days.

1. See X.25.1ff.
2. See X.27.10.
3. See X.24.14.

षोडशिवत्सोमक्रयणी॥६॥

6. The (cow) with which Soma is purchased should be similar to one which is used in the Ṣoḍaśin sacrifice.[1]

1. See X.22.6.

उपसत्सु द्वादशाहे संभारयजूंषि व्याचष्टे॥७॥

7. In the Dvādaśāha sacrifice during the Upasad days (the Adhvaryu recites the Saṁbhāra-formula.[1]

1. X.3.5-6.

यजमानं वाचयतीत्येके॥८॥

8. According to some (ritualists) he causes the sacrificer to recite (those formulae).

द्वादशोपसदः॥९॥

9. (There should be) twelve Upasad (-day)s.[1]

1. See TS VII.2.10.3.

चतुरहंचतुरहमेकैकेनोपसन्मन्त्रेण जुहोति॥१०॥

10. For every (group) of four days, he offers the libation with one of the Upasad-formulae.[1]

1. For the first four days with the formula mentioned in XI.3.12, for the next four days with the formulae mentioned XI.4.5a and for the last four days with the formula mentioned in XI.4.5b.

अनूपसदमग्निं चिनोति॥११॥

11. In accordance with the Upasad-days he performs the act of building the fire-altar.

1. Cp. XVI.35.8.

द्व्यहंद्व्यहमेकैका चितिः॥१२॥

12. The building of each layer is to be done (during a period of) every two days.

चतुरहमुत्तमा॥१३॥

13. The last (fifth)(layer) is to be built during the period of last four days.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्र्यहंत्र्यहं व्रतानि॥१४॥

14. For a period of every three days the fast-food for every day should be milk of four teats, three teats, two teats and one teat respectively.

य एषां व्रतमिच्छेदभिपूरयितुं दध्न एकं स्रुवमुन्नीय नापरमुन्नयेत॥१५॥

15. He who desires to increase the fast-food , after having taken one spoon-full of curds, should not take anything more.

एकविंशतिच्छदिः सदः॥१६॥

16. The Sadas should be having twenty-one roofs.[1]

1. Cp. XI.10.3.

संतृणे अधिषवणफलके भवतः॥१७॥

17. The pressing-boards should be bound together.[1]

1. Cp. XI.13.2.

ऋजुरुपवसथः॥१८॥

18. The Upavasatha-day should be simple (as in the basic paradigme).

## XXI.5

श्वो भूते प्रतायते ज्योतिष्टोमः॥१॥

वैश्वानरः प्रायणीयो ऽतिरात्रः॥२॥

1-2. On the next day Jyotiṣṭoma is performed: an introductory Atirātra dedicated to Agni-Vaiśvānara.

समानमा राज्ञ उपावहरणात्॥३॥

3. Everything upto bringing down[1] of king (Soma) is the same (as in the basic paradigm).

1. Soma is brought down from the cart on the press-stones see XII.3.13.

यावन्तमेकस्मा अह्न आप्तं मन्यते॥४॥

तमन्यस्मिन्वाससस्युपनह्य प्रत्युपनह्येतरमुपावहरति॥५॥

4-5. Having tied in another cloth as much (Soma-plants) as he (i.e. Adhvaryu) thinks sufficient for one day, then having

again tied (the remaining Soma-plants in the original cloth), he brings it down (on the press-stones).

एवमहरहस्तन्त्रमग्नेर्योगविमोकौ॥६॥

6. This happens every day. The acts of yoking and unyoking (of Agni) (are to be done in a joint manner).

1. i.e. these acts are to be done only once. For the yoking and unyoking of the fire see XVII.23.1 and 10.

प्रथमे ऽहनि युनक्ति। उत्तमे विमुञ्चति॥७॥

7. He yokes (the fire) on the first day. He unyokes (it) on the last.

अन्वहमेके योगविमोकौ समामनन्ति॥८॥

8. According to some (ritualists), the yoking and unyoking (of the fire) (are to be done) every day.

1. This is the view of the White Yajurveda. (ŚB IX.4.4.15).

दक्षिणाकाले ऽन्वहं द्वादशानि शतानि ददात्यहीने॥९॥

9. At the time of giving the sacrificial gifts,[1] (the sacrificer) gives twelve hundred (cows), in case (the Dvādaśāha is) an Ahīna.

1. See XIII.5.1.

सत्त्रे तु दाक्षिणौ होमौ हुत्वेदमहं मां कल्याण्यै कीर्त्यै स्वर्गाय लोकाय दक्षिणां नयामीति यजमानाः कृष्णाजिनानि धून्वन्त उदञ्चो दक्षिणापथेनातियन्ति॥१०॥

10. In the (Dvādaśāha performed as a) Sattra however, having offered the two Dakṣiṇā-libations,[1] the sacrificers while shaking their black-antelope-skins[2] with faces to the north go, by the path of the Dakṣiṇā[3] (cows) with *idamahaṁ māṁ kalyāṇyai kīrtyai....*[4]

1. See XIII.5.7.
2. See XIII.5.11.
3. See XIII.6.8.
4. Cp. KB XV.1.

एवमहरहः॥११॥

11. This takes place every-day.

उत्तम एवाहनि सख्यानि विसृजन्ते॥१२॥

12. On the last day they (sacrificers) release their friendship(-bond)s.[1]

1. Cp. XIII.18.2.

कृष्णविषाणाश्च प्रविध्यन्ति॥१३॥

13. And throw away horns of black-antelopes.[1]

1. Cp. XIII.7.16.

पूर्वस्मिन्नेवाहन्युत्तरस्मा अह्ने वसतीवरीर्यज्ञायज्ञियं प्रति गृह्णाति॥१४॥

14. Every time on the previous day itself (the Adhvaryu) scoops the overnight-water (Vasatīvarī) for the Yajñyayajñiya-stoma (performed on the next day).

वर्तमान एवातिरात्र उत्तरस्मा अह्ने पयांसि विशास्ति॥१५॥

15. While the Atirātra (ritual) is still being performed he allots the different (portions of)[1] milks for the next day.

1. Cp. XI.21.8.

यत्र मैत्रावरुणस्याभिजानाति श्वःसुत्यामिन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यः सोम्येभ्यः सोमपेभ्यः सोमं प्रब्रूतात्सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१६॥

16. When he recognizes Maitrāvaruṇa (uttering) *śvaḥsutyāmindrāgnibhyām....*[1],

1. The sentence is completed in the next Sūtra.

## XXI.6

तदाग्नीध्र आग्नीध्रागारं प्रविश्य संप्रेष्यति श्वःसुत्यामिन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यः सोम्येभ्यः सोमपेभ्यः सोमं प्रब्रवीमि सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१॥

1. then the Āgnidhra having entered the Āgnīdhra (shed), gives the following order: *śvaḥsutyāmindrāgnibhyām....*[1]

स वै खलु श्वःसुत्यामिति ब्रूयादित्याश्मरथ्यः। अद्यसुत्यामित्यालेखनः॥२॥

2. According to Āśmarathya, he should use the (expression *śvaḥsutyām* (in the above-mentioned order); according to Ālekhana, (he should use the expression) *adyasutyām*.

तत ऊर्ध्वं श्वःसुत्यामित्येव ब्रूयात्॥३॥

3. Thereafter (i.e. on the following days ) he should say (i.e. use the expression) *śvaḥsutyām* only.

पत्नीसंयाजान्तमहः संतिष्ठते॥४॥

4. The day stands completely established ending with the Patnīsaṁyāja (-rite).

संस्थितेऽहनि ब्रह्मा वाचं विसृजते॥५॥

5. When the day has stood completely established (ended), the Brahman releases his speech.

परिहरन्ति पत्नीभ्य उदकम्॥६॥

6. (The assistants of the Adhvaryu) bring water[1] to the wives of the sacrificers.

1. According to Caland this is the Pānnejana-water (See XII.5.3ff). According to the commentator of the SatyāŚS this water is for drinking.

यन्ति समिद्धाराः॥७॥

7. The bringers of fuel go (to the woods in order to bring the fuel).[1]

1. Cp. ŚB IV.6.9.7.

एत्याहवनीये ऽभ्यादधाति॥८॥

8. Having come back they put (fuel) in the Āhavanīya.

एवमहरहः॥९॥

9. Thus (happens) everyday.

तदानीमेव त्रिवृतमग्निष्टोमं रथंतरसामानमुपयन्ति॥१०॥

10. Then only they perform an Agniṣṭoma-sacrifice with nine-versed Stoma and the first Pṛṣṭha of it is sung on the Rathantara-sāman.

रथशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति॥११॥

11. (The Adhvaryu) bespeaks the Māhendra-stotra by means of the sound of a chariot.[1]

1. Cf. TMB VII.8.9; JB I.142; III.113.

शब्दो मन्त्रस्थाने भवति॥१२॥

12. The Sound (of the chariot) is to be used in the place of a formula.[1]

1. The formula is given in XII.17.9.

श्वो भूते पञ्चदशमुक्थ्यं बृहत्सामानमुपयन्ति॥१३॥

13. On the next day they perform an Ukthya-sacrifice with fifteen-versed Stoma and the first Pṛṣṭhastotra of it is sung on the Bṛhat-sāman.

दुन्दुभिशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति॥१४॥

14. (The Adhvaryu) bespeaks the Māhendra-Stotra by means of the sound of a drum.[1]

1. Cf. TMB VII.8.10; JB I.142; III.118.

यद्यु वै स्तनयित्नुः स्यात्स एव स्याच्छब्दो मन्त्रस्थाने॥१५॥

15. If there will a thunder-sound (at that time, accidentally, then that sound itself will be considered to have been)[1] in the place of the formula (of bespeaking).

1. In that case the thunder-sound will substitute the drum-sound.

श्वोभूते सप्तदशमुक्थ्यं वैरूपसामानुपयन्ति॥१६॥

16. On the next day they perform an Ukthya-sacrifice with seventeen-versed Stoma and the first Pṛṣṭha-stotra of which is sung on the Vaiūrūpa-sāman.

बर्हिःस्थान आधावेन माहेन्द्रस्य स्तोत्रमुपाकरोति॥१७॥

17. Instead of the (two) barhis (-grass-blades),[1] (the Adhvaryu) bespeaks the Māhendra-Stotra by means of the (sound of) wind.[2]

1. See XII.17.9.
2. Cp.TMB VII.8.10; JB I.142; III.118.

उपाकृतं सामाप्रस्तुतं भवति॥१८॥

अथोद्गाताधावेनाधूनुते॥१९॥

18-19. When the Sāman is bespoken, but its Prastāva (-part) is not (yet) sung, then the Udgātṛ fans (himself) with the wind (of his garment).

## XXI.7

श्वोभूत एकविंशं षोडशिनं वैराजसामानमुपयन्ति॥१॥

1. On the next day they perform a Ṣoḍaśin (-sacrifice) with twenty-one-versed Stoma, the first Pṛṣṭha-stotra of which is sung on the Vairāja-sāman.

न्यूङ्ख्यमेतदहर्भवति॥२॥

2. This day should be one on which Nyūṅkha is done.[1]

1. Cp. V.3.4. Thus the vowels are to be changed into *o*-sound.

बर्हिःस्थाने ऽरणीभ्यां माहेन्द्रस्य स्तोत्रमुपाकरोति॥३॥

3. Instead of the (two) barhis(-grass-blades) (the Adhvaryu) bespeaks the Māhendra-Stotra by means of the two churning sticks.

1. Cp. TMB VII.8.11; JB I.142; III.118.

उपाकृतं सामाप्रस्तुतं भवति॥४॥

अथोद्गातुर्दक्षिणमूरुमवकाभिः प्रच्छाद्य तस्मिन्नग्निं मन्थति॥५॥

4-5. When the Sāman is bespoken, but its Prastāva (-part) is not (yet) sung, (the Adhvaryu) churns out fire on the right thigh of the Udgātṛ after having covered it with the Avakās (a water-plant).[1]

1. Cp. TMB XII.10.12; JB.II.70;

तं जातमुद्गाताभिहिङ्कृत्य प्रस्तोत्रे प्रयच्छति॥ तं सो ऽध्वर्यवे॥६॥

6. When fire is born the Udgātṛ gives it to the Prastotṛ after having produced the *hiṁ*-sound over it, and he (Prastotṛ) gives it to the Adhvaryu.[1]

1. Cp. TMB XII.10.12.

तमध्वर्युरुत्तरेण धिष्णियान्पर्याहृत्याहवनीये प्रहृत्य प्रेद्धो अग्ने दीदिहीति विराजाभिजुहोति॥७॥

7. Having carried it (the fire) by the north of the Dhiṣṇyas (fire- hearths), having thrown it in the Āhavanīya (fire), the Adhvaryu offers a libation (of ghee) on it with a verse in Virāj (metre) (beginning with) *preddho agne.*[1]

1. TS IV.6.5.k-m; cp.V.17.5. For this Sūtra cp. TMB VII.8.11f.

श्वोभूते त्रिणवमुक्थ्यं शाक्वरसामानमुपयन्ति॥८॥

8. On the next day they perform an Ukthya-sacrifice with twentynine-versed stoma, the first Pṛṣṭha-stotra of which is sung on the Śakvarī.

बर्हिःस्थाने ऽद्भिरवकावास्ताभिर्माहेन्द्रस्य स्तोत्रमुपाकरोति॥९॥

9. Instead of the (two) barhis (grass-blades) (the Adhvaryu) bespeaks the Māhendra-stotra by means of the (water) in which Avakā (plants) are thrown.[1]

1. Cf. TMB VII.8.12; JB III.178.

उपाकृतं सामाप्रस्तुतं भवति॥१०॥

अथ तिस्रः सहर्षभा अग्रेण सदोऽपरेणाग्नीध्रमुदीचीनं दक्षिणापथेनाति-यन्ति॥११॥

10-11. Which the Sāman is bespoken but its Prastāva is not (yet) sung, then three cows along with bulls go (i.e. they are caused to go) in front of the Sadas and behind the Āgnīdhra towards the north by the path of the Dakṣiṇās[1].

1. For this see XIII.6.8.

श्वोभूते त्रयस्त्रिंशमुक्थ्यं रैवतसामानमुपयन्ति॥१२॥

12. On the next day they perform an Ukthya-sacrifice with twenty-three-versed Stoma, the first Pṛṣṭha-stotra of which is sung on the Revatī-verses.

न्यूङ्खयमेतदहर्भवति॥१३॥

13. This day should be one on which Nyūṅkha is done.[1]

1. See and cp. XXI.7.2.

स्वयमध्वर्युर्ऋतुयाजं यजति। स्वयं गृहपतिः॥१४॥

14. The Adhvaryu himself recites the offering verse for the Ṛtu-offering; similarly does the Gṛhapati.[1]

1. In contrast to the normal practice according to which the Adhvaryu and the Gṛhapati make the Hotṛ to recite the offering verse (see XII.27.6-7. For this Sūtra cf. AB V.9.

अध्वर्यू यजतं गृहपते यजेत्यभिज्ञायाध्वर्युर्हविर्धानं प्रविश्य प्रैषोत्तरयर्चा यजति। ऋगुत्तरेण वा प्रैषेण॥१५॥

15. Having recognized the words *adhvaryū yajataṁ gṛhapate* (being uttered by Hotṛ), having entered into the Havir-

dhāna-shed, (the Adhvaryu) utters either the verse following the Praiṣa (order) or the Praiṣa followed by the verse as the offering-verse.

अश्विना पिबतं सुतं दीद्यग्नी शुचिव्रता। ऋतुना यज्ञवाहसा॥ ऋतुना सोमं पिबतं वौषडिति यद्यव्यूढः॥१६॥

16. (The verse[1] is as follows:) *aśvinā pibatam...* (and the Praiṣa is as follows:) *ṛtunā somaṁ pibatam....* This happens when the Dvādaśāha is of *avyūḍha*-type (i.e. the one in which metres are not displaced).[2]

1. For the verse compare ṚV I.15.11.
2. Cp.XXI.14.5.

व्यूढे त्वर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम्॥ पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू॥ ऋतुना सोमं पिबतं वौषडिति तस्य प्रचरितं मरुत्वतीयैर्भवति॥१७॥

17a. If however (the Dvādaśāha is of) Vyūḍha (type) (i.e. the one in which metres are displaced ) (then the verse is as follows:) *arvāñcamadya yayyam...* (and the Praiṣa is as follows:) *ṛtunā somaṁ pibatam....*[2]

1. ṚV II.37.5.
2. For 17b see the next section.

## XXI.8

अगृहीतो माहेन्द्रः॥१॥

अथ प्रतिप्रस्थातोत्तरेणाग्नीध्रमुदीचीं तन्तिं वितत्य तस्यां वत्सान्बध्नाति॥२॥

XXI.7.17b–XXI.8.1-2. When the performance of this day is done upto the Marutvatīya-scoops but the Māhendra-scoop is not yet taken ,then the Pratiprasthātṛ, having stretched a thread towards the north in the north of the Āgnīdhra-shed binds calves to it.

दक्षिणेन मार्जालीयं मातॄरुपरुन्धन्ति॥३॥

3. To the south of the Mārjālīya-shed (the assistants) bind the mother (cow)s (of these calves).

बर्हिःस्थाने ऽद्भिर्दूर्वावास्ताभिर्माहेन्द्रस्य स्तोत्रमुपाकरोति॥४॥

4. Instead of two barhis (-grass-blades), the Adhvaryu bespeaks the Stotra for Mahendra by means of waters in which Dūrvā (grass) is thrown.

उपाकृतं सामाप्रस्तुतं भवति॥५॥

अथैतान्वत्सान्मातृभिः संसृज्य सांवाशिनं कुर्वन्ति॥६॥

5-6. When the Stotra is bespoken but the Prastāva is not yet sung, at that time having released these calves towards the mothers (the assistants) cause lowing sound.[1]

1. Cp. TMB VII.8.13. JB III.118.

ता अग्रेण सदो ऽपरेणाग्नीध्रमुदीचीनं दक्षिणापथेनातिविच्छयन्ति॥७॥

7. (The assistants) cause them (the cows) to go in front of the Sadas and behind the Āgnīdhra-shed towards the north by the path of the Dakṣiṇās.[1]

1. Cp. XXI.7.11.

संतिष्ठते पृष्ठ्यः षडहः॥८॥

8. (Thereby) the Pṛṣṭhya ṣaḍaha (i.e. the six-day-period in which the first Pṛṣṭha-Stotra is sung on the most important Sāmans) stands completely established (i.e. concluded).

संस्थिते घृतं मधु वा प्राश्नन्ति॥९॥

9. After (this sacrifice) has stored completely established (i.e. concluded), (the performers) partake of ghee or of honey.[1]

1. Cf. TMB XIII.12.15.

यथोहुषो वहं प्रत्यञ्जयात्तादृक्तदिति विज्ञायते॥१०॥

10. It is known (from a Brāhmaṇa-text)[1] "It is just as one may anoint the shoulder of (the draught-animal) which has carried burden."

1. viz. TMB XIII.12.15.

ततस्त्रींश्छन्दोमानुक्थ्यानन्वहमुपयन्ति। चतुर्विंशं चतुश्चत्वारिंशमष्टाचत्वारिंशमिति॥११॥

11. Then they perform the three Chandoma-days[1] one

after another which are the Ukthya-sacrifices with twenty-four-versed, Forty-four-versed and forty-eight-versed Stomas respectively.

1. The seventh, eighth and the ninth day after the first introductory day(i.e. the eighth, ninth and tenth day in the Dvādaśāha (= twelve day) sacrifice.

रथंतरसामा प्रथमः। बृहद्रथंतरसामा द्वितीयः। बृहत्सामा तृतीयः॥१२।

12. The first (of these) has the Rathantara-sāman and the second the Bṛhat and Rathantara-Sāman and the third the Bṛhat-saman (as the first).

## XXI.9

ततो दशममहरविवाक्यमुपयन्ति। चतुर्विंशमग्निष्टोमं रथंतरसामानम्॥१॥

1. Then they perform the tenth day, "unblameworthy"[1]. (It should be) an Agniṣṭoma with Rathantara-sāman as the first Pṛṣṭha-stotra.

1. *avivākya*. This is explained in the next Sūtra.

नात्र कश्चन कस्मैचनोपहताय व्याहते॥२॥

2. Here (i.e. on this day) no one blames anyone who has committed any mistake.

ये बाह्या दृशीकवः स्युस्ते विब्रूयुः॥३॥

3. Those who are outsiders-spectators they may blame.

यदि तत्र न विन्देयुरन्तःसदसाद् व्युच्यम्॥४॥

4. If they do not find any one there then the blame may be made from whithin the Sadas.

यदि तत्र न विन्देयुर्गृहपतिना व्युच्यम्॥५॥

5. If they do not find any one there to blame , the act of blaming may be done by the Gṛhapati.

तद् व्युच्यमेवेत्यन्ततो वदति॥६॥

6. (A Brāhmaṇa-text) finally says that the act of blaming should nevertheless be done.[1]

1. For Sūtras 2-6, see TS VII.3.1; cp. TMB IV.8.8; X.7.3-4; JB III.302; KB XXVII.1.

अनुष्टुभा व्याहेति विज्ञायते॥७॥

7. It is known (from a Brāhmana-text)[1] that one should blame (a mistake) by means of a verse in Anuṣṭubh (metre).

1. Text not known.

अनुष्टुभमुक्त्वाथ तद् ब्रूयात्॥८॥

यस्मिन्नुपहतः स्यादनुष्टुभा वा एतत्संपादयन्ति॥९॥

8-9. Having uttered a (verse in) Anuṣṭubh (metre), one should declare that in which someone has committed a mistake; one indeed accomplishes (corrects) it by means of a (verse in) Anuṣṭubh (metre).[1]

1. Cp. TMB XV.7.1;5.

द्वयीरेतदहः समिध आहरन्ति। नित्या औदुम्बरीश्च॥१०॥

10. On these two days they bring faggots of two types: the usual ones and those of Udumbara-tree.

1. See XXI.6.7.

अभ्यादधति नित्याः॥११॥

11. They throw the usual ones (in the Āhavanīya-fire).[1]

1. Cp. XXI.6.8.

उत्तरेणाहवनीयमौदुम्बरीरुपसादयन्ति॥१२॥

12. They keep the faggots of the Udumbara-tree near the Āhavanīya, towards the north of it.[1]

1. Cf. ŚB IV .6.9.25; Contrast XXI.12.10.

अथ समन्वारब्धेषु द्वाभ्यां गार्हपत्ये जुहोति॥ अमूर्या उप सूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम्॥ इह रतिरिह रन्तिरिह रमतिरिह रमध्वमिह वो रमतिः स्वाहेति॥१३॥

उपसृजन्धरुणमित्येताभ्यामथाहवनीयं गत्वा॥१४॥

13-14a. Then while the others hold him from behind, (the Adhvaryu) makes libations (of ghee) in the Gārhaptya-fire with two (formulae) beginning with *amūr yā yanti* and *upasṛjan dharuṇam*.

1. For this Sūtra cp. ŚB IV.6.9.8; AB V.22.

अतिच्छन्दसोपतिष्ठन्ते ऽयं सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्मा। ब्रध्नः समीचीरुषसः समैरयत्। अरेपसः समोकसः सचेतसः सरेतसः स्वसरे मन्युमन्तश्चिदाकोरिति॥१५॥

14b-15. Then having gone to the Āhavanīya they praise it with a verse in Aticchandas (-metre beginning with) *sahasramānavo dṛśaḥ*.[1]

1. For the verse cp. SV I.458, AV VII.22.1. For this Sūtra cf. TMB IV.9.1.

## XXI.10

ततः प्राजापत्याय मनोग्रहाय संप्रसर्पन्ति॥१॥

1. Then all (the performers) creep for the Mind-scoop[1] for Prajāpati.

1. For this see the next Sūtra.

प्रसृप्तेषूपांशुपात्रेण गृह्णात्यनया त्वा पृथिव्या पात्रेण समुद्रं रसया प्रजापतये जुष्टं गृह्णामीति॥२॥

2. After they have crept (into the Sadas) (the Adhvaryu) takes (this scoop) by means of the cup for the Upāṁśu (-scoop)[1] with *anayā tvā....*[2]

1. For this see XII.1.7.
2. The source of this formula is not known.

आकाशाद्गृह्णीयादित्येकम्। तार्तीयसवनिकस्य सोमस्य परिशाययेद्यावन्तमेकस्मै चमसगणाय सग्रहायाप्तं मन्येतेत्यपरम्॥३॥

3. (There is ) one (view according to which) he takes it from the sky; (there is) another (view according to which) he should let aside as much of the Soma used for the third pressing as he may think to be enough for (filling) one group of Camasas along with (the performance of a) scoop.

मनसा स्तोत्रोपाकरणः प्रस्ताव उद्गीथः प्रतिहारश्च॥४॥

4. (Everything viz.) the bespeaking of the Stotra, the introductory praise (Prastāva) the loud singing (Udgītha), the response (Pratihāra) (should be done) mentally.[1]

1. Cf. TS VII.3.1.4; cp.TB II. 2.6.2. TMB IV.9.8-9; AB V.23.4.

मनसा तिसृणां सर्पराज्ञीनां षट्कृत्वः प्रतिगृणाति यद्यर्धर्चशः शंसति। नवकृत्वो यदि पच्छः॥५॥

5. (The Adhvaryu) mentally responds to the verses addressed to Sarparājñī[1] (first recited) by the Hotṛ and then sung by the singers); six times in case (the Hotṛ) recites (them) half-verse by half-verse , (and) nine times (if he) recites foot by foot.[1]

1. TS I.5.3.b-d.
2. Cf. TS VII.3.1.3.

होता चतुर्होतॄन्व्याचष्टे॥६॥

6. Immediately after the recitation of these verses the Hotṛ declares (recites) the Caturhotṛ-formulae.[1]

1. TĀ III.2. For this Sūtra cf. TB II.2.6.3.

ओमिति दशहोतुः प्रतिगरः। तथेति चतुर्होतुः। ओमिति पञ्चहोतुः। तथेति षड्ढोतुः। अरात्स्म होतरिति सप्तहोतुः॥७॥

7. The response for the Daśahotṛ-formula should be *om*; for the Caturhotṛ-formula, *tathā*; for the Pañcahotṛ-formula, *om*; for the Ṣaḍḍhotṛ-formula *tathā*; (and) for the Saptahotṛ-formula *arātsma hotaḥ*.

मनसा श्रुतप्रत्याश्रुते याज्या वषट्कारानुवषट्कारौ च॥८॥

8. The call and counter-call[1] for the invitatory-verse, the offering-verse, the Vaṣaṭ-call and the second Vaṣaṭ-call should be done mentally.

1. See II.15.4-6.

मनसा हुत्वा हरति भक्षम्॥९॥

9. Having mentally offered the libation (of the scoop) he brings (the remnants of the scoop for) partaking.

ते यत्समीक्षन्ते स समुपहवः॥१०॥

10. That they look at each other, that is (to be understood) as the mutual invocation.

मनसा भक्षयन्ति॥११॥

11. Mentally they partake (the remnants of the scoop).

ब्रह्मवाद्यं वदन्तीति विज्ञायते॥१२॥

12. It is known (from a Brāhmaṇa-text).[1] "They utter the dialogue on the Brahman (Brahmavādya)."

1. Cp. TMB IV.9.12 where the word *brahmodya* is used; cp. also AB V .25; KB XXVIII.4.

विनिविश्य कथा स्यादित्येकम्। गृहपतिमेव महर्त्विजः पर्युपविश्य पृच्छेयुरित्यपरम्॥१३॥

13. According to one (view) there should be discussion after they have sat down (in the Sadas); according to another the chief priests should ask the Gṛhapati himself (the following question) after having sat around him.[1]

1. For the discussion which follows cf. TB II.3.5.1-3.

तमध्वर्युः पृच्छति॥१४॥

14. The Adhvaryu asks him.

## XXI.11

यद्दशहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन प्रजा असृजन्तेति॥१॥

1. "When the Daśahotṛ-s performed a sacrificial session with whom as the Gṛhapati did they prosper (and) through whom did they create progeny?"

प्रजापतिना वै ते गृहपतिनार्ध्नुवंस्तेन प्रजा असृजन्तेति प्रतिवचनः॥२॥

2. The answer is, "Through Prajāpati indeed as the Gṛhapati did they prosper and through him did they create the progeny".

ब्रह्मा पृच्छति यच्चतुर्होतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केनौषधीरसृजन्तेति॥३॥

3. The Brahman asks, "When the Caturhotṛ-s performed the sacrificial session with whom as Gṛhapati did they prosper (and) through whom did they create plants?"

सोमेन वै ते गृहपतिनार्ध्नुवंस्तेनौषधीरसृजन्तेति प्रतिवचनः॥४॥

4. The answer is, "Through Soma indeed as the Gṛhapati did they prosper and through him did they create plants."

होता पृच्छति यत्पञ्चहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केनैभ्यो लोकेभ्यो ऽसुरान्प्राणुदन्त केनैषां पशूनवृञ्जतेति॥५॥

5. The Hotṛ asks, "When the Pañcahotṛ-s performed the sacrificial session with whom as the Gṛhapati did they prosper with whom did they expel the Asuras form these worlds (and) with whom did they appropriate their cattle?"

अग्निना वै ते गृहपतिनार्ध्नुवंस्तेनैभ्यो लोकेभ्यो ऽसुरान्प्राणुदन्त तेनैषां पशूनवृञ्जतेति प्रतिवचनः॥६॥

6. The answer is, "With Agni indeed as the Gṛhapati did they prosper; with him did they expel the Asuras from these worlds (and) with him did they appropriate their cattle."

होत्रकाः पृच्छन्ति यत्षड्ढोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन-र्तूनकल्पयन्तेति॥७॥

7. The Hotraka-s ask, "When the Saḍḍhotṛs performed the sacrificial session with whom as Gṛhapati did they prosper (and) with whom did they arrange the seasons?"

धात्रा वै ते गृहपतिनार्ध्नुवंस्तेनर्तूनकल्पयन्तेति प्रतिवचनः॥८॥

8. The answer is, "With Dhātṛ indeed as the Gṛhapati did they prosper (and) with him did they arrange the seasons."

उद्गाता पृच्छति यत्सप्तहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन सुवरायन्केनेमांल्लोकान्समतवन्निति॥९॥

9. The Udgātṛ asks, "When the Saptahotṛ-s performed the sacrificial session with whom as Gṛhapati did they prosper, with whom did they reach heaven and with whom did they continue these worlds?"

अर्यम्णा वै ते गृहपतिनार्ध्नुवंस्तेन सुवरायंस्तेनेमांल्लोकान्समतन्वन्निति प्रतिवचनः॥१०॥

10. The answer is, "With Aryaman indeed as Gṛhapati did they prosper, with him did they reach heaven and with him did they continue these worlds."

अपि वा यदेवैतत्तूष्णीकं मानसं तस्यैष वादः॥११॥

11. Or this discussion consists of whatever is done silently and mentally.

यद्वा होता चतुर्होतॄन्व्याचष्टे॥१२॥

12. Or it consists of what the Hotṛ declares as the Caturhotṛ (formula).

प्रजापतिं परिवदन्तीति विज्ञायते॥१३॥

13. "They blame Prajāpati"—so is heard from a Brāhmaṇa-text.[1]

1. TMB IV.9.14.

## XXI.12

अकुशलो वा अयं प्रजापतिर्यो दंशमशकान्ससृजे य स्तेनानिति प्रजापतिपरिवादः॥१॥

1. The blame of Prajāpati is as follows, "Unskilled indeed is this Prajāpati who created gadflies and hornets, who created thieves."

अपि वा प्रजापतिपरिवादान्मन्त्रानधीयते॥२॥

2. Or rather they recite the mantras consisting of Prajāpati's blame.

ते प्रत्येतव्याः॥ यदरण्यानि प्रजापतिः पुरश्च ससृजे गिरीन्। कर्तानि च न तद्भद्रं यद्भद्रं तन्म आसुव॥ यदूषा तमसा युक्ता दिने तेक्ष्णिष्ठमातपत्। अम्भश्चात्यतिघर्मश्च तथा तप्ते प्रजापतेः॥ यत्स्तेनान्यद्वृकान्दंशान्मशकान्यदधायवः। तदु ते वृजिनं त्वेतदवतमेतन्न मे मतम्॥ प्रजापतिं दशममहर्भजध्वं मतिं कवीनामृषभं जनानाम्। स सुष्टुतिं सुद्रविणं दधानः पूतो विपामा विजहाति लोक इति॥३॥

3. They should be understood as follows: That Prajāpati created forests, mountains and the holes, it is not auspicious. Send for me that which is auspicious , that the dawn accompanied by darkness shone in the sharpest manner during the day so that there is water and heat that is (also the bad activity) of

Prajāpati in the heat; that you (produced) thieves, wolves, gad-flies, hornets, evil creatures; that is indeed your sin. I do not like this rule of yours. Do you share Prajāpati—on the tenth day which is the opinion of the wise—one who is the bull among the people. He holding good praise and good wealth being pure and free from sin removes (the sin) in the world.

अथ वरं वृणीते ऽदो नो ऽस्त्विति यत्कामयते॥ उत वै ब्राह्मणो ऽनेककामो भवति॥४॥

भूर्भुवः सुवः सुप्रजाः प्रजया भूयासं सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैरित्येतद्विदधाति॥५॥

4-5. Then one chooses a boon whatever one desires with "*ado no'stu* (May this be for us)": Or rather a Brahmin has many desires. (Therefore one may choose many things. (A sacred text) prescribes this (with the formula) *bhūr bhuvaḥ suvaḥ....*[1]

1. Cf. JB III.306; cp. KB XXVII; ŚB IV.6.9.23.

चतुर्होतॄन्व्याख्याय द्वारौ संवृत्य यथाधिष्णियं पत्नीर्व्यासाद्याथाभ्यो वाचमुपाकरोति॥६॥

इह धृतिरिह स्वधृतिरिह रन्तिरिह रमतिरित्यौदुम्बरीं परिष्वज्योदरैरुपस्पृशन्तो वाग्यतास्तिष्ठन्ति॥७॥

6-7. Having recited thr Caturhotṛ-formula, having closed the two doors (viz. that of the Sadas and of east-oriented (Prācīnavaṁśa) (shed) having caused the wives (of the sacrificer-cum-priests) near the fire-hearths (*Dhiṣṇya*) (of their husbands) respectively, (the Adhvaryu) bespeaks the speech for them with *iha dhṛtiḥ....* (The priests) stand near the Udumbara post having embraced it, touching it with their belly while restraining their speech.[1]

1. Cp. ŚB IV.6.9.23; cp. TB II.2.6.4.

अधिवृक्षसूर्ये प्राञ्चः समन्वारब्धाः सर्पन्ति॥८॥

8. When the sun is exactly at the top of the trees they, holding each other[1], creep (out of the Sadas) with their face to the east (i.e towards the east).

1. Cf. ŚB IV.6.9.22.

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तंतमिद्धतं वज्रेण तंतमिद्धतम्। दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत्। अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वत इत्युत्तरेण हविर्धानं दक्षिणैर्हस्तैः कटांस्तेजनीर्वा निषेवमाणाः प्राञ्चो गत्वा पञ्च वचांसि व्याहरन्ति वाग्वागैतु वागुपैतु वाक् समैतूप मैतु वाग्भूर्भुवः सुवरिति॥९॥

9a. (They creep while reciting) *yuvaṁ tamindrāparvatā....*[1]

1. See ŚB IV.6.9.14.

9b. After they have gone to the north of Havirdhāna (-shed) while their faces are turned to the east, while they touch[1] the mat or the reed wicwork (of the Havirdhāna), they utter the five expressions *vāk, vāgaitu.*[2]

1. Cf. Tālavṛtavāsin's commentary: *avalambamānāḥ*. According to Caland the word *niṣevamāṇāḥ* here is of doubtful meaning. He translates it to mean 'loosen' (lockern).
2. These formulae occur only here.

अह्ना रात्रिं ध्यात्वाधिवृक्षसूर्ये सुब्रह्मण्यया वाचं विसृज्यौदुम्बरीः समिध आदधति॥१०॥

10. Having thought about the night by means of the day, having released their speech with the Subrahmaṇyā formula[1] while the sun is at the top of the trees, they put faggots of Udumbara (into fire).

1. Cf. ŚB IV.6.9.25; KB XXVII.6; JB III.306.

संतिष्ठते दशममहः॥११॥

11. The tenth day stands (completely) established (is concluded).

## XXI.13

प्रायणीवदुदयनीयमुपयन्ति॥१॥

1. They perform the concluding day (Udayanīya) in the same manner as that of the introductory day (Prāyaṇīya).[1]

1. Cf. XXI.5.1-6.9.

नात्राहीनसंततयो भवन्ति॥२॥

2. Here those rites which connect the days of Ahīna-Soma-sacrifice with each other[1] do not take place.

1. *ahīnasantati*. For this term see the next Sūtra.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने क्रियते ता अहीनसंततयः॥३॥

3. Whatever is done on the preceding day for the sake of the next day that is called *ahīnasantati*.

1. Thus e.g. the bringing of the Vasatīvarī-water (see XXI .5.14-15).

सत्त्रं चेद्वपनकाले सशिखानि वपन्ते॥४॥

4.If (the twelve-day-sacrifice is performed as) a sacrificial session (the performers ) shave (their heads) along with the tufts of hair at the time of the shaving.[1]

1. Cf. TMB IV.9.22; cp. TS.VII.4.9.

उदवसानीययेष्ट्वान्यानृत्विजो वृत्वा पृष्ठशमनीयेन यजन्ते ज्योतिष्टोमेनाग्निष्टोमेन सहस्रदक्षिणेन॥५॥

5. After having performed the Udavasānīyā-iṣṭi[1] and having formally selected the priests they perform a Jyotiṣṭoma-Agniṣṭoma-sacrifice with one thousand (cows as) gifts—the sacrifice which should pacify the Pṛṣṭhas (Pṛṣṭhaśamanīya).

1. For this see XIII.25.3.

अथ ग्रहक्ऌप्तिः॥६॥

6. Now the arrangement of the scoops.

प्रायणीयोदयनीययोर्दशमेऽहन्निति पृश्निप्राणग्रहान्गृह्णाति। व्यतिषङ्गं सोममानैः॥७॥

7. On the Prāyaṇīya, Udayanīya and the tenth day (of the twelve-day-sacrifice) (the Adhvaryu) scoops the "variegated (*pṛśni*)[1]" and Breath "(*prāṇa*)[2]" scoops, interchanging with the formulae which serve for the measuring of Soma.

1. These are scooped with TS III.3.5a-k.
2. These are scooped with TS IV.3.2.a.

प्राकृतं यजुर्मानमनुद्रुत्य वायुरसि प्राणो नामेति दशभिः पृश्निग्रहाणां मन्त्रैर्दशमानानि मिमीते॥८॥

8. After having recited the first formula which is used at the time of measuring of the Soma-stalks[1] in the basic paradigm,

he measures the ten measurements with the ten formulae which serve for the Varigated scoops beginning with *vāyurasi prāṇo nāma*.[2]

1. TS I.4.1b, cp. XII.9.4.
2. TS III.3.5a-k.

उत्तरं यजुर्मानमनुद्रुत्यायं पुरो भुव इति दशभिः प्राणग्रहाणां मन्त्रैर्दश मानानि मिमीते॥९॥

9. After having recited the next formula which is used at the time of measuring of the Soma-stalks in the basic paradigm he measures the ten measurements with the ten formulae which serve for the Breath-scoops beginning with *ayaṁ purobhuvaḥ*.[1]

1. TS IV.3.2.

एवमुत्तराणि मानानि व्यतिषजति॥१०॥

10. In the some manner he intertwines the following formulae used for measurment of Soma-stalks.[1]

1. Thus after the second formula of measuring (*indrasya tvā vṛtrature* TS I.4.1b) again the ten formulae (TS III.3.5a-k) come; then the formula *indrāya tvābhimātighne* (TS I .1.4.b) then the ten formulae (TS IV.3.2) and so on.

नवनवांशवो दश मन्त्राः॥११॥

11. Every time there should be nine Soma-stalks and ten formulae.

अपि वा नवभिर्नवभिर्मिमीते॥१२॥

12. Or rather he measures every time with the help of nine formulae.

अवशिष्टा विकल्पार्थाः॥१३॥

13. (And) the remaining are optional.

अपि वा मानमनुद्रुत्य पृश्नी अथ प्राणेन निवपेत्॥१४॥

14. Or rather having recited every time the formula for measuring of the Soma-stalks, then the two for the Variegated (scoop), one should throw (Soma-stalks)with the formula for the Breath (scoop).

अथ प्राणं मानं पृश्निभ्यां निवपेत्॥१५॥

15. Then (he should recite) a formula of the Prāṇa (scoop), then a measuring formula and then he should throw with the two formulae for the Variegated (scoop).

अथ पृश्नी प्राणं मानेन निवपेत्॥१६॥

16. Then he should recite two (formulae) for the Variegated (scoop) then ( a formula) for the Breath (scoop), then he should throw with the formula for measuring.

एवं विहितावुत्तरौ पर्यायौ॥१७॥

17. In the same manner the next two rounds are prescribed (to be done).

यः प्रथमः स चतुर्थः। यो द्वितीयः स पञ्चमः॥१८॥

18. As is the first so is the fourth, as is the second so is the fifth.

नवनवांशूनृगृह्णाति॥१९॥

19. Every time he takes nine stalks.

उत्तरेषु त्रिषु पृष्ठ्याहःसु त्रीनतिग्राह्यान्गृह्णाति॥ आग्नेयमेकविंश ऐन्द्रं त्रिणवे सौर्यं त्रयस्त्रिंशे॥२०॥

20. On the last three Pṛṣṭhya days[1] he scoops three Atigrāhya scoops.

1. Thus on the fourth, fifth and sixth days of the ten-day-period in the Dvādaśāha.

पूर्वस्मिंस्त्र्यहे वाजसनेयिनः समामनन्ति॥२१॥

20b-21a. (The Atigrāhya scoops are as follows): 1 the scoop for Agni on the twenty-one-versed day 2. the scoop for Indra on the twenty-seven-versed day 3. the scoop for Sūrya on the thirty-versed day.

21b. According to the Vājasaneyin all these scoops should be on the preceding three Pṛṣṭhya-days.[1]

1. Cf. ŚB IV.5.4.13.

यत्र गौरिवीतं साम तद्बहूनतिग्राह्यान्गृह्णाति॥२२॥

22. The day on which there is the Gaurivīta-Sāman he scoops many Atigrāhya-scoops.

## XXI.14

त्र्यनीकां व्याख्यास्यामः॥१॥

1. We shall explain Tryanīkā.[1]

1. i.e literally, group of three; the twelve days divided into groups of three.

ऐन्द्रवायवाग्रौ प्रायणीयोदयनीयौ दशमं चाहः॥२॥

2. The introductory day, concluding day and the tenth day in a twelve-day-sacrifice have the scoop for Indra-Vāyu as the first one.

अथेतरेषां नवानामैन्द्रवायवाग्रं प्रथममहः। अथ शुक्राग्रम्। अथाग्रयणाग्रम्॥३॥

3. Then out of the other nine days on the first day there should be scoop for Indra-Vāyu as the first; then (on the second day) the scoop for Śukra should be the first ; then (on the third day) there should be the Āgrayaṇa-scoop as the first and so on.

एवंविहिता त्रिस्त्र्यनीका परिवर्तते यद्यव्यूढः॥४॥

4. Prescribed in this way, the group of three days rotates; if the sacrifice is one in which the meters are not transposed (*vyūḍha*).

1. Thus when the sacrifice is Samūḍhacchandas i.e the meters and melodies are normal.

व्यूढे त्वैन्द्रवायवाग्रौ प्रायणीयोदयनीयौ। अथेतरेषां दशानामैन्द्रवायवाग्रं प्रथममहः। अथ शुक्राग्रम्। अथाग्रयणाग्रम्। अथ द्वे ऐन्द्रवायवाग्रे॥५॥

5. In a Soma-sacrifice with transposd metres on the Prāyaṇīya and Udayanīya days the scoops for Indra-Vāyu take place first, then out of the other ten-days, the first day begins with Indra-Vāyu scoop; the second begins with Śukra-scoop[1] the next two begin with the Āgrayaṇa-scoop, then (the next one) begins with the Indra-Vāyu scoop; then the next two begin with the Śukra-scoop; then next one begins with the

Āgrayaṇa-scoop: then the next two begin with Indra-Vāyu scoop.[1]

1. Cf. TS VII.2.8; cp. KS XXX.2, ŚB IV.5.9.

अथ पशुक्लप्तिः॥६॥

6. Now the arrangement of victims.

आग्नेयं प्रायणीय आलभन्ते। श्वो भूते सारस्वतीं मेषीम्॥७॥

7. They seize a victim for Agni on the Prāyaṇīya day; on the next day a ewe for Sarasvatī.

एवंविहितानैकादशिनानन्वहमालभन्ते॥८॥

8. Prescribed this way they seize on each of following days the victims of the group of eleven.[1]

1. Thus (i) a he-goat for Agni, (ii) a ewe for Sarasvatī, (iii) a brown he-goat for Soma, (iv) a black-grey he-goat for Pūṣan; (v) a white-backed he-goat for Bṛhaspati; (vi) a spotted he-goat for Viśvedevas; (vii) a reddish he-goat for Indra; (viii) a speckled he-goat for Maruts; (ix) a he-goat of mixed colour for Indra-Agni; (x) a blackish he-goat for Savitṛ; (xi) a castrated ram for Varuṇa.

आग्नेयमुदयनीये। ऐन्द्राग्नं वा॥९॥

9. On the last day (Udayanīya day) (they seize) a he-goat for Agni or for Indra-Agni.

सौर्यं ब्रह्मवर्चसकामः॥१०॥

10. If the sacrificer desires Brahman splendour (then he should seize a he-goat) for Sūrya.

यदि यूपैकादशिनी स्यादन्वहमेकैकशो यूपान्संमिनुयात्। सर्वान्वौपवसथ्ये॥११॥

11. If there is a group of eleven sacrificial posts, he should everyday fix them one by one; or on the Aupavasathya-day[1] all of them (on the same day).

1. i.e. the day which precedes the Soma-feast.

अहरहरुपशय उपावर्तते॥१२॥

12. Everyday the Upaśaya-post recurs.

1. i.e. a post which lies on the ground see XIV.5.8; 6.12;7.1.

अग्निष्ठ उदयनीये पशुमुपाकरोति॥१३॥

13. On the Agniṣṭha (that which faces Agni i.e. the central post) he dedicates the victim on the Udayanīya day.

द्वादशाग्निष्टोमा रथंतरसामानः॥१४॥

14. There should be twelve Agniṣṭoma days in which the Rathantara-melody is used for the first Pṛṣṭha-Stotra.

स भरतद्वादशाहः॥१५॥

15. This (Soma-sacrifice is called) Bharata-Dvādaśāha.[1]

1. Cp. BaudhāŚS.XVI.32; ĀśvaŚS X.5.10;KātyāŚS XXIV.7.12.

## GAVĀMAYANA (-YEAR-LONG-SACRIFICIAL-SESSION)

## XXI.15

गवामयनेन प्रजां भूतिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥१॥

1. By means of Gavāmayana the performers reach (obtain) progeny, prosperity and amplitude; win the heaven; (and) become established in these worlds.

तस्य द्वादशाहेन सत्त्रभूतेन कल्पो व्याख्यातः॥२॥

2. The ritual of it is explained by the Dvādaśāha performed as a Sattra (sacrificial session).

सप्तदशैके दीक्षाः समामनन्ति॥३॥

3. According to some there should be seventeen Dīkṣā (-days).

संवत्सराय दीक्षिष्यमाणा एकाष्टकायां दीक्षेरन्नित्युक्तम्॥४॥

4. It has been said (in a Brāhmaṇa-text)[1] "Those who are going to be consecrated for a year (i.e. for a year-long-sacrificial session) they should get themselves consecrated on the Ekāṣṭakā-day...."[2]

1. TS VII.4.8.1-2.

2. the eight day in the Black Fortnight of the Māgha-month.

चतुरहे पुरस्तात्पौर्णमास्यै दीक्षेरन्॥५॥

5. They should get themselves consecrated four days before the Full-moon-day.

1. Cf. TS VII.4.8.2.

माघ्या इत्याश्मरथ्यः॥ चैत्र्या इत्यालेखनः॥६॥

6. According to Āśmarathya (this is in connection with the Full-moon-day) of Māgha; according to Ālekhana of Caitra.

समानमा प्रायणीयात्॥७॥

7. (Everything) upto the Prāyaṇīya should be the same (as in the Dvādaśāha).

प्रायणीयमतिरात्रमुपेत्य चतुर्विंशमुक्थ्यमारम्भणीयमुपयन्ति॥८॥

8. Having performed an Atirātra (sacrifice) on the Prāyaṇīya-day, they perform an Ukthya with twenty four versed stoma as the Ārambhaṇīya (beginning-day).

ते द्वे शये अहनी भवतः॥९॥

9. Both these days remain reserved (at the time of calculation).

अथाभिप्लवं षडहमुपयन्ति॥ ज्योतिषमग्निष्टोमं रथंतरसामानम्। गामुक्थ्यं बृहत्सामानम्। आयुषमुक्थ्यं रथंतरसामानम्। ज्योतिषमग्निष्टोमं बृहत्सामानम्॥१०॥

10. Then they perform an Abhiplava-Pṛṣṭhya-six-day-rite (in the following manner): 1. Jyotiragniṣṭoma the first Pṛṣṭhastotra of which is sung on the Rathantara Sāman; 2. Go-Ukthya the first...[1] on the Bṛhat; 3. Āyur-Ukthya the first... on the Rathantara-sāman; 4. Go-Ukthya the first... on the Bṛhat-sāman; 5. Āyur-Ukthya the first... on the Rathantara-sāman; 6. Jyotir-Agniṣṭoma the first... on the Bṛhat-Sāman.

1. Cf. Ārṣeyakalpa I.1-7; TS VII.4.11.1-2.

एवंविहितांश्चतुरो ऽभिप्लवानुपयन्ति। पृष्ठ्यं षडहं समासः॥११॥

11. They perform the four Abhiplavas prescribed in this manner; then the Pṛṣṭhya-ṣaḍaha (six-days)-rite; that makes one month.[1]

1. Cf. Z.D.M.G. LVIII. p. 743.

एवंविहितान्पञ्च मासानुपयन्ति॥१२॥

12. Thus they perform five months prescribed in this manner.

ततः संभार्यम्॥१३॥

13. Then (they perform a month which is) "to be carried together" (in the following manner).

त्रीनभिप्लवान्। पृष्ठ्यं षडहम्। अभिजितमग्निष्टोमम्। त्रीन्परःसाम्न उक्थ्यानग्निष्टोमान्वा। परे द्वे शये अहनी॥१४॥

14. Three Abhiplava-six-day-rites; one Pṛṣṭhya-six-day rite, Abhijit-Agniṣṭoma, three Ukthyas or Agniṣṭomas[1] of Paraḥsāman-type;[2] (then) the two days which remain reserved.[3]

1. Cf. TMB IV.5.17-2.1; TB I.2.2.1-2.
2. In TS VII.3.10 all the Svara-sāman-days are called Paraḥsāman; cp. KS XXXIII.4. Āpastamba uses this word *paraḥsāman* in contrast to the *arvāksāman* (see Sūtra 20); See also TB I.2.2.1.
3. See Sūtra 9 above.

इति षण्मासाः॥१५॥

15. Thus are the (first) six months.

ततो विषुवन्तमुपयन्त्येकविंशमग्निष्टोमं दिवाकीर्त्यसामानम्॥१६॥

16. Then they perform the Viṣuvat- (middle) day which should be an Agniṣṭoma-sacrifice with twenty-one-versed stoma and the Divākīrtya-sāman as the first Pṛṣṭha-Stotra.[1]

1. Cf. TMB IV.6.3; 12; Ārṣeyakalpa II.5.a.

तस्योदित आदित्ये प्रातरनुवाकमुपाकरोति॥१७॥

17. (The Adhvaryu) bespeaks the morning-litany (Prātaranuvāka) of it, *after* the sun is risen.

दिवाकीर्त्यमेतदहर्भवति॥१८॥

18. This day is a Divākīrtya-day.[1]

1. The Hotuḥ pṛṣṭham is held on the Divākīrtya-sāman.

उत्तरे पक्ष आवृत्ता गणा अन्यत्र द्वादशाहीयाद्दशरात्रात्॥१९॥

19. In the second part (=second half of the year), there

should be the groups of days in the reverse order except the Daśarātra-period-days of the Dvādaśāha-rite.[1]

1. See XXI.16.11.

ततस्त्रीनर्वाक्साम्न उक्थ्यानुपयन्ति। अग्निष्टोमान्वा॥२०॥

विश्वजितमग्निष्टोमम्॥२१॥

तानि चत्वारि शयान्यहानि॥२२॥

20-22. (They) then perform the three Svarasāman-days with "Sāman turned hitherwards" as the Ukthya-sacrifices or Agniṣṭoma-sacrifices and a Viśvajit-day as Agniṣṭoma; these four days remain reserved (at the time of calculation).

आवृत्तं पृष्ठ्यं षडहमुपेत्य चतुरो ऽभिप्लवानावृत्तान्स मासः॥२३॥

23. Then having performed the Pṛṣṭhya-ṣaḍaha in the reverse order, they perform four Abhiplava-ṣaḍahas also in the reverse order; that makes one month.

एवंविहितान्पञ्च मासानुपयन्ति॥२४॥

24. They perform five months prescribed in this manner.

## XXI.16

ततः संभार्यम्॥१॥

1. Then (the month) to be carried together.

द्वावभिप्लवौ। गोआयुषी। द्वादशाहस्य दशाहानि। पराणि चत्वारि शयान्यहानि। महाव्रतमतिरात्रश्च॥२॥

2. Two Abhiplava (-six-day-periods), the Āyus and Go-days, the ten days from the twelve-day-period, then the next four reserved days , the Mahāvrata and the Atirātra.

इति द्वादश मासाः॥३॥

3. Thus the twelve months (take place).

इति शाट्यायनकम्॥४॥

4. This is the Śāṭyāyanaka (view).

अथ ताण्डकम्॥५॥

5. Now the Tāṇḍaka (view).

उत्तरस्य पक्षस उपरिष्टाद्विश्वजित आवृत्तं पृष्ठ्यं षडहमुपेत्य त्रीनभिप्लवानावृत्तान्॥६॥

तानि सह पूर्वैरष्टाविंशतिः शयान्यहानि॥७॥

6-7. Subsequent to the second half of the year after the Viśvajit-day is performed, after having performed the Pṛṣṭhya six-day-rite in the reverse order, (and) the three Abhiplava-six-day-periods, (also) in the reverse order, (they perform) those twenty-eight days along with the three preceding reserved days.

आवृत्तं पृष्ठ्यं षडहमुपेत्य चतुरो ऽभिप्लावानावृत्तान्समासः॥८॥

8. Then having performed the reversed Pṛṣṭhya-six-day-rite, they perform the reversed four Abhiplava-six-day-periods: this makes one month.

एवंविहितांश्चतुरो मासानुपयन्ति॥९॥

9. They perform four months in this manner.

ततः संभार्यौ॥१०॥

10. Then the two (months) to be carried together:

त्रयो ऽभिप्लवा आयुर्गौर्द्वादशाहस्य दशाहानि॥११॥

11. (Thus there should be) three Abhiplava (-six-day-periods), an Āyus, a Go and the ten days from the twelve-day-sacrifice. (These make thirty days).

पराण्यष्टाविंशतिः शयान्यहानि महाव्रतमतिरात्रश्च॥१२॥

12. Next, there should be the twenty-eight reserved[1] days, Mahāvrata day and Atirātra. (These make the second month).

1. See Sūtra 7 above.

इति द्वादश मासाः॥१३॥

13. This makes twelve months.

इति ताण्डकम्॥१४॥

14. This is the (view of) Tāṇḍaka.

अथ भाल्लविकम्॥१५॥

15. Now the Bhāllavika view.

पूर्वस्य पक्षसः पुरस्तादुत्तमात्पृष्ठ्यादभिजितमग्निष्टोमम्॥१६॥

उत्तरस्य पक्षस उपरिष्टात्प्रथमात्पृष्ठ्याद्विश्वजितमग्निष्टोमम्॥१७॥

समानमितरच्छाट्यायनकेन॥१८॥

16-18. In the first half of the year before the last (six-day) Pṛṣṭhya (-period) there should be Abhijit-Agniṣṭoma and in the second half after the first Pṛṣṭhya (-six-day-period) there should be the Viśvajit Agniṣṭoma. All the other things are the same as in the view of Śāṭyāyanaka.

अपि वा संवत्सरं संपाद्योत्तमे मासि द्वादशाहीये दशरात्रे सकृत्पृष्ठान्युपेयुः॥१९॥

तत्र पृष्ठ्यानां स्थाने ऽभिप्लवा निधीयेरन्॥२०॥

उपरिष्टाद्द्वादशाहीयाद्दशरात्रान्महाव्रतम्॥२१॥

19-21. Or rather having (almost) completed the year in the last month they should perform once the Pṛṣṭha-Stotras at the time of the first midday stotra in the ten-day-period in the Dvādaśāha. There in the place of all the Pṛṣṭhya (-six-day-periods) the Abhiplavas should be placed (and immediately) then after the ten day period in the Dvādaśāha there should be the Mahāvrata (day).

## XXI.17

ततो महाव्रतमुपयन्ति पञ्चविंशमग्निष्टोमम्॥१॥

1. Then (i.e. after the tenth day of the twelve-day-period at the end of the year-long-sacrificial-session) they perform the Mahāvrata (rite), the Strotas of which should be based upon twenty-five-versed-stoma and which is of Agniṣṭoma type.[1]

1. Cf. TMB IV.10.5, TB I.2.6.1.

अनु श्लोकेन स्तुवते॥२॥

2. They sing the Anuśloka[1] (melody).

1. This melody belongs to SV I.440 and it is Grāmageyagāna XIII.11.3.

नवभिरैन्द्रीभिरप्रतिहृताभिरध्वर्युरुद्गायति। न वा॥३॥

3. The Adhvaryu sings nine verses belonging to Indra, without Pratihāra; or rather he does not sing at all.

भद्रं साम पत्नय उपगायन्ति॥४॥

4. The wives (of those who are participating in the session) accompany in singing of the Bhadra-Sāman.[1]

1. Cp. TS VII.5.8.3; TMB V.6.8.

तस्य प्रचरितं मरुत्वतीयैर्भवति॥५॥

5. The performance of it (day) is completed with the scoops for Indra and Maruts.

अगृहीतो माहेन्द्रः॥६॥

अथ प्रतिप्रस्थाता महाव्रतिकानि शिल्पानि व्यायातयति॥७॥

6-7. (While) the Māhendra (scoop) is not yet taken , the Pratiprasthātṛ places the utensils required for Mahāvrata on their proper place.

औदुम्बरस्य वीणादण्डस्य दशातिमथितानि॥८॥

8. On the staff of the lute made out of Udumbara-wood there should be ten holes.

एकैकस्मिन्नतिमथिते दशदश मौञ्जांस्तन्तून्प्रवयति॥९॥

9. In each hole he (the Adhvaryu) binds ten threads of Muñja(grass).

स वाणः शततन्तुः॥१०॥

10. This is the lute with hundred strings.[1]

1. See TS VII.5.9.2.

अथैकेषाम्॥ भूस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतमध्वर्युः प्रतनोति। भुवस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतं होता। सुवस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतमुद्गाता। गृहपतिरुत्तमम्॥११॥

11. Now, according to some (ritualists), the Adhvaryu stretches thirty-three (threads) with *bhūstrayastriṁśat tantavaḥ* the Hotṛ (stretches) thirty-three (threads) with *bhūvastrayastr-*

*iṁśat tantavaḥ*; the Udgātṛ (stretches) thirty-three (threads) with *suvastrayastriṁśat tantavaḥ*; the Gṛhapati (stretches) the last (thread) (silently).[1]

औदुम्बरीमासन्दीमुद्गात्र उपनिदधाति मौञ्जविवानामध्यधि होतृषदने॥१२॥

12. (The Adhvaryu) places a throne-seat of Udumbara wood woven with Muñja-grass for the sake of Udgātṛ.[1]

1. Cf. TS VII.5.8.5.

औदुम्बरं प्लेङ्खं होत्रे प्रबध्नाति मौञ्ज्या रज्ज्वा॥१३॥

13. In the place of the seat of the Hotṛ, he (the Adhvaryu) binds a swing made of Udumbara-wood by means of Muñja grass.[1]

1. Cf. TS VII.5.8.5.

औदुम्बरे फलके अध्वर्यव उपनिदधाति॥ कूर्चौ वा॥१४॥

14. He places two boards of Udumbara-wood for the sake of Adhvaryu; or two grass-bundles.[1]

1. TS VII.5.8.5 mentions only the grass-bundles; TMB V.5.11 menions the boards.

कूर्चेषु होत्रका उपगातारः पत्नयः इत्यासते॥१५॥

15. The Hotrakas,[1] the co-singers[2] and the wives (of the performers) sit on the grass-bundles.

1. Cf. TMB V.6.12; JB II.418; cp. KS XXXIV.5.
2. See XII.17.11

निकल्पन्ते पत्नयो ऽपाघाटलिकास्तम्बलवीणाः पिच्छोला इति॥१६॥

16. The wives arrange the Apāghāṭalikās,[1] the Tambala-lutes, and Piccholās.

1. According to Drāhyāśs XI.2.6-8 Apaghāṭalikās are the same as Kāṇḍavīṇās (Cp. LāṭyāŚS IV.2.5-7).

निकल्पन्ते वीणावादाः शङ्खान्नालीस्तूणवानिति॥१७॥

17. The lute-players arrange the conch-shells, reed-flutes and the wooden flutes.

निकल्पेते ब्रह्मचारी पुंश्चली चाग्रेण सदसो दक्षिणां द्वार्बाहुमार्तिष्यमाणौ॥१८॥

18. 'n front of the Southern door of the Sadas a Veda-

student and an harlot who are going to quarrel afterwards are kept ready.

1. See XXI.19.5.

उत्तरस्यां वेदिश्रोण्यां पुंश्चल्यै मागधाय च परिश्रयन्ति॥१९॥

19. On the north-western corner of the altar they make an enclosure for the harlot and a man born in Magadha-Country.[1]

1. See XXI.19.6.

## XXI.18

दिक्षु दुन्दुभीन्प्रबध्नन्ति। स्रक्तिषु वा महावेदेः॥१॥

1. They fix drums in the (four) directions or on the corners[1] of the great altar.

1. Thus KS XXXIV.5, TMB V.5.18.

अपरेणाग्नीध्रं भूमिदुन्दुभिमवटं खनन्ति। अर्धमन्तर्वेद्यर्धं बहिर्वेदि॥२॥

2. Behind the Āgnīdhra-shed they dig a pit for the earth-drum—half inside the altar and half outside the altar.

तमार्द्रेण चर्मणोत्तरलोम्नाभिवितत्य शङ्कुभिः परिणिहत्यात्रैतत्पुच्छकाण्डमाहननार्थं निदधाति॥३॥

3. Having spread on it (pit) a wet hide with its hairy side upwards, having fixed it all around by means of pegs (the Adhvaryu) keeps here a piece of the tail for the sake of beating[1] (the drum).

1. See XXI.19.8.

अग्रेणाग्नीध्रं शूद्रार्यौ निकल्पेते चर्मकर्ते व्यायंस्यमानौ॥४॥

4. In front of the Āgnīdhra shed on a round-cut hide an Ārya and a Śūdra are kept ready in order to tug.

उत्तरेणाग्नीध्रं कटसंघाते तेजनसंघाते वार्द्रं चर्म व्यधनार्थं वितत्योच्छ्रयन्ति॥५॥

5. To the north of the Āgnīdhra-shed on a mat or reed wickerwork, having spread a wet hide for shooting, they raise it (hide).

अग्रेणाहवनीयं रथेषु कवचिनः संनह्यन्ते॥६॥

6. To the east of the Āhavanīya on the chariots the armoured (princes or sons of warriors) gird themselves.

मार्जालीयन्यन्ते ऽष्टौ दासकुमार्य उदकुम्भैर्निकल्पन्ते॥७॥

7. Near the Mārjālīya-shed eight slave-maidens hold jars-full of water ready.

1. See XXI.19.18ff.

वाग्भद्रं मनो भद्रं मानो भद्रं तन्नो भद्रमिति त्रिः पर्वयेत्॥८॥

कटशलाकयेक्षुकाण्डेन वेणुकाण्डेन वेतसकाण्डेन वा वाणं संह्लाद्य तेन माहेन्द्रस्य स्तोत्रमुपाकरोति॥९॥

8-9. With *vāg bhadram*...[1] having harped the lute thrice by means of a piece of Utkaṭa[2] (-tree) having three parts or by means of a piece of sugarcane or by means of a piece of bamboo or by means of a piece of reed, he bespeaks the praise-song (Stotra)[3] connected with the Māhendra-scoop thereby (i.e. the sound and the formulae).

1. For this formula cf. JB II.4.5.
2. The text given by Garbe is to be corrected as *triparvayotkaṭaśalā* kayā; cf. Caland's translation. The tree named Utkaṭa is not identified.
3. i.e. the Mahāvrata-Stotra, the first Pṛṣṭha-Stotra of the Midday pressing.

उद्गाता वादयतीति विज्ञायते॥१०॥

10. It is known (from a Brāhmaṇa-text), "The Udgātṛ plays the lute."

तमुद्गाता प्रस्तोत्रे प्रयच्छति। तं सो ऽध्वर्यवे। तमध्वर्युरन्यस्मै॥११॥

11. The Udgātṛ gives it (lute) to the Prastotṛ; he (gives) it to the Adhvaryu; the Adhvaryu (gives) it to someone else.

तं सो ऽग्रेण सदसो दक्षिणां द्वार्बाहुं प्रतिवादयन्नास्ते॥१२॥

12. Playing it in front of the Sadas near the southern door-post, he remains seated.

## XXI.19

उपाकृते माहेन्द्रस्य स्तोत्रे सर्वा वाचो वदन्ति॥१॥

1. After the praise-song connected with Māhendra-scoop has been bespoken all the sounds resound.[1]

उत्क्रोदं यजमानाः कुर्वते॥२॥

2. The sacrificers (i.e. all the priests who are regarded sacrificers in a sacrificial session) make a loud cry.[1]

1. Cf. TS VII.5.9.2.

अपाघाटलिकास्तम्बलवीणाः पिच्छोला इति पत्नयो वादयन्ति॥३॥

3. The wives (of the sacrificers) play the Apāghāṭalikās, Tambala-lutes and Pichholas.

संप्रवदन्ति वीणावादाः शङ्खान्नालीस्तूणवा इति॥४॥

4. The lute players blow conch-shells, reed-pipes and flutes.

ऋतीयेते ब्रह्मचारी पुंश्चली च दक्षिणां द्वार्बाहुमाश्लिष्यमाणौ॥५॥

5. The vedic student and the harlot clinging to the southern door-post (of the Sadas) quarrel with each other.[1]

1. For the details of the quarrel see DrāhyāŚS XI.3.9-10.

संवर्त्तेते पुंश्चली मागधश्च॥६॥

6. The harlot and a man born in Magadha country copulate.[1]

1. Cf. TS VII.5.9.4; JB II.405.

आजिं धावन्ति॥७॥

7. A race is run.[1]

1. Cf. TS VII.5.9.2.

दुन्दुभीन्समाघ्नन्ति। पुच्छकाण्डेन भूमिदुन्दुभिम्॥८॥

8. They beat drums; they beat earth-drum.

शूद्रार्यौ चर्मकर्ते व्यायच्छेते आर्द्रे श्वेते परिमण्डले। अन्तर्वेदि ब्राह्मणो बहिर्वेदि शूद्रः॥९॥

9. On a piece of hide which should be wet, white and

round-cut, the Ārya and the Śūdra tug; the Brahmin should be inside the altar and the Śūdra outside the altar.[1]

1. Cf. TS VII.5.9.3; KS XXXIV.5.

आक्रोशति शूद्रः। प्रशंसति ब्राह्मणः॥१०॥

10. The Śūdra reviles, the Brahmin praises.[1]

1. Cf. TS VII.5.9.3.

इमे ऽरात्सुरिमे सुभूतमक्रन्निति ब्राह्मणः। इम उद्वासीकारिण इमे दुर्भूतमक्रन्निति शूद्रः॥११॥

11. The Brahmin (speaks) "These (the performers of sacrificial (session) have succeeded, they have performed well"; the Śūdra (speaks) "They have produced devastation, they have performed badly.[1]

1. Cf. TB I.2.6.7.

तं ब्राह्मणः संजित्याग्नीध्रे चर्माध्यस्यति॥१२॥

12. After the Brahmin has conquered the Śūdra, he throws the hide into the Āgnīdhra shed.[1]

1. Cf. TB I.2.6.7.

विपरियन्त्येतच्चर्म कवचिनः॥१३॥

13.The armoured persons (on the chariots) move around this hide.[1]

1. Cf. KS XXXIV.5.

तेषामेकैकं संशास्ति मापरात्सीर्मातिव्यात्सीरिति॥१४॥

14. (The Adhvaryu) instructs each one of them, "Do not fail! Do not shoot too far!"

1. Cf. TS VII.5.10. The arrow should remain stuck to the target ; it should not go through the target.

तते विद्ध्वा नातिपातयन्ति॥१५॥

15. They shoot (the arrows) on it (the hide); and at that time they do not cause ( the arrows) to fall beyond (the hide).

राजपुत्रा विध्यन्तीत्येकेषाम्॥१६॥

16.According to some ritualists it is the princes who shoot.

उदञ्चो ऽपरिमितमध्वानं यात्वा प्रत्यायं विमुञ्चन्ति॥१७॥

17. After they (the armoured persons) have moved an unspecified distance on the path towards the north, having returned, they unyoke (the horses).

अत्रैता दासकुमार्य उदकुम्भानधिनिधाय त्रिः प्रदक्षिणं मार्जालीयं परिनृत्यन्ति दक्षिणान्पदो निघ्नन्तीरिदंमधुं गायन्त्यः॥१८॥

18. Now those slave-maidens having placed the water jars upon (their heads) dance around the Mārjālīya shed thrice in a clockwise manner, tapping their right foot and singing *idaṁ madhu.*[1]

1. Cf. TS VII.5.10; AĀV.1.1.28.

इदमेव सारघं मध्वयं सोमः सुतो इह। तस्येह पिब तातृपुहैंमहा इदं मध्विदं मध्वित्येव गायेयुरित्याश्मरथ्यः॥१९॥

19. According to Āśmarathya they should sing *idameva sāragham....*

अथालेखनः॥२०॥

20. According to Ālekhana[1]—

1. The sentence is complete in the following Sūtra.

## XXI.20

हिल्लुकां द्वे गायेताम्। हिम्बिनीं द्वे। हस्तावारां द्वे। संवत्सरगाथां द्वे॥१॥

1.two (slave-maidens) should sing the Hillukā, two the Him-binī, two the Hastavārā two the Saṁvatsara-Gāthā.[1]

1. For details of these verses see the next two Sūtras.

वाग्वेद हिल्लुकां सैनां गायतु प्राणस्य वादिते। सेमान्गीता यजमानानिहावतु॥ वाग्वेद हिम्बिनीं सैनां गायतु प्राणस्य वादिते। सेमान्गीता यजमानानिहावतु॥ वाग्वेद हस्तावारां सैनां गायतु प्राणस्य वादिते॥ सेमान्गीता यजमानानिहावत्विति॥२॥ ततः संवत्सरगाथा॥ गाव एव सुरभयो गावो गुल्गुलुगन्धयः। गावो घृतस्य मातरस्ता इह सन्तु भूयसीः॥ ननु गावो मङ्क्षीरस्य गङ्गाया

उदकं पपुः। पपुः सरस्वतीं नदीं प्राचीश्चोज्जगाहिरे॥ इमा वयं प्लवामहे शम्याः प्रतरतामिव॥ निकीर्य तुभ्यं मध्य आकश्यें कश्यों यथा॥ यदा भङ्ग्यश्विनौ वदत ऋतपर्णक योऽवधीः। आविष्कृतस्य दूषणमुभयोरकृतस्य च॥ यदा राखाट्यौ वदतो ग्राम्यमङ्कीरदाशकौ। क्षेमे व्यृद्धे ग्रामेणानड्वांस्तप्यते वहन्॥ इदं कल्माष्यो अपिबन्निदं सोमो असूयत॥ इदं हिरण्यैः खीला आवायन्साक्थिभञ्जनम्॥३॥

2-3. *vāgveda hillukām* (this is the Hillukā); *vāgveda himbinīm...* (this is the Himbinī); *vāgveda hastāvārām...* (this is the Hastāvārā); then the Saṁvatsara-Gāthā (is as follows): *gāva eva surabhayaḥ....*

हैमहा इदं मधु हिल्लु हिल्ल्विति सर्वासामृगन्तेषु समयः॥४॥

4. The exclamation *haimahā idaṁ madhu...* should be added at the end of each verse.

अत्रैता दासकुमार्य उदकुम्भानुपनिनीय यथार्थं गच्छन्ति॥५॥

5. Then these slave-maidens, having poured their water jars near (Mārjālīya) go according to their destination.

माहेन्द्रस्य स्तुतमनु घोषाः शाम्यन्ति॥६॥

6.After the conclusion of the praise-song connected with Māhendra (scoop) the cries stop.

अर्कः पवित्रं रजसो विमानः पुनाति देवानां भुवनानि विश्वा। द्यावापृथिवी पयसा संविदाने घृतं दुहाते अमृतं प्रपीने॥ पवित्रमर्को रजसो विमानः पुनाति देवानां भुवनानि विश्वा। सुवर्ज्योतिर्यशो महदशीमहि गाधमुत प्रतिष्ठामिति फलके कूर्चौ वाधिरुह्याध्वर्युः शस्त्रं प्रतिगृणाति॥७॥

7. Having mounted upon the two boards or two grass-bundles the Adhvaryu responds to the recitation of the Hotṛ with (two verses)[1] *arkaḥ pavitram..., pavitram arkaḥ....*

1. For these verses see TB III.7.9.9.

संतिष्ठते महाव्रतम्॥८॥

8. The Mahāvrata (-ritual) stands completely established (i.e. concluded).

## XXI.21

व्याख्यात उदनीयः पृष्ठ्यशमनीयश्च॥१॥

1. The Udayanīya and (the Jyotiṣṭoma the purpose of which is) to pacify the Pṛṣṭhas have been (already), described.[1]

1. See XXI.13.1 and 5.

अथ ग्रहक्लृप्तिः॥२॥

2. Now the arrangement of the scoops.

त्रिषु परःसामसु त्रीनतिग्राह्यान्गृह्णाति॥३॥

3. At the time of the three Paraḥ-sāman (-days) (the Adhvaryu) takes the three additional scoops.

उपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णामीति प्रथमे ऽहनि गृह्णाति। ओषधीभ्यस्त्वा प्रजाभ्य इति द्वितीये। प्रजाभ्यस्त्वा प्रजापतय इति तृतीये॥४॥

4. On the first day he takes with *upayāmagṛhīto'si adbhyastvā*; on the second day with ...*oṣadhībhyastvā* and on the third day with ...*prajābhyastvā*[1].

1. Cf. TS III.3.6.3.

एतानेवावृत्तानर्वाक्सामसु॥५॥

5. (He takes) the same (scoops) in the reverse order on the (Svarasāman) with reverted sāmans.[1]

1. Cf. TS III.3.6.2.

तानूर्ध्वानावृत्तांश्च विषुवति॥६॥

6. (He takes) them (the same scoops) in the upward direction (i.e. the normal order) and in reverse order on the Viṣuvatday.

तेषां मध्ये सौर्यमुदु त्यं जातवेदसमिति॥७॥

7. In the middle of them (he takes the scoop) for Sūrya with *udu tyaṁ jātavedasam*.... (TS I.2.8.c).[1]

1. Cf. TB I.2.3.2; KS XXX.5.

एतस्मिन्नेवाहनि वैश्वकर्मणमतिग्राह्याणामष्टमं गृह्णाति वाचस्पतिं विश्वकर्माणमूतय इति॥८॥

8. On the same day, he takes (scoop) for Viśvakarman[1] as

the eighth Atigrāhya (extra-scoop) with *vācaspatiṁ viśva-karmāṇamūtaye...* (TS IV.6.2.0).

1. This scoop is mentioned in TS VII.5.4.1. Here Āpastambaśrautasūtra deviates from TB I.2.3.3-4.

श्वो भूत आदित्यं महीमू षु मातरमिति॥९॥

9. On the next day (he takes the scoop) for Aditi (as an extra-scoop) with *mahīm ū ṣu mātaram...* (TS I.5.11.s).

तावेवमेव व्यत्यासं गृह्णात्या महाव्रतात्॥१०॥

10. He takes the same (two extra-scoops) in the same manner, alternately[1] on the following days in the second part of the year) upto the Mahāvrata (-day).

1. Thus on one day the Vaiśvakarmaṇa and on the next day the Āditya and so on.
2. Cf. TS VII.5.4.2; TB I.2.3.4.

तौ सह महाव्रते। प्राजापत्यं च पञ्चपात्रम्॥११॥

11. On the Mahāvrata-day[1] these extra-scoops (are to be taken) together; and (also the scoop) for Prajāpati with five vessels.

1. Cf. TB I.2.3.4; KS XXX.4; See further ĀpŚS XXI.21.14-22.

त्रयस्त्रिंशतमेतदहरतिग्राह्यान्गृह्णाति॥१२॥

12. On this day (the Adhvaryu) takes thirty-three Atigrāhya[1] (additional scoop)s.

1. Cf. KS XXIII.8.

दशाग्नेया दशैन्द्रा दश सौर्या वैश्वकर्मण आदित्यः पञ्चपात्र इति त्रयस्त्रिशत्॥१३॥

13. (They are as follows:) ten for Agni, ten for Indra, ten for Sūrya, one for Viśvakarman, one for Aditi and the one with five vessels (for Prajāpati) thus thirty-three.

अतिग्राह्यायतने चत्वार्यतिग्राह्यपात्राणि प्रतिदिशं निहितानि भवन्ति। मध्ये पञ्चमम्॥१४॥

14.(The scoop for Prajāpati in vessels is kept in the fol-

lowing manner : ) on the place where the additional scoops are kept[1] there he keeps a vessel in each direction and the fifth one in the middle.

1. For this see XII.1.1.

पूर्वार्धे गृह्णाति॥१५॥

15. He takes (the scoop) in the eastern vessel (first).

इन्द्रमिद्गाथिन इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वार्कवते जुष्टं गृह्णामीति गृहीत्वैष ते योनिरिन्द्राय त्वार्कवत इति सादयति॥१६॥

16. Having recited (the verse beginning with) *indramid gāthinaḥ;*[1] then having taken the scoop with *upayāmagṛhito'si* he deposits it with *eṣa te yonirindrāya tvārkavate.*

1. TS I.6.12.g.

एवं सर्वत्र ग्रहणसादनौ संनमति॥१७॥

17. In this manner everywhere he modifies (the formulae) for taking and depositing.

अभि त्वा शूर नोनुम इति दक्षिणार्धे॥१८॥

18. (He takes the scoop) in the southern vessel with *abhi tvā śūra nonumaḥ.*[1]

1. TS II.4.14.f.

## XXI.22

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु। आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करदिति पश्चार्धे॥१॥

1. (The Adhvaryu takes the scoop) in the western (vessel) with *imā nu kam....*[1]

1. VS XXV.46.

त्वामिद्धि हवामह इत्युत्तरार्धे॥२॥

2. (He takes the scoop) in the northern (vessel) with *tvā middhi....*[1]

1. TS II.4.14.g.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः। सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमा इति मध्यमे॥३॥

3. (He takes the scoop) in the middle (vessel) with *tadidāsa...*

तानन्यस्मिन्पात्र आनीय सर्वान्मध्यमे गृह्णाति त्वे क्रतुमपि वृञ्जन्ति विश्व इति॥४॥

4. After having poured these scoops in another vessel , he takes all of them in the middle vessel with *tvẹ kratumapi vṛñjanti....*[1]

1. TS III.5.10.a.

अथैकेषाम्। यन्नाना जुहुयादात्मनो ऽङ्गानि विच्छिन्द्यात्। यत्समाहृत्याहुतीः संरुन्ध्यात्तदनु यजमानाः संरुन्ध्येरन्। स्तोका एवात्मन्प्रत्यानीय होतव्याः। प्रत्यहाङ्गानि दधाति नाहुतीः संरुणद्धि न यज्ञं विच्छिनत्तीति विज्ञायते॥५॥

5. According to some "If he were to offer them (the scoops) separately, he would cut limbs from the trunk (of the sacrifice). If he were to lock up the libations after having brought (the scoops) together, the sacrificer would be locked-up; having poured together only some drops on the trunk (i.e in the middle vessel) they should be offered , thereby he brings the limbs together with the trunk; does not lockup the libations (and) does not cut the sacrifice" this is known (from a Brāhmaṇa-text).[1]

1. The Brāhmaṇa-text is not known.

तं भक्षयति महस्ते भक्षयामि भर्गं ते भक्षयामि भुजं ते भक्षयाम्यन्नाद्यं ते भक्षयामीति॥६॥

6. He consumes this scoop with *mahaste bhakṣayāmi....*

त्र्यनीकां व्याख्यास्यामः॥७॥

7. We shall explain Tryanīkā.[1]

1. i.e a group of three. The twelve days are divided groups of three (Cf. XXI.14.1).

ऐन्द्रवायवाग्रं प्रथममहरथ शुक्राग्रमथाग्रयणाग्रम्॥८॥

8. On the first day there should be the scoop for Indra and Vāyu as the first; then (on the second day) the Śukra-scoop as the first then (on the third day) the Āgrayaṇa-scoop as the first.[1]

1. The sequence of the scoops is as follows: (i) On the first day-Aindrayvāyava, Śukra, Āgryaṇa; (ii) On the second—Śukra, Āgrayaṇa, Aindravāyava; (iii) On the third day—Āgrayaṇa, Aindravāyava, Śukra.

एवंविहिता त्र्यनीका परिवर्तत इत ऊर्ध्वा प्राग्विषुवतः॥९॥

9. In this way the group of three days rotates, hence forth upto the Viṣuvat (-day).

ऊर्ध्वं विषुवत आवृत्तावृत्तेषु॥१०॥

10. After the Viṣuvat, this group of three days should be performed in the reverse order during (those) days which are performed in the reverse order.[1]

1. See XXI.15.19.

शुक्राग्रो विषुवान्॥११॥

11. The Viṣuvat day should be one on which the Śukra-scoop is the first.[1]

1. Cf. TB I.2.3.2; KS XXX.5.

अथ पशुक्लृप्तिः॥१२॥

12. Now the order of the sacrificial animals.

आग्नेयं प्रायणीय आलभन्ते। श्वो भूते सारस्वतीं मेषीम्॥१३॥

13. On the Prāyaṇīya (-introductory) day he seizes the (he-goat) for Agni, on the next day a ewe for Sarasvatī.

एवंविहितानैकादशिनानन्वहमालभन्ते॥१४॥

14. Prescribed in this way on each following day they seize the victims of the group of eleven.[1]

1. For Sūtras 13 and 14 cp. XXI.14.7-8.

## XXI.23

सौर्यं विषुवत्युपालभ्य्यम्॥१॥

1. On the Viṣuvat day a (he-goat) for Sūrya is to be seized additionally (to the above mentioned victims).[1]

1. Cf. TB I.2.3.2; KS XXX.5. Compare the additional scoop for Sūrya in XXI.21.7.

तेषामेवमुपाकुर्वतां द्वादशाहीयस्य दशरात्रस्य सप्तदश उक्थ्ये द्वात्रिंशतमेकादशिन्यो ऽपवृज्यन्ते॥२॥

2. In this manner when they dedicate these victims (to the deities) on the Ukthya-day with seventeen-versed Stoma in the Ten-day-period of the Dvādaśāha, thirty-two groups of eleven-groups of victims become completed.

नवाहान्यतिरिच्यन्ते॥३॥

3. There remain nine days[1].

1. These are as follows : the seven-days of the ten-day period, the Mahāvrata-day and the Udayanīya day.

त्रेषु गव्याननतिरिक्तपशूनालभन्ते। वैष्णवं वामनमेकविंशे। ऐन्द्राग्नं त्रिणवे। वैश्वदेवं त्रयस्त्रिंशे। द्यावापृथिव्यां धेनुं प्रथमे छन्दोमे। तस्या एव वायव्यं वत्सं मध्यमे। आदित्यामविं वशामुत्तमे। मैत्रावरुणीमविवाक्ये। प्राजापत्यमृषभं महाव्रते। आग्नेयमुदयनीये॥४॥

4. On these (days) they seize the following additional bovine victims: on the twenty-one-versed-day (i.e. on the fourth day of the ten-day-period) a dwarf (bull) for Viṣṇu; on the twenty-seven-versed-day (i.e. on the fifth day of the same period) (a bull) for Indra and Agni; on thirty-three-versed-day (i.e. on the sixth day of this period) (a bull) for Viśvedevas; on the first Chandoma-day (i.e. on the seventh day of this period), a cow for Dyāvāpṛthivyau; on the middle (Chandoma-day i.e. on the eighth day of the same period) a calf of the same(cow); on the last (Chandoma-day i.e. on the ninth day of the same period), a barren ewe for Aditi; on the Avivākya (i.e. on the tenth day) (a barren ewe) for Mitra and Varuṇa; on the Mahāvrata-day a hornless bull for Prajāpati; on the Udayanīya-day a bull for Agni.

इति पालिङ्गायनिकाः॥५॥

5. This is the view of Pāliṅgāyanikas.[1]

1. The details in the 4th Sūtra are exactly the same as they are given in TB I.2.5. Still in the Sūtra 5 they are ascribed to Pāliṅgāyanikas.

अथ काठकाः॥६॥

6. Now (the view of) Kāṭhakas.

ऐकादशिनान्प्रतिविभज्याप्रतिविभज्य वा प्रायणीयोदनीयययोरालभन्ते॥७॥

7. Either having divided[1] or not having divided, the victims of the group of eleven, they seize them on the Prāyaṇīya and Udayanīya days.

1. i.e. Five on the Prāyaṇīya and six on the Udayanīya.

आग्नेयमन्तर्धौ रथंतरपृष्ठेष्वैन्द्रं बृहत्पृष्ठेषु॥८॥

8.In between a (he-goat) for Agni (is to be seized )on the days on which the first Pṛṣṭha-Stotra is sung on the Rathantara-sāman and a (he-goat) for Indra (is to be seized) on the days on which the first Pṛṣṭhastotra is sung on the Bṛhat-Sāman.

अपि वाग्नेन्द्रं रथंतरपृष्ठेष्वैन्द्राग्नं बृहत्पृष्ठेषु॥९॥

9. Or a (he goat) for Agni and Indra on the days on which the first Pṛṣṭha is sung on the Rathantara-sāman and a (he-goat) for Indra and Agni on the days on which the first Pṛṣṭha-stotra is sung on the Bṛhat-sāman.

तेष्वेव नवसु गव्यान्॥१०॥

10. On those nine days[1] (he should size) those bovine victms.

1. See Sūtra 3 above.

तत्र विकारः॥११॥

11. There, following is the modification.

बार्हस्पत्यं शितिपृष्ठं त्रयस्त्रिंशे। वाचे पृश्निमुत्तमे। वैश्वकर्मणमृषभं तूपरं महाव्रते द्विरूपमुभयतएतम्॥१२॥

12. On the days on which thirty-versed stoma is used (they should seize) a bull with white back for Bṛhaspati; a spotted

(bull) for Vāc on the last (Chandoma day); on the Mahāvrata day a hornless bi-coloured and white-sided bull for Viśvakarman.

1. For Sūtras 11-12 cp. Sūtra 4 above cf. also KS XXXIV.1.

क्रतुपशूनेव समभ्युच्चयवदन्वहमालभेरन्यदि विभवः पशवः स्युः। ऐकादशिनान्वा विहृतानिति वाजसनेयकम्॥१३॥

13. "If there will be an overflow of the sacrificial victims, they should additionally seize, them day after day, those victims which are normal for the Soma-sacrifice[1]; or (they should size) the victims belonging to the group of elven separately", thus says the Vājasaneyaka.[2]

1. See XIV.5.1 (XII.18.12-13).
2. Cp. ŚB IV.6.3.1ff.

ऐन्द्राग्नं वा सर्वत्र॥१४॥

14. Or everywhere (i.e. everyday) (a he-goat) for Indra and Agni.[1]

1. Cf. ŚB IV.6.3.2.

## XXI.24

उत्सर्गिणामयनं गवामयनं गुणविकृतम्॥१॥

1. The Utsargiṇām ayanam i.e. a year long session of those who have abandoned (days) is a modified Gavāmayana.

उत्सृज्यां३ नोत्सृज्या३मित्युक्तम्॥२॥

2. It is said (in a Brāhmaṇa text) "Should I abandon or should I not"[1].

1. TS VIII.5.7.1-2.

यद्यहान्युत्सृजेयुः प्रथमं पृष्ठ्यं संस्थाप्यापरस्मा अह्ने वसतीवरीः परिहृत्य वसतीवरीषु मृत्पिण्डमवधायैन्द्रं सांनाय्यं निरुप्योपवसन्ति॥३॥

3. If the performers abondon some days, then having completely established (performed) the first Pṛṣṭhya-six-day-period, having brought Vasatīvarī water for the next day, having placed a ball of clay, having taken out the material for Sāṁnāyya for Indra, they observe fast.

श्वो भूते ऽहरुत्सृज्य प्राजापत्यं पशुमालभन्ते॥४॥

4. On the next day having abondoned one day they seize a victim for Prajāpati.

तस्य यथाकालं वपया प्रचर्याग्नये वसुमते पुरोडाशमष्टाकपालं निर्वपत्यैन्द्रं च दधि॥५॥

5. Having performed the ritual of offering of omentum in its proper time[1] (the Adhvaryu) takes out the material of the sacrificial bread for Agni Vasumat and curd for Indra .

1. i.e. at the time of the Morning-pressing.

तयोः समानं स्विष्टकृदिडम्॥६॥

6. The Sviṣṭakṛt and Iḍā rites for both of these offerings will be the same (common).

उपहूतायामिडायां सांनाय्यं समुपहूय भक्षयन्ति॥७॥

7. After the Iḍā has been invoked, having invited each other they consume the Sāṁnāyya.

माध्यंदिनकाले पशुपुरोडाशेन प्रचर्येन्द्राय मरुत्वते पुरोडाशमेकादशकपालं निर्वपत्यैन्द्रं च चरुम्॥८॥

8. At the time of the mid-day (pressing), having performed (the offering of the animal-sacrificial bread he takes out the material of a sacrificial bread on the eleven potsherds for Indra Marutvat and rice-pap for Indra.

हविराहुतिप्रभृतीडान्तं संस्थाप्य तृतीयसवनकाले पशुना प्रचर्य वैश्वदेवं द्वादशकपालं निर्वपति वैश्वदेवं च चरुम्॥९॥

9. Having completely established (performed) the ritual of these two offerings begining with the offering of Iḍā, having then performed (the ritual of the offering of the limbs of the) victims at the time of the third pressing, he takes out the material of the sacrificial bread on twelve potsherds for Viśvedevas and a rice-pap for Viśvedevas.

पूर्ववद्धविषी संस्थापयेत्॥१०॥

10. He should compeletly establish (perform) these two offerings as earlier.[1]

1. See Sūtra 9. Cf. TS VII.5. 6 and 5; cp. also JB II.393-395; TMB V.10.

अपि वा सवनीयानेव पुरोडाशानेतेषां हविषां स्थाने। अध्वरकल्पान्वा॥११॥

11. Or instead of these offerings (one may offer) either the usual Savanīya-sacrificial breads[1] or those mentioned in the Adhvarakalpa.[2]

1. See XII.3.18ff.
2. TS II.2.9.4-7.

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥१२॥

12. Then (the Adhvaryu) starts animal-sacrificial-ritual beginning with the order) "Agnīdh, bring the burning coals for the by-offerings."[1]

1. See VII.26.8ff.

## XXI.25

एवमत ऊर्ध्वं षडहैर्मासान्संपाद्य सप्तममुत्सृज्यैतत्कुर्वन्ति॥१॥

1. In this way henceforth, having performed for the months by means of the six-day-period, having regularly abandoned the seventh day, (after the six-day Pṛṣṭhya-period of every month) they do this.

पञ्च ज्योतींषि प्राग्विषुवत उत्सृज्यन्ते॥२॥

2. Before the Viṣuvat-day five Jyotis-days are abandoned[1].

1. The first of these is mentioned in XXI.24.4. In the first half of the year in the second, third, fourth, fifth and sixth month the first day of each Abhiplava-six-day period is to be abandoned.

चत्वारस्त्रयस्त्रिंशा उपरिष्टादेकं च ज्योतिः संभार्ये॥३॥

3. After the Viṣuvat-day there should be four days with thirty-three versed stomas, a Jyotis-day of the "carried together" month.

1. In the second half of the year in the eighth, ninth, tenth, eleventh, month the last day of every first Pṛṣṭhya-six-day-period and in the twelfth month the last day of the last Aphiplava-six-day-period are to be abandoned.

प्रथमसप्तमयोरेव नोत्सृजेयुरित्येके।।४।।

4. According to some in the first and seventh month only they should not abandon.

अथैकेषाम्। यान्यहान्युत्सर्गप्राप्तान्येकत्रिकस्तोत्राण्येव स्युः।।५।।

5. Now according to some[1]: The days, which are abandoned, should be performed as days with Ekatrika Stoma[2] only.

1. Cf. TMB V.10.6.
2. The Ekatrika-stoma consists of alternately one-versed and three versed stotra: see Ārṣeyakalpa III.8.

एकैकां वैषां स्तोत्रीयामुत्सृजेयुः। उक्थानि वा।।६।।

6. Or they may abandon one Stotriyā-verse each time; or (they may abandon) the Ukthas.[1]

1. Cp. TMB V.10.5.

संवत्सरस्योत्तमे ऽहन्नेकामेव स्तोत्रीयामुत्सृजेयुः। तदुत्सृष्टं चानुत्सृष्टं च भवतीति।।७।।

7. Or on the last day of the year, they should abandon only one Stotriyā-verse on the last day of the year; thereby it becomes abandoned and not abandoned.[1]

1. See TMB V.10.5.

अथैकेषाम्। यदहरुत्सृजेयुस्तदेव श्वो भूत उपेयुः।।८।।

8. Now according to some, "Whatever day (i.e. the ritual of the Soma-sacrifice) they may abandon, they may perform the same on the following day."

1. Cf. JB II.396.

तदु तथा न कुर्यात्। विकस्तिः सा संवत्सरस्य भवतीति।।९।।

9. But one should not do like that; because that will be blasting of the year (as it were).

अवभृथादुदेत्य तान्येवोपेयुः।।१०।।

10. (Therefore rather the following way should be adopted): having come up from the Avabhṛatha, they should perform (the ritual of) the same (days) (which were abandoned).

द्वादश यद्यमावास्यायामुत्सृजेयुः। यद्युभयत्र चतुर्विंशतिः॥११॥

11. If they abandon on the New-moon-day then (they should make up for) twelve days; if they abandon both (the New-moon-day and full-moon-day then) twenty-four days.[1]

1. Cf. JB II.394.

तदेतत्पौत्रीयं पशव्यमायुष्यं स्वर्ग्यम्॥१२॥

12. This (performance) is helpful for obtaining sons, cattle, (long) life (and) heaven.

संतिष्ठत उत्सर्गिणामयनमुत्सर्गिणामयनम्॥१३॥

13. The sacrificial session with abandoned days stands here established completely (i.e.concluded).

## ONE-DAY-SOMA-SACRIFICES: EKĀHA-S

# XXII.1

एकाहेष्वहीनेष्विति प्राकृतीर्दक्षिणा ददाति। यथासमाम्नातं वा॥१॥

1. In the one-day-sacrifices and Ahīnas (having two to twelve-soma-sacrificial days) (the sacrificer) should give the same gifts (as are to be given) in the basic paradigmatic Soma sacrifice or as has been mentioned in the sacred texts.[1]

1. e.g. XXII.4.24.

सर्वक्रतूनां प्रकृतिरग्निष्टोमः। निकायिनां तु प्रथमः सर्वत्र। यथादिष्टं वा॥२॥

2. The basic paradigm for all the sacrifices is Agniṣṭoma; that for the (sacrifices which) form group (and are mentioned under one name)[1] the first (one is the basic paradigm); or as has been mentioned.

1. e.g. the four Sāhasras (XXII.2.4), the four Sādyaskras,(XXI.2.16), or four Dvirātras (XXII 14.16).

ज्योतिर्गौरायुरिति त्रिकद्रुकाः॥३॥

3. The Jyotis, Go, and Āyus are the Trikadruka-s.[1]

1. i.e. The first three days called Trikadruka-s of the Abhiplava-ṣaḍaha (cf.TMB XVI.3.8) can be performed separately as individual sacrifices.

प्रथमो ऽग्निष्टोम उक्थ्या वा सर्वे॥४॥

4. The first (out of these three) (should be performed as) Agniṣṭoma.[1] Or all of them (should be performed as) Ukthyas.

1. According to TMB XVI.3.8 the first should be Agniṣṭoma, and the next two should be Ukthyas.

ज्योतिषि सहस्रं ददातीति श्यैतनियमाद्बृहत्पृष्ठः॥५॥

गौर्भ्रातृव्यवतः। आयुः स्वर्गकामस्य। अग्निष्टोमस्तु भ्रातृव्यवतः। विश्वजि-दग्निष्टोमः श्रैष्ठ्यकामस्य॥६॥

5-6. In the Jyotis (-sacrifice) one gives thousand (cows). On account of the rule about Śyaita, which has the Bṛhat-sāman as the first Pṛṣṭha-stotra,[1] the Goṣṭoma sacrifice is of a (sacrificer) who has enemies,[2] the Āyus (sacrifice) (is) of a (sacrifier) desirous of heaven;[3] the Agniṣṭoma however (is) of a (sacrificer) who has enemies; Viśvajit Agniṣṭoma (sacrifice) of a (sacrificer) desirous of superiority.[4]

1. From Ārṣeya-Kalpa III.1.b we know that in the Goṣṭoma sacrifice the third Pṛṣṭha-stotra is suing on Śyaita-sāman.Thereby it is suggested according to the rule that the first Pṛṣṭha-stotra should be sung on the Bṛhat-sāman.
2. Cf. TMB XVI.2.4.
3. Cf. TMB XVI.3.3.
4. Cf. TMB XVI.4.2.

सहस्रं दक्षिणा सर्ववेदसं वा यावतीर्वा क्रतोः स्तोत्रीयाः॥७॥

7. (One should give) one thousand cows as sacrificial gifts or one's entire possession or as many cows as there are the Stotra-verses in this sacrifice.[1]

1. Cf. JB II.191.

सर्ववेदसे ज्येष्ठं पुत्रमपभज्य संविदो विपरियाचेत॥८॥

8. Having given the share of his entire possession to his eldest son[1] (the sacrificer) should pray the creditors to exempt him from the debts.[2]

1. Cp. XIII.5.2.
2. Cp. BaudhāŚS XX. 12.

यद्दक्षिणाकाले सर्वस्वं तद्दद्याद्यदन्यद्भूमेः पुरुषेभ्यश्च॥९॥

9. When he has to give his entire possession, at the time of giving the sacrificial gifts, he should give whatever is other than the land and the people.

1. Cp. XX.9.14-10.1; cf. ŚB XIII.7.1.13.

उत्तमां दक्षिणां नीत्वोदवसाय वा दक्षिणेनौदुम्बरीं प्राङ्निपद्य ब्रूयाद्यन्मेऽद ऋणं यददस्तत्सर्वं ददामीति॥१०॥

10. After he has led the last gift (cow) or after he has got up[1] (from the sacrifice) having sat to the south of the Audumbarī post with his face to the east he should say "Whatever debt I have to N.N. I give all that."

1. See XIII.25.3ff.

उदवसाय रोहिणीं वत्सच्छवीमिति समानम्॥११॥

11. After having got up (i.e. after the Udavasānīyā Iṣṭi is performed) (the sacrificer having worn) the red hide of a calf etc. (should do) the same.[1]

1. For these details see XVII.26.14-20.

इन्द्रस्याभिजिदग्निष्टोमोऽनभिजितस्याभिजित्यै॥१२॥

12. The Indra's Abhijit-sacrifice is an Agniṣṭoma to be performed in order to conquer that which is not conquered.[1]

1. Cf. TMB XVI.4.7.

उभे बृहद्रथंतरे भवतः परोऽक्षपृष्ठो वा॥१३॥

13. (In this Ekāha) there should be both the Bṛhat and Rathantara (as the Pṛṣṭha Sāmans) or it should be one with all the Pṛṣṭha-Sāmans used in an indirect manner.[1]

1. Cp. JB II.169, KB XXVII.

बृहत्तु होतुः पशवश्चैकादशैकयूपे॥१४॥

14. The Bṛhat-sāman however belongs to Hotṛ[1] and there should be eleven victims (tied to) one sacrificial post.

1. Cp. ĀśvaŚS.VIII.5.1.
2. Cp. XIV.5.1.

सहस्त्रं दक्षिणा वराणां वा द्वादशं शतम्॥१५॥

15. There should be one thousand cows (to be given as) sacrificial gifts or one hundred and twelve chosen things.

सर्वजिताग्निष्टोमेन सर्वमाप्नोति सर्वं जयति॥१६॥

16. By means of Sarvajit Agniṣṭoma one obtains all. One wins all;[1]

1. Cf.TMB XVI.7.2.

## XXII.2

अन्नादश्च भवति॥१॥

1. and one becomes eater of food.[1]

1. Cf. TMB XVI.7.6.

तस्य महाव्रतं पृष्ठ्यमर्क्यं शस्यते॥२॥

2. The first Pṛṣṭha-stotra of it should be the Mahāvrata-stotra[1] and contiguous to it the Arkya-stotra[2] is recited (by the Hotṛ).

1. Cf. TMB XVI.7.3.
2. Cf. TMB XVI.7.4.

सहस्त्रं दक्षिणा विंशतिर्वाष्टाविंशतीनाम्॥३॥

3. There should be one thousand cows (to be given as sacrificial gifts) or five hundred sixty cows.

चत्वारः साहस्त्राः॥४॥

4. There are four (one-day-sacrifices) in which thousand (cows are to be given as sacrificial gifts).

ज्योतिरग्निष्टोमो रथंतरसामा प्रथमः। प्राणेष्वन्नाद्ये च प्रतितिष्ठति॥ गौरुकृथ्यो बृहत्सामा द्वितीयः। पशुषु प्रतितिष्ठति॥ सर्वज्योतिरग्निष्टोम उभयसामा तृतीयः। सर्वमाप्नोति सर्वं जयति॥ त्रिरात्रसंमितो ऽग्निष्टोमो बृहत्सामा चतुर्थः। त्रिरात्रस्य फलमाप्नोति॥५॥

5. The first should be Jyotriragniṣṭoma the first Pṛṣṭha-stotra of which is to be sung on the Rathantara-sāman. (Thereby) one becomes firmly established on the breaths and food.[1] The

second should be Go-Ukthya, the first Pṛṣṭha-stotra of which is to be sung on the Bṛhat-sāman; one becomes established in the cattle; the third should be a Sarvajyotis-Agniṣṭoma[2] with both the (Bṛhat and Rathantara) sāmans; thereby one obtains all, wins all; the fourth should be an Agniṣṭoma similar to the three-day-Soma-sacrifice; thereby one obtains the result of the three-day-Soma-sacrifice.[3]

1. Cf. TMB XVI.8.1.9.
2. Cf. TMB XVI.9.
3. Cf. TMB XVI.11.

चत्वारः साद्यस्क्राः॥६॥

6. There are four Sādyaskras.

तेषां विशेषः॥७॥

7. The special features of them (are as follow):

रथंतरसामा बृहत्सामोभयसामा वा प्रथमः॥८॥

8. The first has either Rathantara-sāman or Bṛhat-sāman or both the Sāmans as the first Pṛṣṭha-stotra.

तस्मिन्कामाः स्पर्धायां भ्रातृव्यतिस्तीर्षा स्वर्गः पशवो वा॥९॥

9. The desires (fulfilled thereby are as follows): when the sacrificer competing with his enemy, wants to be superior to him, or (wants to have) heaven or cows.[1]

1. Cp. TMB XVI.12.2; 6; 8; JB II.177.

तेषां पूर्वेद्युराग्नेयः सौम्यो बार्हस्पत्यश्च पशवः॥१०॥

10. On the preceding day (one should seize three he-goats viz.) one for Agni, one for Soma and one for Bṛhaspati.

तेषामेकादशिन्यां रूपाणि॥११॥

11. The colours of them should be the same as those in the group of eleven (victims).[1]

1. For details see TS V.5.22. Thus the he-goat for Agni should be one with black neck; the one for Soma should be brown and the one for Bṛhaspati should be one with white back.

तदलाभ एतासां देवतानामष्टाकपालः प्रथमश्चरू चेतरौ॥१२॥

12. In case of their (of such victims) inavailabity, there sho-

uld a sacrificial bread prepared on eight potsherds, (as the substitute for) the first and two other rice-paps (for the next ones).

धारयत्याहवनीयम्॥१३॥

13. He holds the Āhavanīya-fire nearby.

व्याघारयत्युत्तरवेदिम्॥१४॥

14. He sprinkles ghee on the Uttaravedi.

सर्पिष्मदशनम्॥१५॥

15. The food (of the sacrificer and his wife) should consist of ghee.

हिरण्यं मुखे न्यस्यान्तरोरू प्रियायै भार्यायै ब्रह्मचारी शेते श्व इष्ट्या पशुना वा यक्ष्य इति॥१६॥

16a). After having kept gold in his mouth (the sacrificer) sleeps in between the thighs of the beloved wife while observing celibacy.

1. For Sūtras 15 and 16 cf. JB II.117.

ऋत्विजः समोढाः॥१७॥

16b-17. (While the Soma-heralds declare the intention of the sacrificer to him viz.) "I shall perform an offering or an animal-sacrifice tomorrow" the (chief) priests are brought (by means of a wagon, on the proceeding day).

तान्यथालोकं विनिधाय सर्वा दिशः सक्षीरदृतयो ऽश्वरथाः सोमप्रवाका विधावन्ति॥१८॥

18. After the priests have been placed in accordance with their places,[1] the Soma-heralds on four horse-chariots with skin-bags filled with milk, run all the directions.[2]

1. The Hotṛ to the east, the Udgātṛ to the north; the Adhvaryu to the west and the Brahman to the South.
2. Cp.TMB XVI.13.10;13.

तेभ्यो यन्नवीनतमुदियात्तदाज्ये ऽवनयेत्॥१९॥

19. (The Adhvaryu) should pour the butter which may come up from these (skin-bags) for being used as ghee (after it has been clarified).

1. Cf. XVI.13.13.

चतुर्युजा योजने प्राच्यां दिशि। त्रियुजोत्तरतस्त्रिक्रोशे। द्वियुजा पश्चाद्द्विक्रोशे। दक्षिणैकयुक्तेन क्रोशे॥२०॥

20. (The first Soma-herald goes) on the chariot with four horses, one Yojana in the east,[1] the second on the chariot with three horses, three Krośas in the north, the third on the choriot with two horses two Krośas to the west, the fourth on the chariot with one horse one Krośa to the south.[1]

1. Cf. TMB XVI.13.12.

अश्वतरीरथो वैकः॥२१॥

21. Or (there may be only) one (Soma-herald) on a chariot with one female mule.

प्रदक्षिणं पूर्वेणोत्सर्गः॥२२॥

22. (He goes) in the right in the clockwise manner and concludes in the east.[1] Thus first he goes four Yojanas to the south, then two Krośas to the west, then three Krośas to the north, and then one Krośa to the east.

योजनादीनि वा द्विक्रोशानि॥२३॥

23. Or (the distances may be ) two Krośas (in all the other directions) beginning with one Yojanas (in the first direction).[1]

1.Cp. JB II.118. Caland divides this Sūtra.

अश्वरथेन दक्षिणोत्सर्गः॥२४॥

24. Or (the Soma-herald goes) with a horse-chariot (in the anti-clockwise manner) ending in the south.

1. Thus first to the east then to the north, then to the west, and then to the south.

त्रिवत्सः साण्डः सोमक्रयणः॥२५॥

25. A three-years-old uncastrated bull (should be used) for purchasing Soma.[1]

1. Cf. TMB XVI.13.9.

## XXII.3

उदित आदित्ये दीक्षिते प्रागस्तमयादवभृथः॥१॥

1. After the sun-rise one undergoes the consecration-rite; before the sun-set, the Avabhṛtha-rite (is to be performed).

उपसत्सु त्रिः संमीलेत्। संमील्य वा प्रचरेत्। अपि वा नापराह्णिक्य उपसदः॥२॥

2. During the Upasad(day)s, one should close the eyes thrice (for each Upasad), or having closed the eyes earlier one should perform the Upasads; or there should be no afternoon-Upasads.[1]

1. Cf. JB II.118.

यवोर्वरा वेदिः॥३॥ यवानां खल उत्तरवेदिः॥४॥ आरोहणे हविर्धाने॥५॥ विमितं सदः॥६॥ स्फ्यो यूपः स्फ्याग्रो वा खलेवाली लाङ्गलेषा वा॥७॥ कलापि चषालम्॥८॥

3-8. A barley-field (should be used as the great) altar; the threshing floor of barley... Uttara-vedi; the carts... the Havir-dhānas; a hut the... Sadas; the wooden sword or (a post) with wooden sword at the top or the post of the threshing floor (to which the oxen are fastened) or a pole of plough (should be used as) the sacrificial post; bundle of barley-straw (should be used as) the Caṣāla.[1]

1. Cf. TMB XVI.13.6-8; JB II.117.

अग्नीषोमीयकाल ईजानस्य गृहाद्वसतीवरीर्गृह्णीयात्॥९॥

9. At the time of the animal-sacrifice for Agni and Soma the Adhvaryu should bring the Vasatīvarī-water from the house of (a Brahmin) who has (earlier) performed a Soma-sacrifice.[1]

2. Cp. JB II.111.

सवनीयकाले सह पशूनालभते ऽग्नीषोमीयं सवनीयमनूबन्ध्यां च॥१०॥

10. At the time of the Savanīya-animal-sacrifice he seizes (all) the animals jointly viz. the he-goat for Agni and Soma the Savanīya (he-goat) and the Anūbandhyā (-cow).[1]

1. Cf. JB II.117.

अग्नीषोमीयस्य स्थाने ऽग्नीषोमीय एकादशकपालः। अनूबन्ध्यास्थाने मैत्रावरुण्यामिक्षा॥११॥

11. A sacrificial bread on eleven potsherds (should be offered) instead of the (he-goat) for Agni-and-Soma. A milk-mess (should be offered) instead of Anūbandhyā (-cow).[1]

1. This appears to be an alternative to what has been prescribed in Sūtra 10.

तस्या दक्षिणाकाले सदश्वः श्वेतो दक्षिणा॥१२॥

12. At the time of giving-gifts of it a white good horse (is to be given as) a sacrificial gift.[1]

1. Cp. JB II.118.

तमाङ्गिरसाय भ्रातृव्याय वा दद्यात्॥१३॥

13. (The sacrificer) should give that (horse) to a (Brahmin) of Aṅgiras (-family) or to an enemy.[1]

1. Cp. TMB XVI.12.4.

द्वेष्यं वा ब्राह्मणं वृत्वा तस्मा अश्वं रुक्मप्रतिमुक्तं दद्यात्॥१४॥

14. Or having selected a hated Brahmin, he should give this horse (on the fore-head of) which a golden plate is bound.[1]

1. Cp. AB VI.35; ŚB III.5.1.19-20.

तदलाभे गौः श्वेतः॥१५॥

15. In the absence of it (the horse) a white bull (should be given).

संवत्सरमुपरिष्टात्पादावनेजनं मांसं स्त्रियमनृतमुपरिशय्यामाञ्जनाभ्यञ्जने च वर्जयेत्॥१६॥

16. Afterwards (i.e. after the sacrifice is completed), for one year the sacrificer should avoid washing of feet, eating meat, women, falsehood, sleeping on a high (coach) and anointing the body and eyes.

सा दीक्षा॥१७॥

17. This is the Dīkṣā (consecration).

यदि संवत्सरं न शक्नुयाद्द्वादशाहम्॥१८॥

18. If he is not able (to observe the vow) for a year, he may observe it) for twelve days.

## XXII.4

एतेनोत्तरे व्याख्याताः॥१॥

1. With the (first Sādyaskra) the next (Sādyaskras) are (as good as) explained.

द्वितीयस्य पञ्चदशमग्निष्टोमसाम कृत्वामयाविनमन्नद्याकामं प्रजाकामं पशुकामं वा याजयेत्॥२॥

2. (The Adhvarya) should cause a sacrificer who is diseased, or desirous of cattle to perform the second (type of Sādyaskra) after having made the Agniṣṭoma-sāman to be sung on fitteen verses.[1]

1. Cp. TMB XVI.13.1-5. According to TMB the number of verses should be twentyone.

हीनानुजावरो ऽनुक्रिया॥३॥

3. One who has remained back a younger son should perform the Anukrī (-sacrifice).[1]

1. Cf.TMB XVI.14.2

तस्याष्टादशावुत्तरौ पवमानौ॥४॥

4. The two later Pavamānas (viz. Mādhyandina-pavamāna and the Ārbhava-pavamāna) of it (should be sung) on eighteen verses.[1]

1. Cp. JB II.121.

अश्वसादः सोमप्रवाको दधिदृतिश्च त्रिक्रोशे ऽन्ततः प्राह॥५॥

5. The Soma-herald sitting on a horse and carrying a skin-bag full of curds finally declares (about the ceremony) at a distance of three Krośas.[1]

1. Cp. JB II.121.

स्त्रीगौः सोमक्रयणी॥६॥

6.A female bovine animal (cow) should serve as (the cow) for purchasing Soma[1].

1. Cf. JB II.121.

प्रक्ष्णुताग्रो यूपः॥७॥

7. The sacrificial post should be one with sharp point.

1. Cf. JB II.121.

व्रीह्युर्वरा वेदिः॥८॥

व्रीहीणां खल उत्तरवेदिः॥९॥

8-9. A rice-field (should be used as the great) altar, the threshing floor of rice, the Uttaravedi.

भारद्वाजो होता॥१०॥

10. The Hotṛ (should be a Brāhmaṇa belonging to) Bharadvāja (-family).

विश्वजिच्छिल्पश्चतुर्थः सर्वपृष्ठः सर्वस्तोमः सर्ववेदसदक्षिणः॥११॥

11. The fourth (Sādyaskra) of the type of Viśvajit, should be one with all the Pṛṣṭha-stotras, all the Stomas and one in which all the possesions are to be given as sacrificial gifts.

सर्वस्यान्नाद्यस्य प्रसवं गच्छति॥१२॥

12. Thereby the sacrificer goes to the obtainment of all the food.

श्येनेनाभिचरन्यजेत॥१३॥ रथौ हविर्धाने॥१४॥ तैल्वको बाधको वा स्फ्याग्रो यूपः॥१५॥ शवनभ्ये अधिषवणफलके भवतः॥१६॥ अग्नये रुद्रवते लोहितः पशुः॥१७॥ सादयन्त्युपांश्वन्तर्यामौ॥१८॥ शरमयं बर्हिः॥१९॥ औद्धवः प्रस्तरः॥२०॥ वैभीतक इध्मः॥२१॥ बाणवन्तः परिधयः॥२२॥ लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरन्ति॥२३॥ नवनव दक्षिणाः कूटाः कर्णाः काणाः खण्डा बण्डाः॥२४॥ ता दक्षिणाकाले कण्टकैर्वितुदेयुः॥२५॥

13-25. (The sacrificer) practising black-magic (against his enemy) should perform the Śyena (Falcon) (-sacrifice).[1] (In it) two chariots (should be used as) the (two) Havirdhāna (-carts); The sacrificial post should be of Tilvaka or Bādhaka (tree) and one with its point similar to that of sacrificial sword (Sphya). The middle boards of wheels of a wagon used for carrying a corpse should be used as the two pressing-boards (*adhi-ṣavaṇa-phalake*). A red victim (he-goat) should be of-

fered) to Rudra Anīkavat. The Upāṁśu and Antaryāma-cups should be deposited.[2] The Barhis should consists of reed. The Prastara (first-cut-handful-grass) should be the grass stalks which have been retained.[3] The fuel should be of Vaibhītaka (-tree). Arrows should be the enclosing sticks (Paridhi). The priests carrying red turbans, red garments and holding their sacred threads around their necks should perform their duties. There should be sacrificial gifts consisting of nine cows with broken horns, nine cows with long ears, nine with one eye, nine crippled ones, and nine mutilated ones. At the time of giving them, the performers should prick them with thorns.[4]

1. Cf. in general ṢaḍB III.8.
2. In other sacrifices these are offered immediately after being scooped (cf. XII.11.7).
3. Cp. VIII.14.6.
4. The details of the cows are not found in ṢaḍB.

इच्छन्हन्येतेति रथंतरं पवमाने कुर्याद्बृहत्पृष्ठम्। जीयेतेत्येतद्विपरीतम्।२६॥

26. (If the sacrifice) desires (that the enemy) should be killed (then) he should use the Rathantara-sāman as the Pavamāna-laud (at the time of the midday-pressing) and should use the Bṛhat-sāman as the first Pṛṣṭha-stotra; if he desires (that the enemy) should be conquered, (then) he should do the reverse[1].

1. Cp. ṢaḍB III.8.12-13.

परां परावतं गच्छेन्न प्रतितिष्ठेदिति पूर्ववत्प्लवं च ब्रह्मसाम कुर्यात्।।२७॥

27. (If he desires that the enemy) should go to the farthest far and should not get a firm establishment, he should do as said above and make the Plava-sāman as the Sāman of the Brahman (at the time of the third Pṛṣṭha-stotra).

1. i.e. as said in the first half of the Sūtra 26.
2. Cf. ṢaḍB III.8.14.

प्रजापतेरेकत्रिको ऽग्निष्टोमः सर्वस्य पाप्मनो निर्दिश्य गच्छति।।२८॥

28. The Ekatrika of Prajāpati is to be performed as an Agniṣṭoma; thereby (the sacrificer) overcomes all the sins.

1. Cf. TMB XVI.16.

चतुर्विंशतिं गा दक्षिणा ददाति॥२९॥

29. One should give twenty-four cows as the sacrificial gifts (in this sacrifice).

## XXII.5

त्रयो वाचः स्तोमाः॥१॥

1. There are three Vācaḥ Stomas (Stomas of Speech).

पूर्वावग्निष्टोमौ रथंतरसामानौ। सर्वस्तोमो ऽतिरात्र उत्तरः॥२॥

2. The First two are Agniṣṭomas with the Rathantara as the first Pṛṣṭhastotra, the third is an Atirātra with all the Stomas.

तस्मिन्सर्वा ऋचः सर्वाणि सामानि सर्वाणि यजूंषि प्रयुज्यन्ते॥३॥

3. In it all the Ṛcs, all the Sāmans, and all the Yajus are used.

व्रात्यानां प्रवासे व्रात्यस्तोमा उक्थ्या रथंतरसामानः। द्वितीयो वाग्निष्टोमः॥४॥

4. In (Order to lead the ) life of the Vratyas, Vrātyastomas are to be performed; they are to be performed as Ukthyas with (the Rathantara as the first Pṛṣṭhastotra. The second Vrātyastoma can be optionally performed as an Agniṣṭoma (also).

1. Thus the Vrātyastomas are to be performed by those Āhitāgni-sacrificers who intend to become Vrātyas. Vrātyastomas are Soma-sacrifices and can be performed only by Āhitāgnis and not by Vrātyas. This is quite in contranst with Kātyāyanaśrautasūtra XXII.4.27-28 according to which Vrātyas have to perform the Vrātyastomas and after these sacrifices are performed, they should stop leading the life of Vrātyas and then they became socially acceptable. It seems that Āpastamba represents the original tradition because only an Āhitigni can perform any Soma-sacrifice. A Vrātya who is an out-caste even according to Kātyāyana is really speaking unable to perform any Śrauta ritual. So there is a contradition in Kātyāyayana's view. There is none in that of Āpastamba. The modern scholars have not paid attention to this Sūtra of Āpastamba.

उष्णीषं प्रतोदो ज्याह्रोडो रथो विपथः फलकास्तीर्णो ऽश्वो ऽश्वतरश्च युग्यौ कृष्णाशं वासः कृष्णबलक्षे अजिने रजतो निष्कः॥५॥

तद्गृहपतेः॥६॥

5-6. A turban, a whip, a bow without arrow, a chariot covered with a board and the one which goes astray from the path, a horse and a mule worthy for yoking, a garment with black fringes, two goat-skins—one white and one black, a silver ornament (worn around) neck, (all) this belongs to the Gṛhapati.

1.Cf.TMB XVII.1.14.

वलूकान्तानि दामतूषाणीतरेषाम्॥७॥

द्वेद्वे दामनी भवतः। द्वेद्वे उपानहौ॥८॥

द्विषंहितान्यजिनानि॥९॥

7-9. Of others (there should be) (the upper garments) with red borders and corded fringes, with strings at each side; a pair of shoes (for) each one; and doubly joined goat's hides.[1]

1. Cf. TMB XVII.1.15.

त्रयस्त्रिंशतात्रयस्त्रिंशता गृहपतिमभि समायन्ति॥१०॥

10. They come towards the Prajāpati: each one with thirty three cows.[1]

1. Cf. TMB XVII.1.15.

ता दक्षिणा भवन्ति॥११॥

11. These (cows) become the sacrificial gifts.

अपि वा षट्षष्टिं गा वन्वीरन्॥१२॥

12. Or they may obtain sixty-six cows by begging.

अथो खल्वाहुर्यदेवैषां सातं स्यात्तद् दद्युस्तद्धि व्रात्यधनमिति॥१३॥

13. Now indeed they say, "They should give whatever is obtained by them that is the possession of the Vrātyas.

षट्षोडशी निन्दितानाम्। द्विषोडशी कनिष्ठानाम्॥१४॥

14. The one-day sacrifice with six Ṣoḍaśī stomas (is meant for the blamed (Vrātyas, the one with two Ṣoḍaśīstomas (is meant

for) the youngest (Vrātyas); the one with increasing Stomas (is meant ) for the senior most; the one with four Ṣoḍaśī Stomas (is meant) for all the types of the Vrātyas.[1]

1. Cf. TMB XVII 2.3; 4 and 1.

आदित्यानां प्रयतिरुक्थ्यो नाकसदां प्रथमः॥१५॥

15. The first belonging to Nākasads is called "the Ādityānāṁ Prayati (effort of Ādityas)", and is to be performed as an Ukthya.

व्यावृत्तिं पाप्मना भ्रातृव्येण गच्छन्ति॥१६॥

16. The performers (of it) get (reach) the exclusion (destrution) of the enemy.

अग्निष्टोमा इतरे अङ्गिरसां द्वितीयः। साध्यानां तृतीयः। मरुतां चतुर्थेनौजो वीर्यमाप्नोति। त्रयस्त्रिंशः पञ्चमः॥१७॥

17. The others are to be performed as Agniṣṭomas. The second belongs to Aṅgirases; the third to Sādhyas; one obtains strength and valour by means of the fourth which belongs to Maruts.

स्वर्गकामो ऽभिभुवा भ्रातृव्यमभिभवति। विनुत्त्या भ्रातृव्यं विनुदते॥१८॥

18. The sacrificer desirous of heaven, defeats his enemy by means of the Abhibhū-sacrifice; by means of the Vinutti-sacrifice one removes ones enemy.

## XXII.6

चितिस्तोमः प्रजननकामः॥१॥

1. The Citistoma is to be performed by one who wants progeny.[1]

1. For this sacrifice see JB II.16-163.

गायत्रेणाग्निष्टोमेन रथंतरसाम्ना ब्राह्मणो ब्रह्मवर्चसकामः॥२॥

2. A Brāhmaṇa desirous of braman-splendor should perform the Gāyatra Agniṣṭoma with the Rathantara-sāman as the first Pṛṣṭha-stotra.

गायत्रावग्निष्टोमौ प्रथमयज्ञौ॥३॥

3. There are two Gāyarta-Agniṣṭomas (one of which) can be performed as the first sacrifice.

प्रथमेन ब्राह्मणस्य तेजो ब्रह्मवर्चसम्। द्वितीयेन क्षत्रियस्य राष्ट्रमुग्रम-व्यथ्यम्। न तु बहुपशू इव भवतः॥४॥

4. By means of the first a Brāhmaṇa can obtain lustre and Brahman-splendour; by means of the second a Kṣatriya can obtain powerful and undisturbed kingdom. They, however, do not possess ample cattle.

त्रिवृताग्निष्टुताग्निष्टोमेनापूतो यजेत॥५॥

5. An impure one should perform a nine-versed Agniṣṭut Agiṣṭoma sacrifice.

1. Cf. TMB XVII.5.3-5.

आग्नेय्यः पुरोरुचः। आग्नेयी सुब्रह्मण्या॥६॥

6. The Puroruc-verses[1] (in it should be addressed) to Agni, the Subrahmaṇyā (litany also should be)[2] addressed to Agni.

1. The verses which precede the words *Upayāmagṛhītosi* at the time of drawing a scoop.
2. These verses are found in LāṭyāŚS I.4.1-4.

आग्नेयीषु स्तुवते ऽजा हिरण्यं च दक्षिणा॥७॥

7. They praise (i.e. sing the Stotras and recite the Śastras) with the verses addressed to Agni[1]. A she-goat and gold form the sacrificial gift.[2]

1. See JB II.137.
2. Cf. JB II.138.

एतमेव चतुष्टोमं कृत्वा श्रोत्रियो ऽक्षहतः स्त्रीहतः कामहतश्चरणहतो वा यजेत॥८॥

8. A Vedic-scholar who has been unlucky on account of dice or women or love or on a account of his behviour should perform this same sacrifice[1] performed as Catuṣṭoma.[2]

1. Cp. JB II.135.
2. Thus the usual Agniṣṭoma with nine-versed, fifteen-versed and twenty-one-versed Stomas.

अश्वः श्यावो दक्षिणा। स ब्रह्मणे देयः॥९॥

9. A brown horse is the sacrificial gift. It is to be given to the Brahman.[1]

1. The other priests receive the usual sacrificial gifts.

एतस्यैव वायव्यासु पञ्चदशमग्निष्टोमसाम कृत्वामयाविनमन्नाद्यकामं प्रजाकामं पशुकामं वा याजयेत्। एतस्यैव रेवतीषु वारवन्तीयमग्निष्टोमसाम कृत्वा ब्रह्मवर्चसकामम्। एतमेव चतुष्टोमं कृत्वा ग्रामकामम्॥१०॥

10. The same one-day-sacrifice but with the fifteen-versed Agniṣṭoma-sāman in verses addressed to Vāyu is to be performed for a sacrificer who is either diseased or desirous of food or desirous of progeny or desirous of cattle. The same one-day-sacrifice but with the Vāravantīya-sāman as the Agniṣṭoma-saman, one should perform for a sacrificer who is desirous of Brahman-splendor. The same one-day-sacrifice but as Catuṣṭoma is to be performed for a sacrificer desirous of village.

अप्रवर्ग्या भवन्तीत्येके॥११॥

11. According to some (these Agniṣṭut-sacrifices) are to be performed without the Pravargya (-rite).

त्रिवृतान्नाद्यकामः॥१२॥

पञ्चदशेन वीर्यकामः॥१३॥

सप्तदशेनाग्निष्टुताग्निष्टोमेन यज्ञविभ्रष्टो यजेत यस्मिन्वा क्रतौ विभ्रंशेत॥१४॥

12-14. The sacrificer who desires food (should perform the Agniṣṭut sacrifice) with nine-versed Stoma;... who desires strength.. with fifteen-versed-stoma; The sacrificer who does not get any result of his sacrificial performance or fails in a sacrifice should perform Agniṣṭut Agniṣṭoma with seventeen-versed-stoma.

त्रिवृदवाद्यं वदतः॥१५॥

पञ्चदशो निहत्यस्य निरुक्तः॥१६॥

सप्तदशो ऽनाश्यान्नस्य भोजने॥१७॥

एकविंशो जनं यतो गन्धारिकलिङ्गमगधान्पारस्कारान्सौवीरान्वा॥१८॥

15-18. The Agniṣṭut with nine-versed stoma is for one who has spoken improper things; (The Agniṣṭut) with seventeen-versed-stoma is for one who kills someone who does not desire to be killed[1]. (The Agniṣṭut) with twenty-versed-stoma is for one who has gone to a foreign country: Gandhāra, Magadha, Pāraskara or Sauvīra.

1. See JB II.135. The reading in ĀpŚS is to be corrected in the light of the JB.
2. Cp.JB II.135.

त्रिणव ओजस्कामः॥१९॥

त्रयस्त्रिंशः स्वर्गकामः। अपि वा ज्योतिष्टोम एव॥२०॥

अग्निष्टोमे सर्वान्कामान्कामयेत॥२१॥

19-21. The Agniṣṭut with twenty-seven-versed-stoma is (to be performed) for one who desires power (the Agniṣṭut) with thirty-three-versed-stoma is to be performed for one who desires heaven; or it should be Jyotiṣṭoma (Agniṣṭoma) itself; one obtains all the desires in the Agniṣṭoma.

## XXII.7

चत्वारस्त्रिवृतो ऽग्निष्टोमा रथंतरसामानः॥१॥

1. There are four Agniṣṭoma-sacrifices with nine-versed Stomas and with Rathantara as the first Pṛṣṭhastotra.[1]

1. These four Agniṣṭomas are called Prajāpater apūrva (XXII.7.1-4); Prajāpatisava (XXII.7.5-16). Iṣu (XXII.9.17-19); and Sarvasvāra (XXII.7.20-25).

तेषां प्रथमेनानिरुक्तेन ग्रामकामो यजेत॥२॥

2. The sacrificer desirous of village should perform the first[1] which is "unexpressed".

1. For this sacrifice see TMB XVII.10.

अनिरुक्तं प्रातःसवनमित्येके॥३॥

3. According to some only the morning-pressing should be performed "unexpressed."[1]

1. Cf. TMB XVII.10.1. Here the reading "*aniruktam*" given by Garbe in his footnotes is accepted. Cf. Caland's translation.

अश्वः श्वेतो दक्षिणा। स ब्रह्मणे देयः॥४॥

4. A white horse is the sacrificial gift, it is to be given to the Brahman.

बृहस्पतिसवो द्वितीयः॥५॥

5. The Bṛhaspatisava is the second.

ब्राह्मणो ब्रह्मवर्चसकामः पुरोधाकामो वा यजेत यं वा स्थापत्यायाभिषिञ्चेयुः॥६॥

6. A Brāhmaṇa who is desirous of Brahman-splendour, or is desirous of being a chaplain or one whom (the others) will consecrate for the post the Sthapati,[1] should perform this sacrifice.[2]

1. Sthapati belongs to Vaiśya-class. He is the governer of a province or a "place-lord", or an architect (see Monier-Williams, *Dictionary*, under the word.
2. Cp. TMB XVII.11.5-6.

परिस्रजी होता भवत्यरुणो मिर्मिरस्त्रिशुक्रः॥७॥

7. One who carries a garland around his hair, has reddish brown complexion, is a blinking one and has triple brightness[1] should be the Hotṛ (in this sacrifice).

1. i.e. Knowledge of three Vedas.

बृहस्पते जुषस्व न इति बार्हस्पत्यमतिग्राह्यं गृह्णाति॥८॥

8. With the verses *bṛhaspate juṣasva naḥ*...[1] (the Adhvaryu) takes the additional scoop for Bṛhaspati.

1. TS T.8.22.e.

बार्हस्पत्यः पशुरुपालम्भ्यः॥९॥

9. (In addition to the usual Savanīya-he-goat) there should be (a he-goat) for Bṛhaspati.

प्रातःसवने सन्नेषु नाराशंसेष्वेकादश दक्षिणा व्यादिशति॥१०॥

10. At the time of the morning-pressing, after the Narāśaṁsa-cups are placed, (the sacrificer) assigns[1] cows (to the priests)[2].

1. They are, however, not given now.
2. Cf. TMB XVI.11.2.

आज्येन माध्यंदिने सवने कृष्णाजिन आसीनमभिषिञ्चति शुक्रामन्थिनोर्वा संस्रावेण बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य। धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा न इति॥११॥

11. At the time of the midday-pressing (the Adhvaryu) pours[1] ghee or the remnants of the Śukra-and-Manthin-scoops[2] brought together on (the sacrificer) sitting on the black antelope skin,[3] with *bṛhaspate yuvam....*[4]

1. In the manner described in XVII.19.5.
2. ŚBK V.7.5.9ff.
3. Cf. TB II.7.1.4.
4. TB II.5.6.3.

अश्वद्वादशा माध्यंदिने। एकादश तृतीयसवने॥१२॥

12. (The sacrificer) gives eleven cows along with a horse as the twelfth, at the time of midday-pressing, and eleven cows at the time of the third-pressing.

1. Cf. TMB XVII.11.2.

ता उभयीरपाकरोति॥१३॥

13. He separates both the groups (of cows).[1]

1. Cf. TMB XVII.11.12.

अपि वाष्टौ प्रातःसवन एकादश माध्यंदिने द्वादश तृतीयसवने। सर्वा वा माध्यंदिने॥१४॥

14. Or (The sacrificer gives) eight cows at the morning-pressing eleven at the mid-day-pressing and twelve at the third pressing or all at the mid-day-pressing.

1. Cf. JB II.129.
2. Cf. JB II.130.

अश्वं तृतीयशो ऽनुसवनं नयन्ति॥१५॥

15. They carry (give) a horse at each pressing.[1]

1. Cf. JB II.130.

अपि वा मनसेतरयोः सवनयोर्ध्यायेत्। न वा मनसा चन॥१६॥

16. Or (the sacrificer) may only mentally think (about the act of giving) at the time of the two other (than the mid-day pressing) pressings or he may not even think mentally.[1]

1. Cf. JB II.130.

तृतीयस्येषुं विष्टुतिं कृत्वाभिचरन्यजेत॥१७॥

17. The sacrificer practising black magic should perform the third (nine-versed Ekāha) having used the Viṣṭuti[1] of the Iṣu-sacrifice.[2]

1. Viṣṭuti is a numeric type of repetition of verses at the time of singing Sāmans.
2. For this Sūtra cf. ṢaḍB II.9.2.

समानमितरच्छ्येनेन॥१८॥

18. The other things are the same as in the Śyena (sacrifice).[1]

1. For Śyena see XXII.4.13-27. For this Sūtra see cf. ṢaḍB III.9.2.

अश्वः श्यावो दक्षिणा। स ब्रह्मणे देयः॥१९॥

19. A brown horse is the sacrificial gift. It is to be given to the Brahman-priest.

चतुर्थः सर्वस्वारः शुनस्कर्णस्तोमः॥२०॥

20. The fourth (nine-versed Ekāha is the Śunaskarṇa-stoma in which all the Sāmans are circumflexed at the end (*sarvasvāra*).

मरणकामो यजेत यः कामयेतानामयता स्वर्गं लोकमियामिति॥२१॥

21. A sacrificer desirous of death and one who desires "May I go to the heaven without having any disease" should perform (this sacrifice).

याम्यः पशुः शुकहरित उपालम्भ्यः॥२२॥

22. In addition to the Savanīya he-goat a yellowish parrot is to be seized as a victim.[1]

1. Cf. MS II.5.1.

कृतान्नं दक्षिणा॥२३॥

23. Cooked rice (forms) the sacrificial gift.

आर्भवे स्तूयमाने दक्षिणेनौदुम्बरीं पत्तोदशेनाहतेन वाससा दक्षिणशिराः प्रावृत्तः संविशन्नाह ब्राह्मणः समापयत मे यज्ञमिति॥२४॥

24. When the Ārbhava-pavamāna (stotra) is being sung, (the sacrificer) lying down to the south of the Audumbarī (post) with his head to the south and being covered with a new garment the fringes of which should be towards the feet, says. "O Brahmins! Complete the sacrifice for me"[1].

1. Cp. TMB XVII.11.5.

तदैव संतिष्ठते॥२५॥

25. At that moment only, the sacrifice stands completely established (i.e. concluded).[1]

1. The sacrifice can be either discontinued at this moment or the priests may complete it. In the second alternative the nearest relative of the sacrificer should work as the sacrificer.

भुवोक्थ्येन रथंतरसाम्ना भूतिकामो यजेत॥२६॥

26. One who is desirous of prosperity should perform the sacrifice (called) Bhū, which should be an Ukthya and should have Rathantara as its first Pṛṣṭha-stotra.

1. Cf. ŚāṅkhāSS XXVI.17.

धेनुर्दक्षिणा॥२७॥

27. A milk cow is the sacrificial gift.

## XXII.8

अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति॥१॥

1. The merit of the performer of Cāturmāsya-sacrifices is indeed inexhaustible.

1. Cp. ŚB II.6.3.1, ĀpŚS VIII.1.1.

वैश्वदेवस्य लोके त्रिवृदग्निष्टोमः॥२॥

2. On the place of the Vaiśvadeva there should be an Agniṣṭoma all the Stotras of which should be nine-versed.

1. For the Soma-type Cāturmāsya-sacrifices in general see TMB XVII.13.1-16.

वैश्वदेवः पशुः। बार्हस्पत्यानूबन्ध्या॥३॥

3. The sacrificial victim (should be offered) to the Viśvedevas; the Anūbandhyā (-cow) to Bṛhaspati.

प्रातःसवनीयान्वैश्वदेवहवींष्यनुनिर्वपति॥४॥

4. He performs the offering of (sacrificial-breads) of the Morning-pressing after the offerings of the Vaiśvadeva.[1]

1. For these see VIII.2.

समानं तु स्विष्टकृदिडम्॥५॥

5. The Sviṣṭakṛt and Iḍā rites of them are the same.

न यूपं मिन्वन्ति। नोत्तरवेदिमुपवपन्ति॥६॥

6.They do not fix a sacrificial post, they do not prepare an Uttaravedi.

1. Cf. TMB XVII.13.3.

परिधौ पशुं नियुञ्जन्ति। उल्मुके बर्हिषि वा॥७॥

7. They bind the victim to one of the encircling sticks[1] or to a burning fire-brand or to a grass-blade.

1. Cf. TMB XVII.13.4.

मिन्वन्त्युत्तरेषु यूपान्। उत्तरवेदिमुपवपन्ति॥८॥

8. In the next (Cāturmāsya-sacrifices) they fix the sacrificial posts; they prepare the Utteravedi.

ततश्चतुर्षुमासेषु वरुणप्रघासानां लोके ऽग्निष्टोम उक्थ्यः। उक्थ्यावग्निष्टोमौ वा॥९॥

9. Then after four months an Agniṣṭoma and an Ukthya should be performed in the place of Varuṇapraghāsas; or there should be either two Ukthyas or two Agniṣṭomas.

मारुतः पशुः। वारुणो द्वितीये। मैत्रावरुण्यनूबन्ध्या॥१०॥

10. The victim of the first day (should be offered) to the Maruts; the one on the second day to Varuṇa; the Anūbandhyā-cow) to Mitra and Varuṇa.

वैश्वदेववद्वरुणप्रघासिकानि हवींषि॥११॥

11. The oblations of Varuṇapraghāsa (should be offered) in the same manner as those of the Vaiśvadeva.

1. See 4 and 5.

मार्जालीये करम्भपात्रैश्चरन्ति॥१२॥

12. The Karambha-pots should be offered in the Mārjālīya (fire).[1]

1. Instead of the fire on the Southern-altar (VIII.6.23).

ततश्चतुर्षु मासेषु साकमेधानां लोके ऽग्निष्टोम उक्थ्यो ऽतिरात्रः॥१३॥

13. Then after four months, an Agniṣṭoma, an Ukthya and an Atirātra should be performed in the place of the Sākamedhas.

आग्नेयः पशुः। ऐन्द्राग्नो द्वितीये। ऐकादशिनास्तृतीये प्राजापत्यो वा। सौर्यनूबन्ध्या॥१४॥

14. (In the first sacrifice) the victime should be offered to Agni, in the second, to Indra-and-Agni; (and) in the third their should be either the eleven victims or one to be offered to Prajāpati; the Anūbandhyā (cow should be offered) to Sūrya.

आनीकवतः प्रथमे ऽहनि प्रातःसवनीयान्। सांतपनो माध्यंदिनीयान्॥१५॥

15. The sacrificial bread for (Agni) Anīkavat (is to be offered) on the first day after sacrificial breads of the morning-pressing of the Soma-sacrifice; the rice-pap for Maruts Sāntapanas[2] after the (sacrificial breads) of the mid-day (-pressing).[1]

1. See VIII.9.2. See VIII.9.5.

वसतीवरीषु परिहृतासु गृहमेधीयेन चरन्ति॥१६॥

16. They perform the offering (of rice-pap for Maruts) Gṛhamedhins[1] after the Vasatīvarī-water has been brought.

1. See VIII.9.8.

उत्तरस्याह्न उपाकृते प्रातरनुवाके पूर्णदर्व्येण चरन्ति॥१७॥

17. After the morning-litany (Prātaranuvāka) of the next day has been bespoken, they perform the full-spoon-libation.[1]

1. See VIII.11.18.

क्रैडिनः प्रातःसवनीयान्। स्वातवसो माध्यंदिनीयान्। महाहविस्तार्तीय-सवनिकान्॥१८॥

18. The sacrificial breads for Maruts Krīḍins[1] (are offered), after the sacrificial breads connected with morning pressing are offered, those for Maruts Svatavases[2] after those connected with the midday-pressing are offered; the Great offering (Mahāhavis)[3] after those connected with the third pressing (are offered).

1. See VIII.11.22.
2. See VIII.11.3.
3. See VIII.12.1ff.

सन्नेषु नाराशंसेषु परिश्रिते मार्जालीये पितृयज्ञेन चरन्ति॥१९॥

19. After the Narāśaṁsa-vessels are kept down, the perform the Pitṛmedha[1] in an enclosed place of the Mārjālīya.[2]

1. See VIII.13.1ff.
2. Contrast VIII.13.2.

त्रैयम्बकैश्चरित्वा प्रत्येत्यादित्येन चरन्ति॥२०॥

20. Having performed the offering of sacrificial breads, for Tryambakas,[1] having returned, they perform the offering of rice-pap for Aditi.

1. See VII.17.1ff.
2. See VIII.19.1-4.

## XXII.9

ततश्चतुर्षु मासेषु शुनासीरीयस्य लोके ज्योतिरग्निष्टोमः॥१॥

1. Then, after four months, a Jyotiṣṭoma Agniṣṭoma should be performed in the place of the Śunāsīrīya.

वायव्यः पशुः। आश्विन्यनूबन्ध्या॥२॥

2. The sacrificial victim should be offered to Vāyu; the Anūbandhyā (cow) to Aśvins.

वैश्वदेववच्छुनासीरीयहवींषि॥३॥

3. The oblations of the Śunāsīrīya should be offered in the same manner as those of the Vaiśvadeva.[1]

1. See XXII.8.4-5.

चातुर्मास्यवदन्तरालव्रतानि॥४॥

4. The vows to be observed in between the (two parts of the Cāturmāsya-sacrifices of the Soma-type should be) the same as mentioned in connection with the Cāturmāsya-sacrifices (of the Haviryajña-type)[1].

1. For the details see VIII.4.5.11.

सर्वत्राहतं वसानो ऽवभृथादुदेति॥५॥

5. In every part of the Cāturmāsya-scrifices i.e. after each Soma-sacrifice performed in the course of the Cāturmāsyas the sacrificer wearing a new cloth comes out of the Avabhṛtha.

1. Cf. TMB XVII.13.6; 11; 14.

अन्वहं पञ्चाशत्पञ्चाशद्गा दक्षिणा ददाति। द्वादशं शतमुत्तमे॥६॥

6. Everyday he gives fifty cows as sacrificial gifts (in each sacrifice); in the last he gives one hundred and twenty.[1]

1. Cp. TMB XVII.13.5;11;13;1.6. According to TMB one has to give fifty, one hundred, one hundred and fifty and one hundred and twenty cows respectively in each of the four parts of the Cāturmāsya-sacrifices.

यथर्तुजा वा यथास्वं चातुर्मास्येषु। वत्सांस्तृतीयसवने सह मातृभिः॥७॥

7. Or in the Cāturmāsya-sacrifices the sacrificer gives the cows born in accordance with the season and in accordance with his possession; he gives the calves accompanied by their mothers at the time of the third pressing.

उपहव्येनाग्निष्टोमेनानिरुक्तेन ग्रामकामो यजेत॥८॥

8. The sacrificer desirous of village should perform the Upahavya sacrifice (which should be) an unexpressed[1] Agniṣṭoma.

1. *anirukta*. Thus here the Adhvaryu has to modify slightly the names of the gods in the formulae to be used while scooping and offering of the Grahas. Thus, e.g. Śakra instead of Indra, Indu instead of Soma etc. Similar is to be done by the priests of Sāmaveda.

निरुक्तं प्रातःसवनमित्येके॥९॥

9. According to some ritualists (only) the morning pressing should be unexpressed[1].

1. Here the reading *aniruktam* given by Garbe in his footnote is accepted. Cf. Caland's translation.

अश्वः श्वेतो दक्षिणा। स ब्रह्मणे देयः॥१०॥

10. A white horse should be the sacrificial gift; it is to be given to the Brahman.

ऋतपेयेनाग्निष्टोमेन बृहत्साम्ना स्वर्गकामः॥११॥

11. One who desires to go to the heaven should perform the Ṛtapeya as an Agniṣṭoma with the Bṛhat-sāman as the first Pṛṣṭha-stotra.

षड् दीक्षा नव वा। षडुपसदः॥१२॥

12. In it there should be six or nine Dīkṣā-days and six Upasads.

1. Cp. TMB XVII.2.2.

घृतव्रतो भवति॥१३॥

13. During the Dīkṣā-days the sacrificer should consume only ghee (instead of milk) as the fast-food[1].

1. Cf. TMB XVII.2.2.

यावत्प्रथममङ्गुलिकाण्डं तावत्क्रीते सोमे व्रतम्॥१४॥

14. After Soma is purchased he should consume as much ghee as would stick to the first finger-joint.

उत्तरेणोत्तरेण काण्डेन व्रतमुपैति॥१५॥

15. Every time afterwards he consumes the fast-food (ghee) as much as the next finger-joint.[1]

1. Cf. TMB XVII.2.7.

नक्तमाहवनीयमभ्यावृत्यास्ते। दिवादित्यम्॥१६॥

16. At the time of the night having turned towards the Āhavanīya he sits; at the time of the day, towards the sun.

ऋतमुक्त्वा प्रसर्पन्ति। ऋतं वदन्तो भक्षयन्ति॥१७॥

17. Having spoken the (or a) "truth" they creep towards the Sadas; while speaking the (or a) "truth" they consume the remnants of the scoops.[1]

1. Cp. TMB XVIII.2.9.

औदुम्बरश्चमसश्चतुःस्रक्तिः सोमस्य पूर्णः सगोत्राय प्रियाय ब्रह्मणे देयः॥१८॥

18. A square Camasa (pot) made out of Udumbara-wood, filled with Soma-juice should be given to the Brahman belonging to the same Gotra (family) as that of the sacrificer and being (dear to him) (as a sacrificial gift).

1. Cf. TMB XVIII.2.10-12; cp. JB II.158f.

बहुहिरण्येनाग्निष्टोमेनानडुहो लोकमाप्नोति ज्योतिष्मतो लोकाञ्जयति॥१९॥

19. By means of the Bahuhiraṇya (consisting of ample gold) -sacrifice perfomed as an Agniṣṭoma the sacrificer obtains the world of bulls, wins the bright worlds.[1]

1. Cp. TMB XVII.3.1-5. This sacrifice is called Dūṇāśa (-difficult to be reached). TMB XVIII.3.1 gives the details of gold to be given as a sacrificial gift in this sacrifice.

द्वादशमानं हिरण्यं दीक्षणीयायां ददाति। द्विस्तावत्प्रायणीयायाम्॥२०॥
एवमत ऊर्ध्वं द्विगुणाभ्यासेनातिथ्यायामुपसत्प्रयोगेष्वग्नीषोमीयस्य वपाया-मग्नीषोमीये सवनीयस्य वपायां सवनीये प्रातःसवने॥२१॥

20-21. At the time of the Dīksaṇīyā-offering (the sacrificer) gives gold weighing twelve Mānas; at the time of Prāyaṇīyā, double this. In this manner double (gold is to be given) hence forth at the time of Ātithyā (-offering), at the time of the performance of the Upasads, at the time of the (offering of the) omentum (of the victim) for Agni-and-Soma, at the time of (the offering of the) omentum of (the victim to be offered on) the Savanīya (Soma-pressing-day), at the time of the offering (of the sacrificial breads) connected with the Savana.

सन्नेषु नाराशंसेष्वनडुच्छतमधिकं ददाति॥२२॥

22. At the time of the morning-pressing, after the Nārāśaṁsa-cups are placed, (he gives) one hundred bulls (in addition to the gold).

## XXII.10

हिरण्यस्रजमुद्गात्रे षट्पुष्करां द्वादशपुष्करां वा यज्ञायज्ञीयस्य स्तोत्रे ऽवभृथेष्ट्यामुदयनीयायामनूबन्ध्यायामुदवसानीयायां च॥१॥

1. To the Udgātṛ the sacrificer gives a golden garland consisting of six lotuses or twelve lotuses; at the time of the Yajñā-

yajñiya-stotra, at the time of Avabhṛtha-offering, at the time of Udayanīyā offering, at the time of Anūbandhyā-offering, and at the time of Udavasanīyā-offering[1] (in every rite double the gold than in the preceding rite).

1. This Sūtra is a continuation of Sūtras XXII.9.19,20, 21 and 22. For all these details see and cp. TMB XVII.3.1.

त्रिवृताग्निष्टुताग्निष्टोमेन रथंतरसाम्ना ब्राह्मणो ब्रह्मवर्चसकामः॥२॥

2. A Brāhmaṇa desirous of getting Brahman-splendour should perform an Agniṣṭut Agniṣoma all the Stotras of which are in nine-versed Stoma and the first Pṛṣṭhastotra of which is sung in the manner of Rathantara-sāman.

1. See XXII.6.5ff.

पञ्चदशेनेन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येन बृहत्साम्ना राजन्यो वीर्यकामः॥३॥

3. A Kṣatriya desirous of getting power, should perform Indrastut Indrastoma as Ukthya all the Stotras of which are fifteen-versed and the first Pṛṣṭhastotra of which is sung in the manner of Bṛhat-sāman.[1]

1. Cf. XIX.16.1ff.

सप्तदशेनाग्निष्टुताग्निष्टोमेन कण्वरथंतरसाम्ना वैश्यः पशुकामः॥४॥

4. A Vaiśya desirous of getting cattle should perform an Agniṣṭut-Agniṣṭoma, all the Stotras of which are seventeen-versed and the first Pṛṣṭhastotra of which is sung in the manner Kaṇvarathantara-sāman.[1]

1. Cf. TMB XVII.4.1ff.

प्रतिधुषा प्रातःसवन इत्युक्तम्॥५॥

5. It has been said, "By means of fresh milk (the Adhvaryu) stirs the Soma at the time of the morning-pressing...."[1]

1. Cp. XIV.24.14; see also TMB XVII.4.2.

तीव्रसुतोक्थ्येन रथंतरसाम्ना बृहत्साम्नोभयसाम्ना वामयाविनमनाद्यकामं प्रजाकामं पशुकामं श्रिया वा प्रत्यवरूढं याजयेत्॥६॥

6. (The Adhvaryu) should cause a sacrificer who is diseased or desirous of food, or desirous of progeny or desirous of

cattle or one who has come down from prosperity, to perform the sacrifice Tīvrasut as an Ukthya, the first Pṛṣṭhastotra of which is sung in the manner of the Bṛhat-sāman or Rathantara-sāman or both these sāmans.

1. Cp. TMB XVII.5.5; 9,10,11.

शतमाशिरे दुहन्ति॥७॥

7. They milk one hundred (cows) for the sake of Āśir[1] (i.e. the milk to be added to the Soma-juice).

1. Cf. TMB XVII.5.12.

ता दक्षिणा भवन्ति॥८॥

8. These (hundred cows) become the sacrificial gifts.

1. Cf. TMB XVIII.5.12.

वैश्यसववच्छ्रयणानि॥९॥

9. The mixing of milk in the Soma should be done in the same manner as in the Vaiśyasava.[1]

1. See Sūtra 5.

नीतमिश्रेण वा तृतीयसवने॥१०॥

10. Or at the time of the third-pressing milk mixed with fresh-butter (is to be mixed into the Soma)[1].

1. Cp. XIV.24.14.

अभि सोमानुन्नयन्ति॥११॥

11. They fill up the Soma-pots.

अवजिघ्रन्त्यृत्विजो न भक्षयन्ति॥१२॥

12. The priests (merely) smell (the Soma). They do not consume it.

तानच्छावाकस्य स्तोत्रे भक्षयन्ति॥१३॥

13. They consume (it) at the time of the Stotra of the Acchāvāka.

ब्रह्मणि होत्रका उपहवमिच्छन्ते॥१४॥

14. The Hotrakas seek invitation from the Brahman.

उभावध्वर्यू सर्वे चमसाध्वर्यवो ऽच्छावाकाय प्रतिगृणन्ति॥१५॥

15. Both the Adhvaryus (i.e. the Adhvaryu and the Pratiprasthātṛ and) all the Camasādhvaryus give response to the Acchāvāka.[1]

1. For Sūtras 11-15 cp. JB II.152.

प्राच्येकादशिनी संमीयते॥१६॥

16. In this sacrifice eleven sacrificial victims are placed from west to east[1].

1. This is in constrast to the usual practice in which they are placed from north to south.

यावद्यूपं वेदिमुद्धन्ति॥१७॥

17. They prepare altar reaching up to the sacrificial post.

वडवा श्वेता गर्भिणी दक्षिणा॥१८॥

18. A white, pregnant mare should be given as a sacrificial gift.[1]

1. Cf. JB II.151.

मरुत्स्तोमेन राजपुरोहितौ सायुज्यम्॥१९॥

19. A king and his chaplain desirous of mutual harmony should perform the Marutstoma (-sacrifice).

अथैष राड्। यो राज्यमाशंसमानो न लभेत स एतेन॥२०॥

20. Now this Rāj-sacrifice. One who desirous to get kingdom does not get it, should perform this.[1]

1. Cf. TMB XIX.1.1-2.

विराजान्नाद्यकामः॥ स्वराजा प्रतिष्ठाकामः॥२१॥

21. One who is desirous of food should perform the Virāj[1] (-sacrifice); one who is desirous of firm establishment should perform the Svarāj (-sacrifice)[2].

1. Cp. TMB XIX.1.1ff. TMB calls it Rāj.
2. Cp. TMB XIX.2.1ff. TMB calls it Virāj.

## XXII.11

बहु प्रतिगृह्य यो गरगीरिव मन्येत स पुनस्तोमेन। अनाश्यान्नस्य वा भुक्त्वा॥१॥

1. Having accepted a lot, one who thinks that one has swallowed poison as it were, should perfom the Punaḥstoma-sacrifice; or having eaten the food of someone who does not deserve for eating his food, one should perform Punaḥstoma-sacrifice.

1. Cp. TMB XIX.4.2.
2. Cp. JB II.83.

अयाज्यं वा याजयित्वेत्येके॥२॥

2. Or according to some, after having caused an unworthy sacrificer to perform a sacrifice one should perform the Punaḥ-stoma-sacrifice.

यो लघुरिवाप्रतिष्ठितः स्यात्स एतेन ॥३॥

3. One who will be mean (*laghu*) and without any firm support (should perform) this (sacrifice)[1], with all the stotras having twenty-one verses.[2]

1. Cp. JB II.83: "*atipravikta*" (empty). The word "*laghu*" (light) corresponds to this word.
2. The word *ekvimśena* of the next Sūtra belongs to this Sūtra. Cp. BaudhāŚS XVIII.47.

एकविंशेनोपच्छदेन प्रजाकामः॥४॥

4. One who is desirous of Progeny should perform the Aupacchada (-sacrifice).[1]

स्तोत्रेस्तोत्र एकैका स्तोत्रीयोपजायते॥५॥

5. To every Stotra of the basic paradigm, one verse is added.

1. Cf. TMB XIX.3.3. JB II.81f.

गन्धर्वाप्संरसो मादयन्तामिति प्रातःसवने॥६॥

सन्नेषु नाराशंसेष्वधस्तात्पूतभृतोंऽशुमुपास्यति॥७॥

गन्धर्वा देवा मादयन्तामिति माध्यंदिने। गन्धर्वाः पितरो मादयन्तामिति तृतीयसवने॥८॥

6-8. At the time of the morning pressing, after the Nārāśaṁsas are kept, the Adhvaryu inserts a Soma stalk below the Pūtabhṛt with *gandharvāpsaraso mādayantām*; at the time of midday pressing with *gandharvā devā mādayantām* and at the time of the third pressing with *gandharvāḥ pitaro mādayantām.*[1]

1. Cp. TMB XIX.3.2.

छदेन भ्रातृव्यवान्॥९॥

9. The sacrificer who has an enemy should perform the Chada (-sacrifice).

1. Cf. JB II.82 where it is called Śada.

स्तोत्रेस्तोत्र एकैका स्तोत्रीयापध्वंसते॥१०॥

10. From every Stotra of the normal paradigm one verse is dropped.[1]

1. Cp. JB II.82.

तामस्यापध्वंसमानो भ्रातृव्यो ऽन्वपध्वंसत इति विज्ञायते॥११॥

11. It is known (from a Brāhmaṇa-text that) after every verse out of those which are being dropped, the enemy drops down (as it were).

सर्वतोमुखेन यः कामयेत सर्वमिदं भवेयमिति॥१२॥

12. The sacrificer who desires, "May I become all this" (should perfom) the Sarvatomākha-sacrifice.

मध्ये गार्हपत्यः। प्रतिदिशं सौमिका विहाराः। त्रिवृत्प्राच्यां दिशि। पञ्चदशो दक्षिणतः। सप्तदशः पश्चात्। एकविंश उत्तरतः॥१३॥

13. The Gārhapatya-fire should be in the middle. There should be the places of the Soma-sacrifice (Saumika-vihāra) on all the directions. In the east (a sacrifice in which all the Stotras are sung in the) Trivṛt (nine-versed Stoma is to be performed); in the south (a sacrifice in which all the Stotras are sung in the) Pañcadaśa (fifteen-versed Stoma, is to be

performed); in the west (a sacrifice in which all the Stotras are sung in the) Saptadaśa (seventeen-versed-Stoma, is to be performed), in the north (a sacrifice in which all the Stotras are sung in the) Ekaviṁśa (twentyone-versed Stoma is to be performed).

राशिमरायू चतुष्टोमावन्नाद्यकामस्य॥१४॥

14. Rāśi and Marāyu (-sacrifices)[1] in which four Stomas are used (should be performed for a sacrificer) desirous of food.

1. For these sacrifices see JB II.164-165.

धान्यराशिं पूर्वस्मिन्ददाति। धान्यमरायुमुत्तरे॥१५॥

15. In the first the sacrificer gives a Rāśi of corn; in the second a Marāyu of corn.[1]

1. Both the words *rāśi* and *marāyu* (JB has *marāya*) mean "heap." Marāya is a bigger heap. Cf. JB II.164.

गोतमचतुष्टोमाभ्यां पशुकामः॥१६॥

16. A sacrificer desirous of cattle should perform the two Catuṣṭomas of Gotama.[1]

1. Cf. TMB XIX.5.2; 6.2.

उक्थ्यः षोडशिमानुत्तरः॥१७॥

17. The second (of these should be) an Ukthya with the Ṣoḍaśi-stotra.[1]

1. Cf. TMB XIX.6.3.

नपुंसकपशू इव भवतः॥१८॥

18. The sacrificial gift in each of them should be something like a castrated bull.

उद्भिद्बलभिद्भ्यां पशुकामः॥१९॥

19. A sacrificer desirous of cattle should perform the Udbhid and Balabhid (-sacrifices)[1].

1. Cf. TMB XIX.7.2; JB II.89-90.

उद्भिदेष्ट्वा संवत्सरे वलभिदा यजेत॥२०॥

20. Having performed the Udbhid, one should perform the Valabhid after one year.

आग्नेयेनाष्टाकपालेनान्तरालं प्रतिपद्यते॥२१॥

21. In between, every day the sacrificer should offer a sacrificial bread on eight potsherds to Agni.

उभयत्र गायत्रीः संपूर्णा दक्षिणा ददाति॥२२॥

22. In both of these he should give sacrificial gifts (cows) equal to (the number of syllables in) Gāyatrī (metre[1].)

1. See the next Sūtra.

## XXII.12

अष्टावष्टौ॥१॥

1. Eight in each (of these sacrifices).[1]

1. See XXII.11.21.

अपचितिकामो ऽपचितिभ्याम्॥२॥

2. (A sacrificer) desirous of worship should perform the two Apaciti (-sacrifices).[1]

1. Cf. TMB XIX.8.1; 9.1.

उभयसामानौ भवतः॥३॥

3. In both these sacrifices both the Sāmans (viz. Bṛhat and Rathantara) are used[1].

1. Cf. TMB XIX.8.3.

तयोरश्वरथश्चतुर्युग्दक्षिणा॥४॥

4. In both of these a chariot yoked with four horses is the sacrificial gift.

सर्वे शतक्रियो ऽश्वाः॥५॥

5. All the horses should be purchased with one hundred cows.

स रुक्मी प्रावेपी सर्वाभरण्यंशुमान्॥६॥

6. That (chariot should be furnished) with a golden plate, metal cover, all the ornaments, and should be lustrous.

तस्य वैयाघ्रः परिवारो द्वैपो धन्वधिरार्क्षः कवचः॥७॥

7. Its jacket should be made out of tiger skin; the bow-cover out leopard-skin the armour out of bear skin.

अध्यास्थाता संनद्धः संनद्धसारथिरावृतः प्रतिहिताभ्याम्॥८॥

8. (The charioteer) sitting on it should be armoured; the chariot-driver (also should be) armoured. He should be covered with two (arrows) kept on (the bow).

निष्की स्रग्वी संग्रहीता भवतीति विज्ञायते॥९॥

9. The Saṅgrahītṛ (rein-holder) should be possessing a gold plate, and a garland—this is known (from a Brāhmaṇa-text)[1].

1. See JB II.103.

पक्षिभ्यां साग्निचित्याभ्यां यः कामयेत पक्षी ज्योतिष्मतः स्वर्गाँल्लोकाननुचरेयमिति॥१०॥

10. (A sacrificer) who desires, "Being winged, may I wander towards the shining heavenly world" should perform the two Pakṣī-(sacrifices)[1] accompanied by fire-altar-building-rites.

1. Cf. TMB XIX.10.1—11.11.

ऋषभेणाग्निष्टोमेन रथंतरसाम्ना राजानं संग्रामे संयत्ते याजयेत्॥११॥

11. (The Adhvaryu) should cause a king who has started a battle, to perform the Rṣabha sacrifice as an Agniṣṭoma with the Rathantara as the first Pṛṣṭhastotra.[1]

1. Cp. TMB XIX.12.1ff and JB II.87. These texts do not refer to any battle.

यत्तत्र विन्देरंस्ततो द्वादशशतं दक्षिणा॥१२॥

12. Out of what they may obtain there in the battle, (as booty), there should be hundred and twelve cows to be given as the sacrificial gift.

व्योम्ना स्वर्गकामः॥१३॥

13. (A sacrificer) desirous of heaven should perform the Vyoman (firmament) sacrifice.[1]

1. Cp. JB II.88.

उभे बृहद्रथंतरे भवतः॥१४॥

14. Both the Bṛhat and Rathantara-sāmans are used.

सर्वः सप्तदशो भवति॥१५॥

15. All (the Stotras) should be sung on the seventeen-versed Stoma.

एकविंशमग्निष्टोमसाम॥१६॥

16. (Only) the Agniṣṭoma-stotra (should be sung) on twenty-one-versed (-stoma)[1].

1. For the Sūtras 15-16 cf. JB III.88.

गोसवेन षट्त्रिंशेनोक्थ्येन रथंतरसाम्ना बृहत्साम्नोभयसाम्ना वा स्वाराज्यकामः॥१७॥

17. (A sacrificer) desirous of autocracy should perform the Gosava-sacrifice as an Ukthya with thirty-six-versed-stotras, having its first Pṛṣṭha-stotra sung either on Bṛhat or Rathantara or both these.[1]

1. Cf. TB II.9.6.2; KS XXXVII 6; TMB XIX.13.; JB II.113.

कण्वरथंतरं पवमाने॥१८॥

18. (In the case of the last alternative) the Kaṇvarathantra-sāman is used in the (midday) -pavamāna (-laud).[1]

1. Cf. TB II.7.6.1.

अयुतं दक्षिणा॥१९॥

19. Ten thousand (cows) (should be given as) a sacrificial gift.

1. Cf. TB II.7.6.2.

दक्षिणेनाहवनीयमनुद्धते वेद्यै बृहतः स्तोत्रं प्रत्यभिषिच्यते प्रतिधुषा रेवज्जातः सहसा वृद्धः क्षत्राणां क्षत्रभृत्तमो वयोधाः। महान्महित्वे तस्तभानः क्षत्रे राष्ट्रे च जागृहि। प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामीति॥२०॥

20. To the south of the Āhavanīya, within the Mahāvedi, not raised up, after the Bṛhat-stotra is over, the sacrificer is sprinkled upon (by the Adhvaryu) with fresh milk with *revatjjātaḥ....*[1]

1. Cf. TB II.7.6.2.

## XXII.13

तेनेष्ट्वा संवत्सरं पशुव्रतो भवति॥१॥

1. Having performed it (the Gosava-sacrifice) (the sacrificer) should observe vow of (living like) an animal (i.e. a bull) for one year.

उपावहायोदकं पिबेत्तृणानि चाच्छिन्द्यात्। उप मातरमियादुप स्वसारमुप सगोत्राम्॥२॥

2. Having bent he should drink water and cut (eat) grass. He should practise sexual intercourse with his mother, sister (and) one belonging to his own family.

यत्रयत्रैनं विष्ठा विन्देत्तद्वितिष्ठेत॥३॥

3. Wherever he feels the call of nature, he should answer it.[1]

1. For Sūtras 2 and 3 cf. JB II.113.

मरुतां स्तोमेनानन्तां श्रियं जयति॥४॥

4. By means (of the sacrifice named) Marutāṁ stoma the sacrificer wins endless prosperity.[1]

1. Cf. TMB XIX.14.1.

एतेन द्वौ त्रीन्वा याजयेत्॥५॥

5. (The Adhvaryu) should cause either two or three sacrificers to perform this (sacrifice).[1]

1. Cf. TMB XIX.14.3.

अग्नेः कुलायावन्नाद्यकामस्य॥६॥

6. (The sacrifices named) Agneḥ kulāyau (Nests of Agni) are for the sacrificer desirous of food.

इन्द्राग्नियोः कुलायौ स्वर्गकामस्य॥७॥

7. (The sacrifices named) Indrāgnyoḥ kulāyau (Nests of Indra and Agni) are for the sacrificer desirous of heaven.[1]

1. Cp. TMB XIX.15.1ff. Here only *one* Indrāgnyoḥ kulāyaḥ is mentioned.

इन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येन बृहत्साम्ना राजन्यो वीर्यकामः॥८॥

8. A Kṣatriya (-sacrificer) desirous of obtaining power should perform the Indrastut Indrastoma as an Ukthya with Bṛhat sāman as the first Pṛṣṭha-stotra.[1]

1. Cf. TMB XIX.16.1ff.

ऋषभो दक्षिणा॥९॥

9. A bull is the sacrificial gift.

इन्द्राग्नियोः स्तोमेन राजपुरोहितावुभावेकर्द्धि याजयेत्॥१०॥

10. The Adhvaryu should cause a king and his chaplain both together (desirous of) one prosperity (the sacrifice named) Indrāgnyoḥ stoma.

तेजो ब्रह्मवर्चसं ब्राह्मणस्य। विशं राजा प्रविशति॥११॥

11. Luster, Brahman-splendour is (thereby obtained) by a Brāhmaṇa; the king enters the subjects.[1]

1. Cf. TMB XIX.17.6.

विघनेन वि पाप्मानं भ्रातृव्यं हते। तेन सर्वा मृधो विहते॥१२॥

12. (The sacrificer) killls his evil enemy by means of the (sacrifice named) Vighana (Hammer). He destroys all his obstacles.[1]

1. Cf. TMB XIX.19.2.

वज्रेण षोडशिनाभिचरन्। संदंशेनाभिचरन्॥१३॥

13. (The sacrificer) practising black magic should perform Vajra (Thunderbolt) as a Ṣoḍaśin sacrifice.[1] (The sacrificer) practising black magic should perform the Sandaṃśa (Tongs) (sacrifice).[2]

1. Cf. ṢaḍB III.11.1.
2. Cf. ṢaḍB III.10.9.

तयोः श्येनेन कल्पो व्याख्यातः॥१४॥

14. The procedure of it is as good as explained by the Śyena (Falcon) (sacrifice).[1]

1. See XXII.4.13-27.

त्रयोदशातिरात्राः॥१५॥

15. There are thirteen Atirātra (-sacrifices).

1. These are detailed in the following Sūtras 16-29. Cf. In general TMB XX.1.1-10.1.

ज्योतिषर्द्धिकामः॥१६॥

16. (A sacrificer) desirous of prosperity should perform the Jyotis-(Atirātra-sacrifice).[1]

1. Cp. XXII.1.5.

सर्वस्तोमेन बुभूषन्॥१७॥

17. (A sacrificer) desirous of being strong should perform the Sarvastoma (-sacrifice).

ऐकादशिनाः पशवः॥१८॥

18. The victims of the group of eleven (should be used in the Aptoryāma sacrifice mentioned in the next Sūtra)[1].

1. Cf. TMB XX.2.4.

यस्मात्पशवः प्र प्रेव भ्रंशेरन्नप्तोर्यामेण। सर्वमाप्नोति सर्वं जयति॥१९॥

19. (The sacrificer) from whom the cattle go away should perform the Aptoryāma; he obtains everything; wins everthing.

नवसप्तदशेन प्रजाकामः॥२०॥

20. (The sacrificer) desirous of progeny should perform the Navasaptadaśa (-sacrifice).[1]

1. A sacrifice consising of nine seventeen-versed-stotra.

विषुवता ज्यैष्ठिनेयः। ज्यैष्ठ्यमाप्नोति॥२१॥

21. (The sacrificer) who is a son of the eldest wife of his father should perform the Viṣuvat sacrifice[1]; he obtains bestness.

1. Cp. XXI.15.16-18.

गोष्टोमेन बुभूषन्॥२२॥

22. (A sacrificer) desirous of being strong shall perform the Goṣṭoma (-sacrifice)[1].

1. Cp. XXI.1.6.

आयुषा स्वर्गकामः॥२३॥

23. (A sacrificer) desirous of heaven should peform the Āyus (-sacrifice).

1. Cp. XXI.1.6.

अभिजिता पशुकामः॥२४॥

24. (A sacrificer) desirous of cattle should perform the Abhijit (-sacrifice).[1]

1. Cp. XXII.1.12-15.

विश्वजिता भ्रातृव्यवान्॥२५॥

25. (A sacrificer) having enemies should perform the Viśvajit (-sacrifice).

1. Cp. XXII.1.6-11.

त्रिवृतान्नाद्यकामः॥२६॥

पञ्चदशेन वीर्यकामः॥२७॥

सप्तदशेन प्रजाकामः॥२८॥

एकविंशेन प्रतिष्ठाकामः॥२९॥

26-29. (A sacrificer) desirous of food should perform an Atirāra-sacrifice with all the stotras in nine-versed stoma; desirous of power... fifteen-versed stoma; ...desirous of progeny... seventeen-versed stoma; ...desirous of firm foundation... twenty-one-versed stoma.

## THE AHĪNA-SACRIFICES

## XXII.14

द्विरात्रप्रभृतय उपरिष्टादतिरात्रा अहीना ऐकादशरात्रात्॥१॥

1. The sacrifices beginning from two-day-sacrifices upto eleven-day-sacrifices, the last day of which is an Atirātra are called Ahina.

तेषां द्वादशाहेनाहीनभूतेन कल्पो व्याख्यातः॥२॥

2. The procedure of them is as good as explained by the twelve-day-soma-sacrifice performed as an Ahīna.[1]

1. The Dvādaśāha can be performed as an Ahīna or a Sattra. See XXI.1.3-4.

द्विरात्रस्यैन्द्रवायवाग्रं प्रथममहः शुक्राग्रमुत्तरम्॥३॥

3. In the two-day-Ahīna sacrifice on the first day the Aindravāyava scoop is drawn first; on the second day the scoop for Śukra (is drawn) first.[1]

1. The normal order is as follows. Aindravāyava; Maitrāvaruṇa; Śukra; Manthin; Āgrayaṇa and Ukthya.

त्रिरात्रस्यैतच्चैवाग्रयणाग्रं च॥४॥

4. In the three-day (Ahīna-sacrifice) there is this[1] and (on the third) day the Āgrayaṇa (-scoop) (is drawn) first.

1. i.e. for the first two days one does as described in the third Sūtra.

चतूरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥५॥

5. In the four-day (Ahīna-sacrifice) there is this[1] and on the fourth day the Aindravāyava-scoop (is drawn) first.

1. i.e. For the first three days one does as is described in the fourth Sūtra.

पञ्चरात्रस्यैतच्चैव शुक्राग्रं च॥६॥

6. In the five day (Ahīna-sacrifice) (there is) this[1] and (on the fifth) day the Śukra-scoop (is drawn) first.

1. i.e. for the first four days one does as is described in the fifth Sūtra.

षड्रात्रे द्विः परिवर्तते॥७॥

7. In the six-day-Ahīna sacrifice (the order of the scoop) takes place twice.[1]

1. The order mentioned in the Sūtras 3 and 4. Thus the days begin with the following scoops respectively Airdravāyava; Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

सप्तरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥८॥

8. In the seven-day (Ahīna-sacrifice) (there is) this[1] and (on the seventh day) the Aindravāyava scoop (is drawn) first.

1. i.e. for the first six days one does as is described in the seventh Sūtra.

अष्टरात्रस्यैतच्चैव शुक्राग्रं च॥९॥

9. In the eight-day (Ahīna sacrifice) (there is) this[1] and (on the eighth-day) the Sukra-scoop (is drawn) first.

1. i.e. for the first seven days one does as is described in the eighth Sūtra.

नवरात्रे त्रिः परिवर्तते॥१०॥

10. In the nine-day (Ahīna-sacrifice) (the order of the scoops) takes place thrice.[1]

1. The order mentioned in the Sūtras 3-4. Thus the days begin with the following scoops respectively: Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

दशरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥११॥

11. In the ten-day (Ahīna-sacrifice) (there is) this[1] and (on the tenth day) the Aindravāyava-scoop (is drawn) first.

1. i.e. for the nine days one does as is described in the tenth Sūtra.

एकादशरात्रस्यैतच्चैव शुक्राग्रं च॥१२॥

12. In the eleven-day (Ahīna-sacrifice) (there is) this[1] and (the eleventh day) begins with Śukra.

1. i.e. for the first ten days one does as is described in the 11th Sūtra.

द्वादशरात्रे चतुः परिवर्तते॥१३॥

13. In the twelve-day (Ahīna-sacrifice) (the order of the scoops) takes place for four times.[1]

1. The order mentioned in the Sūtras 3-4. Thus Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

षोडशिनो ग्रहणं द्विरात्रस्योत्तरेऽहन्॥१४॥

14. Scooping of the Ṣoḍaśi-graha (should be done) on the next day in a two-day (Ahīna-sacrifice).

ग्राह्यो मध्यमे त्रिरात्रस्य। चतुर्थेचतुर्थे चतूरात्रप्रभृतिषु नानाहीनेषु॥१५॥

15. It should be scooped on the middle day in the three-day Ahīna-sacrifice; in the sacrifices beginning with four-day Ahīna-sacrifice on every fourth day; (it should) not (be scooped) in non-Ahīna sacrifices.

चत्वारो द्विरात्राः॥१६॥

16. There are four two-day Ahīna-sacrifices.

व्युष्टिद्विरात्रः प्रथमः। स व्याख्यातः॥१७॥

17. Vyuṣṭi (Lustre) two-day (Ahīna-sacrifice) is the first. That has been described.[1]

1. Cp. XVII.22.12-17.

आङ्गीरसेन यः पुण्यो हीन इव स्यात्स एतेन॥१८॥

18. A sacrificer who being auspious may be lagged behind as it were, (should perform) this Āṅgīrasa (two-day-sacrifice).[1]

1. Cf. TMB XX.11.4.

ज्योतिष्टोमो ऽग्निष्टोमः पूर्वः। सर्वस्तोमो ऽतिरात्र उत्तरः॥१९॥

19. The first (day in it is) a Jyotiṣṭoma Agniṣṭoma; the next a Sarvastoma Atirātra.

कापिवनेन यं कामं कामयते तमभ्यश्नुते ऽलूक्षो भवति॥२०॥

20. By means of Kāpivana (Ahīna-sacrifice) (the sacrificer) obtains whatever he desires. He become free from parchedness.[1]

1. Cf. TMB XX.13.2;5.

ज्योतिरुक्थ्यो ऽग्निष्टोमो वा पूर्वः। अतिरात्र उत्तरः॥२१॥

21. (In it) the first (day should be) Jyotiḥ Ukthya or Jyotiḥ Agniṣṭoma; the second an Atirātra[1].

1. Cf. TMB XX.13.1.

चैत्ररथेन प्राणेष्वन्नाद्ये च प्रतितिष्ठति॥२२॥

22. By means of the Caitraratha (-Ahīna-sacrifice), the sacrificer becomes firmly established in the breaths and in food.

1. Cp. TMB XX.12.3. According to TMB one gets progeny and cattle. In Caland's translation of ĀpŚS instead of food we read "Nachkommenschaft." This seems to have been done under the misplaced influence of TMB.

अग्निष्टोमः पूर्वः। अतिरात्र उत्तरः॥२३॥

23. The first (day of it should be) an Agniṣṭoma; the second an Atirātra.

## XXII.15

गर्गत्रिरात्रेण प्रजातिं भूमानं गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति वसूनुद्रानादित्यानन्वारोहति॥१॥

1. The sacrificer gets progeny, goes to multiplication (of his race), goes to heaven, establishes himself firmly on these worlds, and asends on Vasus, Rudras and Ādityas by (performing) the Garga-Trirātra (Ahīna-sacrifice).[1]

1. Cp. TMB XX.14.6; TS VII.1.5.7.

त्रैधातवीया दीक्षणीया॥२॥

2. The Traidhātavīyā (-offering)[1] should be performed as the Dīkṣaṇīyā (-offering).

1. See XX.8.4.

रोहिणी बभ्रुर्वा पिङ्गलैकहायनी द्विहायनी वा सोमक्रयणी॥३॥

3. A red brown or a yellowish, one-year-old or two-years-old cow should be used for purchasing Soma.[1]

1. Cp. TS VII.1.6.2; TMB XXI.1.3; JB II.249.

अग्निष्टोम उक्थ्यो ऽतिरात्रः॥४॥

4. (The three days in this sacrifice should be respectively as follows): Agniṣṭoma, Ukthya, Aitirātra.[1]

1. Cf. TS VII.1.5.3-4.

रथंतरं वामदेव्यं बृहदिति पृष्ठानि॥५॥

5. Rathantara, Vāmdeva, and Bṛhat should be the Sāmans respectively on these three days to be used as the first Pṛṣṭhastotra.[1]

1. TS VII.1.5.3 indirectly implies this.

सहस्रं दक्षिणा॥६॥

6. One thousand (cows should be given as) the sacrificial gift.

त्रीणि शतानि त्रयस्त्रिंशतं च प्रथमे ऽहनि ददाति। एवं द्वितीये तृतीये च॥७॥

7. On the first day (the sacrificer) gives three-hundred-thirty-three, and similarly on the second and the third day.[1]

1. Cf. JB II.264; TMB XX.15.3; ŚB IV.5.8.1.

साहस्त्र्यतिरिच्यते रोहिण्युपध्वस्ता द्विरूपोभयत एन्यन्यतरतो वा॥८॥

8. A red, speckled, two coloured, spotted either on both the sides or on one side (cow) remains as the thousandth.[1]

1. Cf. ŚB IV.5.8.2; TS VII.1.6.5, 7. 6.

यैव वरः कल्याणीत्युक्तम्॥९॥

9. It is said (in a Brāhmaṇa-text)[1] "Whatever is the chosen and auspicious (cow that should be the thousandth cow here)".

1. TS VII.1.6.5.6.

उद्भृष्टिः प्रथमे ऽहनि मुख्यः॥१०॥

10. A bull with high hump (*udbhṛṣṭi*) should be the chief (first of the three-hundred-thirty-three gifts) on the first day.

तमभिमन्त्रयते त्वमग्ने सहस्रमा नयोद् वलस्याभिनत्त्वचम्। स नः सहस्रमा नय प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥११॥

11. The sacrificer addresses it with *tvam agne sahasram*...[1]

1. Cp. for the verse TS VII.1.6.6.

वेहद्द्वितीये॥१२॥

12. A cow that miscarries (*vehat*) (should be the first of the three-hundred-thirty-three gifts) on the second day.

तामभिमन्त्रयते त्वमपामोषधीनां रसेन रसिनी बभूविथ। सा मा सहस्र आ भज प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥१३॥

13. He addresses it with *tvam apām oṣadhīnām*....

वामनस्तृतीये॥१४॥

14. A dwarf bull (should be the first of the three-hundred-thirty-three gifts) on the third day.

तमभिमन्त्रयते सहस्रस्य प्रतिष्ठासि वैष्णवो वामनस्त्वम्। स नः सहस्र आ धेहि प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥१५॥

तामुत्तरेणाग्नींध्रमित्युक्तम्॥१६॥

15-16. He addresses it with *sahasrasya pratiṣṭhāsi*.... It has been said (in a Brāhmaṇa-text)[1] "Having taken that (thousandth) cow by the north of the Āgnīdhra (shed)..." or by

the south of the Mahāvedi (great altar) between the sacrificial post and the Āhavanīya fire, (the Adhvaryu) should cause her to smell the Droṇakalaśa; or in the Āgnīdhra or in the Havirdhāna the cow should be made to smell with *ā jighra kalaśam*....[1]

1. Cp. TS VII.1.6.6.

## XXII.16

दक्षिणेन वा वेदिं नीत्वान्तरा यूपमाहवनीयं च द्रोणकलशमवघ्रापयेदा जिघ्र कलशमिति॥ आग्नीध्रं हविर्धाने॥१॥

तामुदीचीमाग्नीध्रं नीत्वा तस्याः पृष्ठे तार्प्यमध्यस्यति॥२॥

1-2. Then having taken her to the north towards the Āgnīdhra (-shed).[2] The Adhvaryu throws a Tārpya[3]-garment on her back.[4]

1. Cf. TS VII.1.6.7.
2. TS VII.1.6.6.
3. For this see XVIII.5.7.
4. Cf. TMB XXI.1.10, JB II.251.

तस्मिन्धिष्णियानां रूपं विग्रथितं भवति॥३॥

3. In it (i.e. in that garment) the form of Dhiṣṇyas is bound.

अथ पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहुयादुभा जिग्यथुरिति॥४॥

4. Then while she is standing in the east with her face to the west he should offer (a libation of ghee in the Āgnīdhra-fire) with *ubhā jigyathuḥ*....[1]

1. Cf. TS VII.1.6.7.

रूपाणि जुहोति यानि तस्यां भवन्ति॥५॥

5. He offers the libations with the formulae called "Forms (of the sacrificial animal)"—the forms which are (found) in her (that cow)[1].

1. Cf. TS VII.1.6.8.

आश्वमेधिकान्येके समामनन्ति॥६॥

6. Some think that here the formulae prescribed in the Aśvamadha (should be used).[1]

1. For these formulae see TS VII.3.17-18; see also XX.6.4.

प्रतीचीं सदसः स्रक्तिमानीय तस्या उपोत्थाय दक्षिणं कर्णमाजपेदिडे रन्त इति॥७॥

7. Then having led that cow to the corner of the Sadas, having stood near her he should mutter in her ear[1] *iḍe rante....*[1]

1. Cp. ŚB IV.5.8.10.
2. Cf. TS VII.1.6.8.

उत्सृज्य विज्ञानमुपैति॥८॥

8. Then having released (the cow) he practises divination (Vijñāna).

यद्यपुरुषाभिवीता प्राचीयादरात्सीदयं यजमानः कल्याणं लोकमजैषीदिति विद्यात्। यदि दक्षिणा क्षिप्रे ऽस्माल्लोकात्प्रैष्यति। यदि प्रतीची बहुधान्यो भविष्यति। यद्युदीची श्रेयानस्मिंल्लोके भविष्यतीति॥९॥

9. If not driven (by any man) she goes towards the east, one should know, "This sacrificer has caught, he has won this world"; if (she goes) to the south.... "This sacrificer will go quickly form this world"; if she goes to the west... "This sacrificer will possess ample grains"; if she goes to the north... "This sacrificer will be more prosperous in this world".[1]

1. Cp. ŚB IV.5.8.11.

तां यजमानो ऽभिमन्त्रयते सा मा सुवर्गं लोकं गमयेति॥१०॥

10. The sacrificer addresses her (the cow) with *sā mā suvargam....*[1]

1. Cf. TS VII.1.7.1-2.

यास्तिस्त्रस्तिस्त्रस्त्रिंशत्यधि तास्वेनामुपसमाहृत्य तामग्नीधे ब्रह्मणे होत्र उद्गात्र उन्नेत्रे ऽध्वर्यं वा दद्यात्॥११॥

11. Having brought her (the thousandh cow) to those which are additional to the thirty, he gives her to the Āgnīdhra, or the Brahman or to the Unnetṛ or to the Adhvaryu.[1]

1. Cp. ŚB IV.5.8.12; TS VII.1.5.6; VII.1.7.2.

द्वौ वोन्नेतारौ वृत्वा यतरो नाश्रावयेत्तस्मै वा॥१२॥

12. Or having chosen two Unnetṛ (priests he may give her) to one out of those who does not say *astu śrauṣaṭ* (in connection with the Hāriyojana).[1]

1. Cf. ŚB IV.5.8.13.

द्विभागं वा ब्रह्मणे तृतीयमग्नीधे॥१३॥

13. Or he gives two third of her to the Brahman and one-third to the Agnīdh.[1]

1. Cf. TS VII.1.5.6-7; JB II.243.

सर्वेभ्यो वा सदस्येभ्यः॥१४॥

14. Or he gives her to all the priests sitting in the Sadas[1].

1. Cf. TS VII.1.5.6.

उदाकृत्या वा सा वशं चरेत्। यस्तामविद्वान्प्रतिगृह्णातीत्युक्तम्॥१५॥

15. Or she may be removed; she may wander according to her desire. It has been said in a Brāhmaṇa-text[1], "He who being an ignorant accepts it (one may take her back from him with *ekāsi na sahasram....*)"[2]

1. Cf. TS VIII.1.5.6.
2. Cf. TS VII.1.7.2-3.

तां शतमानेन हिरण्येन निष्क्रीय यजमानस्य गोष्ठे विसृजति॥१६॥

16. Having redeemed her by means of gold weighing one hundred Mānas, he[1] releases her in the cow-stall of the sacrificer.

1. the one who has received the cow.
2. Cp. TS VII.1.7.4.

## XXII.17

दश प्रथमे ऽहन्नाशिरं दुहन्ति। विंशतिं द्वितीये। त्रिंशतं तृतीये॥१॥

1. For the sake of Āśir (milk) they milk ten cows on the first day; twenty on the second; thirty on the third.

कृतान्नं प्रथमे ऽहनि देयम्। हिरण्यं गौर्वास इति द्वितीये। अनो रथो ऽश्वो हस्ती पुरुष इति तृतीये॥२॥

2. On the first day ready food i.e. rice-pap should be given; on the second day gold, a cow, and a garment; a cart, a chariot, a horse, an elephant and a man on the third day.[1]

1. Cp. ŚB IV.5.8.15. These gifts are in addition to the cows.

न साहस्रे ऽधि किंचिद्दद्यात्॥३।

दद्यादित्येके॥४॥

3-4. (The sacrificer) should not give anything in addition to one thousand cows. Or according to some, he may give.[1]

1. For these two views cf. ŚB IV.5.8.14.

यदि दद्यादनूबन्ध्यावपायां हुतायाम्॥५॥

दक्षिणां नयन्नान्यूना दशतो नयेत्॥६॥

5-6. If he gives any thing additionally he should give it after the performance of the offering of the omentum of the Anūbandhyā (cow).[1] When he leads the gift-cows, he should lead them in groups of not less than ten.[2]

1. Cf. ŚB IV.5.8.15. For the ritual of Anūbandhyā-cow see XIII. 23.6ff.
2. Every day 333 cows are to be led. But every day three cows become additional to groups of ten. They are to be led along with the thousandth cow on the third day (Cf. XXII.16.11). For the second part of the Sūtra cf. ŚB IV.5.8.16.

यस्मा एकां गां दास्यन्स्याद्दशभ्यस्तेभ्यो दशतमुपाकुर्यात् यस्मै द्वे पञ्चभ्यः। यस्मै पञ्च द्वाभ्याम्॥७॥

एवमा शतादा वा सहस्रात्॥८॥

7-8. He (the sacrificer) should drive a group of ten near them (the preists) to whom he (the sacrificer) is going to give one (cow); (he should drive) (a decade) to five (priests) whom he is going to give two (to everyone) (and he should drive) out of five (decades) whom he is going to give to two priests. This is to be done when... upto one hundred or one thousand.[1]

1. Cf. ŚB IV.5.8.16. This Sūtra as well as the ŚB text is difficult to understand.

उत्तमां दक्षिणां नीत्वोदवसाय वा शबली॥९॥

समुद्रो ऽसि विश्वव्यचा ब्रह्मा देवानां प्रथमजा ऋतस्य। अन्नमसि शुक्रमसि ज्योतिरस्यमृतमसि। तां त्वा विद्म शबलि दीद्यानाम्। तस्यास्ते पृथिवी पादो ऽन्तरिक्षं पादो द्यौः पादः समुद्रः पादः। एषासि शबलि तां त्वा विद्म सा न इषमूर्जं धुक्ष्व वसोर्धारां शबलि प्रजानां शविष्ठा व्रजमनुगेषं स्वाहेति शबलीहोमं जुहोति॥१०॥

9-10. After he has led the last (cow), or after he has concluded, he offers a libation to Śabalī with *śabali samudro'si....*[1]

1. Cp. TMB XXI.2.7; JB II.258.

## XXII.18

अश्वमेधस्याग्निष्टोम उक्थ्यो ऽतिरात्रः॥१॥

1. The three days of the Aśvamedha are Agniṣṭoma, Ukthya and Atirātra respectively.

रथंतरं महानाम्नी बृहदिति पृष्ठानि॥२॥

2. (The sāmans for the first Pṛṣṭhastotra of these three days should be) the Rathantara, the Mahānāmnīs and the Bṛhat respectively.

1. For Sūtras 1 and 2 cf. TMB XX.4.1;8.

राजा यजेत यः कामयेत सर्वमिदं भवेयमिति॥३॥

3. A king who desires, "May I become all this" should perform it.

वैदत्रिरात्रेण स्वाराज्यकामः॥४॥

4. The sacrificer who desires to get autocracy should perform the Baida-three-day-sacrifice.

त्रयस्त्रिवृतो ऽतिरात्राः षोडशिमन्तः॥५॥

5. There should be three nine-versed Atirātra-days all combined with a Ṣoḍaśin.[1]

1. Cf. TMB XXI.5.1.

रथंतरं वामदेव्यं बृहदिति पृष्ठानि॥६॥

6. (The Sāmans for the first Pṛṣṭhastotra of these three days should be) the Rathantara, Vāmadevya and Bṛhat (respectively).

गर्गत्रिरात्रेणोत्तरेषां त्रयाणामहानि पृष्ठानीति व्याख्यातानि॥७॥

7. The days and the Pṛṣṭhastotras of the following three-day sacrifices are (as good as) explained by the (description of the) Garga Trirātra.

1. See XXII.15.4; 5.

छन्दोमपवमानेन पशुकामः॥८॥

8. (The sacrificer) who desires cattle should perform the Chandoma-pavamāna (three-day-sacrifice).[1]

1. For this sacrifice see TMB XXI.6.1ff. The Stomas of the Chandoma-days are used in this sacrifice for the Stotras. Thus on the first day twenty-four-versed; on the second day forty-four-versed and on the third day forty-eight-versed.

अन्तर्वसुना पशूनाप्नोति॥९॥

9. (The sacrificer) obtains cattle by means of the three-day sacrifice called Antarvasu.

1. For this sacrifice cf. TMB XXI.7.1ff; JB II.279f.

पराकेण स्वर्गकामः॥१०॥

10. (The sacrificer) who desires heaven should perform the Parāka (-three-day-sacrifice).

1. For this sacrifice see TMB XXI.8.1ff; JB II.280.

चत्वारश्चतूरात्राः॥११॥

11. There are four four-day-sacrifices.

अत्रेः प्रथमश्चतुर्वीरः॥१२॥

12. The first is the one of Atri, connected with four heroic sons.

चत्वारो ऽस्य वीराः कुल आजायन्ते सुहोतेत्युक्तम्॥१३॥

13. It has been said in a Brāhmaṇa-text[1]: "Four heroic

sons are born in his family: a good Hotṛ priest, (a good Udgātṛ priest, a good Adhvaryu priest and one good in assembly).[2]

1. See TS VII.1.8.1.
2. *susabheya*: a good Brahman-priest according to Tālavṛndanivāsin.

अग्निष्टोम उक्थ्यावतिरात्रो ऽत्रेरेव चत्वारश्चतुष्टोमाः॥१४॥

14. The four days of Atri (i.e. of this sacrifice) are as follows: Agniṣṭoma, Ukthya, Ukthya, and Atirātra[1] (each) having four stomas.[1]

1. Cf. TS VII.1.8.2.
2. Cf. TMB XXI.9.1.

अत्रिं श्रद्धादेवमित्युक्तम्॥१५॥

15. It has been said (in a Brāhamṇa-text) "Four powers did not come to Atri considering faith as the god, (lustre, power of sense-organs, brahman-splendour and food; by means of these four Stomas he obtained these four things)."[1]

1. TS VII.1.8.2.

जामदग्नयेन पुष्टिकामः॥१६॥

16. (The sacrificer) who wants prosperity (should perform) the Jāmadagnya (four-day-sacrifice).

1. For this sacrifice see TS VII.1.9.1f.

पुरोडाशिन्य उपसदो भवन्ति॥१७॥

17. (In this sacrifice) the Upasad (offerings) consist of sacrificial breads[1] (instead of ghee, as is done normally).

1. Cf. TS VII.1.9.1.

आग्नेय एककपाल सावित्रः पञ्चकपालो धात्रः षट्कपालो मारुतः सप्तकपालो बार्हस्पत्यो ऽष्टाकपालो मैत्रो नवकपालो वारुणो दशकपाल ऐन्द्र एकादशकपालो वैश्वदेवो द्वादशकपालः॥१८॥

18. (On the twelve Upasad-days which precede this sacrifice in the morning and in the after-noon following sacrificial breads are respectively offered by the Adhvaryu)-(bread) prepared on one potsherd for Agni; prepared on two potsherds for Aśvins; prepared on three potsherds for Viṣṇu; prepared on four potsherds for Soma; prepared on five potsherds for Savitṛ; prepared on six potsherds for Dhātṛ;

prepared on seven potsherds for Maruts; prepared on eight potsherds for Bṛhaspati; prepared on nine potsherds for Mitra; prepared on ten potsherds for Varuṇa; prepared on eleven potsherds for Indra and prepared on twelve potsherds for Viśvedevas[1].

1. Cf. TMB XXI.10.23.

दर्विहोमा भवन्ति॥१९॥

19. There should be libations with ladles[1].

1. For the manner in which Darvihomas are to be offered see XXIV.3.9. Thus while offering these the Adhvaryu should be sitting to the west of the fire-altar with his right knee bent or not bent. According to Rudradatta on XV.6.57 in the Darvihomas the details of purification mentioned in the Gṛhya-ritual are to be followed. For these details see Āpastambagṛhya-Sūtra I.22.

## XXII.19

अग्ने वेर्होत्रं वेरध्वरमा पितरं वैश्वानरमवसे करिन्द्राय देवेभ्यो जुषतां हविः स्वाहा। देवावश्विना मधुकशयाद्यास्मिन्यज्ञे यजमानाय मिमिक्षतम्। देव विष्णवुर्वद्येमं यज्ञं यजमानायानुविक्रमस्व। देव सोम रेतोधा अद्यास्मिन्यज्ञे यजमानायैधि। देव सवितः सुषावित्रमद्यास्मिन्यज्ञे यजमानायैधि। देवा ग्रावाणो मधुमतीमद्यास्मिन्यज्ञे यजमानाय वाचं वदत। देव्यदिते ऽन्वद्येमं यज्ञं यजमानायैधि। देव्यनुमते ऽन्वद्येमं यज्ञं यजमानाय मन्यस्व। दिव्या आपो नन्नम्यध्वमद्यास्मिन्यज्ञे यजमानाय। सदःसदः प्रजावानृभुर्जुषाणः। देवेन्द्रेन्द्रियमद्यास्मिन्यज्ञे यजमानायैधि। देव त्वष्टः सुरेतोधा अद्यास्मिन्यज्ञे यजमानायैधीति प्रतिनिगद्य होमाः॥१॥

1. The offerings of these breads are to be made by the Adhvaryu having uttered the formulae beginning with *agner ver hotram*... (respectively one by one).[1]

1. Cf. TMB XXI.10.11-22. The formulae are found with some variations in the TMB.

इन्द्राय देवेभ्यो जुषतां हविः स्वाहेति सर्वत्रानुषजति॥२॥

2. Everywhere i.e. to each formula he adds *indrāya havir juṣatāṁ haviḥ svāhā*.

## XXII.20

वसिष्ठस्य संसर्पः। यः पुण्यो हीन इव स्यात्स एतेन॥१॥

1. (There is a sacrifice named) Vasiṣṭhasya saṁsarpaḥ.

(A sacrificer) who may be auspicious but lagged behind as it were should peform it.

1. Cp. for this sacrifice TMB XXI.11.2; JB II. 289. The name occurs only in the JB.

विश्वामित्रस्य संजयः। भ्रातृव्यवान्यजेत॥२॥

2. (There is a four-day sacrifice named) Viśvāmitrasya saṁjayaḥ. The sacrificer who has enemies should perform it.

1. Cf. TMB XXI.12.1, 3.

पञ्च पञ्चाहाः॥३॥

3. There are five five-day-sacrifices.

संवत्सरो वा इदमेक आसीदित्युक्तम्॥४॥

4. It has been said (in a Brāmaṇa-text): "Indeed in the beginning there was the year alone. It saw this five day sacrifice...."[1]

1. TS VII.1.10.1ff. The Sāmavedic texts do not mention this sacrifice.

अभ्यासङ्ग्यो द्वितीयः॥५॥

5. The second five-day-sacrifice is called Abhyāsaṅgya.[1]

1. For this sacrifice see TMB XXI.13.1ff; JB II.291-293.

यं कामं कामयते तमभ्यश्नुते॥६॥

6. (The performer) obtains whatever he desires.

1. TMB XXI.13.7.

अग्निष्टोमस्त्रय उक्थ्या अतिरात्रः॥७॥

7. (In it there should be the following days): an Agniṣṭoma, three Ukthyas, and an Atirātra.

त्रिवृती द्वे सवने पञ्चदशमेकम्। पञ्चदशे द्वे सप्तदशमेकम्। सप्तदशे द्वे एकविंशमेकम् एकविंशे द्वे त्रिणवमेकम्। त्रिणवे द्वे त्रयस्त्रिंशमेकम्॥८॥

8. (In it on the first day) the first two pressings (should have the Pavamānastotras) with nine verses; the third... fifteen verses; (on the second day) ...two... fifteen-verses ...the third seventeen verses; (on the third day)...two... seventeen verses

...the third twenty-one ...verses; (on the fourth day) ...two twenty-one verses... the third twenty-seven verses; (on the fifth) ...two ...twenty-seven verses; the third thirty-three ...verses.[1]

1. Cf. TMB XXI.13.1.

पञ्चशारदीयेन बहोर्भूयान्भवति॥९॥

9. The sacrificer becomes more than much by means of the (performance of the) Pañcaśāradīya (five-days) sacrifice.[1]

1. For this sacrifice cf. TMB XXI.1.4ff; JB II.178-180.

अनुसंवत्सरं पशुबन्धेन यजते॥१०॥

10. In every year (before the performance of the Pañcaśāradīya proper) he performs an animal-sacrifice.

सप्तदश पृश्नीनुक्ष्णः पञ्चवर्षानानयन्ति। सप्तदश पृश्नीर्वत्सतर्यस्त्रिवत्सा अप्रवीताः॥११॥

11. They bring seventeen spotted, five-year-old bulls; they also bring seventeen spotted, three-year-old, unimpregnated female calves.[1]

1. Cf. TMB XXI.14.7.

प्रोक्षितान्पर्यग्निकृतानुक्ष्ण उत्सृजन्ति। वत्सतरीरालभन्ते॥१२॥

12. They release the bulls after having sprinkled water on them and having carried fire around them, they kill the female calves.[1]

1. Cf. TMB XXI.14.7.

वर्णाननुक्रमिष्यामः॥१३॥

13. We shall describe their colour.

राजीवा नवनीतपृश्नीररुणाः पिशङ्गीः सारङ्गीरुत्तमीरालभ्य दीक्षन्ते॥१४॥

14. Stripped, with butter-yellow spots, reddish, (and) dappled[1] ones. Having seized the last ones they consecrate themselves for the Soma-sacrifice.

1. For these colours cp. TMB XXI.14.8.

त्रिवृदग्निष्टोम पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चदश उक्थ्य सप्तदशो ऽतिरात्रः॥१५॥

15. The days in this sacrifice are as follows: an Agniṣṭoma with nine-versed Stoma, an Ukthya with fifteen-versed

Stoma, an Ukthya with seventeen versed Stoma, an Ukthya with fifteen versed Stoma and an Atirātra with seventeen-versed Stoma.[1]

1. Cf. TMB XXI.14.10.

एत उक्षाणः सवनीयाः॥१६॥

16. Those bulls are the victims connected with the Soma-pressings.[1]

1. Cf. TB II.7.11.1.

त्रींस्त्रीनन्वहमालभन्ते। पञ्चोत्तमे ऽहन्॥१७॥

17. They seize three of them on each day and five on the last day.

1. Cf. TMB XXI.14.10.

ऐन्द्रमारुता उक्षाणः। मारुत्यो वत्सतर्यः॥१८॥

18. The bulls are to be offered to Indra and Maruts, the calves to Maruts.[1]

1. Cf. TMB XXI.14.12.

यद्युक्ष्णो रुद्रो ऽभिमन्येत॥१९॥

19. If during those five years Rudra becomes angry with the bulls,[1]

1. This sentence is completed in the next Sūtra.

## XXII.21

अग्नये रुद्रवते पुरोडाशमष्टाकपालं निवपेत्॥१॥

1. The sacrificer should offer sacrificial bread prepared on eight potsherds to Agni Rudravat.

अपोनप्त्रीयं चरुं यद्यप्सु पतेत्॥२॥

2. If a bull falls in water, he should offer rice-pap to Apāṁ napāt.

नैर्ऋतं चरुं यद्यवसीदेत्॥३॥

3. If a bull collapses he should offer rice-pap to Nirṛti.

भौमं चरुमेककपालं वा यद्यवसन्नः संशीर्णो वा॥४॥

4. If a bull is collapsed or broken down, he should offer rice pap to Bhūmi (earth).

बार्हस्पत्यं चरुं यदि श्लोणः कूटो वा॥५॥

5. If a bull becomes lame or loses its horn he should offer rice-pap to Bṛhaspati.

यदि नश्येद्वायव्यं चरुम्॥६॥

6. If a bull is lost, he should offer rice-pap to Vāyu.

यदि सेनाभीत्वरी विन्देतेन्द्राय जयत एकादशकपालम्॥७॥

7. If an attacking army wins a bull he should offer a sacrificial bread on eleven potsherds to Indra Jayat.

यदि प्रासहा नयेयुरिन्द्राय प्रसह्वन एकादशकपालम्॥८॥

8. If enemies forcefully take a bull away he should offer a sacrificial bread prepared on eleven potsherds to Indra Prasahvan.

यद्यन्धः स्यात्सौर्यं चरुमेककपालं वा॥९॥

9. If a bulll becomes blind, he should offer rice-pap or a sacrificial bread prepared on one potsherd to Sūrya.

यदि श्वभ्रं प्रपतेद्वैष्णवं चरुम्॥१०॥

10. If a bull falls in a pit he should offer a rice-pap to Viṣṇu.

यद्यविज्ञातेन यक्ष्मणा म्रियेत प्राजापत्यं चरुं द्वादशकपालं वा॥११॥

11. If a bull dies on account of an unknown disease he should offer rice-pap or a sacrificial bread prepared on twelve potsherds to Viṣṇu.[1]

1. For Sūtras XXII.20.19-21.11, cf. TMB XXI.14.13-19. For similar offerings in connection with the horse in the Aśvamedha-sacrifice cp. XX.7.1ff.

चतुर्थो ऽन्तर्महाव्रतः॥१२॥

12. The fourth (five-day-sacrifice is) one with the Mahāvrata-day included in it.[1]

1. Cp. TMB XXI.15.1ff; JB II.294.

भ्रातृव्यवान्यजेत॥१३॥

13. (A sacrificer who) has enemies should perform it.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यो महाव्रतं सप्तदश उक्थ्य एकविंशो ऽतिरात्रः॥१४॥

14. (The days in it are as folllow): An Agniṣṭoma with nine-versed Stoma, an Ukthya with fifteen-versed-stoma, the Mahāvrata, an Ukthya with seventeen-versed-stoma, an Atirātra with twentyone-versed-stoma.

पुरुषमेधः पञ्चमः॥१५॥

15. The Puruṣamedha (human sacrifice) is the fifth five-day-sacrifice.

पञ्चशारदीयवदहानि॥१६॥

16. Its days are similar to those in the Pañcaśāradīya (-sacrifice).[1]

1. For these see XX.24.5.

अयुतं प्रथमे ऽहनि ददाति। नियुतं द्वितीये। अर्बुदं न्यर्बुदं च तृतीये। यथा प्रथमयोरेवमुत्तरयोः॥१७॥

17. (The sacrificer gives) Ayuta cows on the first day (as sacrificial gifts to the priests)... Niyuta (cows) on the second day... Arbuda (cows) on the third day and as many on the last two days as many on the first two days.

## XXII.22

चत्वारः षडहाः॥१॥

1. There are four six-day-sacrifices.

साध्यानां प्रथमः॥२॥

2. The first is that of the Sādhyas.[1]

1. Cf. TS VII.2.1.1ff.

साध्या वै देवाः सुवर्गकामा इत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text) "The Sādhya-gods desirous of heaven (saw this six-day-sacrifice)...[1]

1. TS VII.2.1.1ff. Thus according to TS this sacrifice is to be performed in order to get heaven. The days in it are those of

Pṛṣṭhy a ṣaḍaha. The sacrificial post has bottom part like that of a morser. Every day they go some distance towards the east along the Sarasvatī river. They go while crying. All this has a great similarity with the sacrificial session of the Sādhyas. For this session see XXIII.12.1ff.

ऋतूनां द्वितीयेन प्रजाकामः॥४॥

4. A sacrificer who desires progeny (should perform) the second six-day-sacrifice for the seasons.[1]

1. For this sacrifice cf. TMB XXII.1.1ff.

पृष्ठ्यः षडहः॥५॥

5. It is a Pṛṣṭhya six-day-period.[1]

1. Cf. TMB XXII.1.1. On each day the first Pṛṣṭhya laud is one of the following Pṛṣṭha-sāmanṡ respectively: Rathantara, Bṛhat, Vairūpa, Vairāja, Śākvara, Raivata.

तृतीयेनोपरिष्टात्त्रिकद्रुकेण यं कामं कामयते तमभ्यश्नुते॥६॥

6. By means of the third (six-day-sacrifice) in which there is a Trikadruka-period[1] at the end, one obtains whatever object one desires.

1. Cp. TMB XXII.2.1ff.
2. i.e. the last three days in it are Jyotis, Go, Āyus.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यो ज्योतिर्गौरायुरतिरात्रः॥७॥

7. (Its days are as follows): Agniṣṭoma with nine-versed Stoma, Ukthya with fifteen-versed Stoma, Ukthya with seventeen -versd Stoma, Jyotis, Go, Āyus[1].

1. Cf. TMB XXII.2.1.

चतुर्थेन प्रैव जायते प्रजया पशुभिः॥८॥

8. By means of the fourth (six-day-sacrifice)[1] the sacrificer is born as it were with progeny and cattle.

1. For this sacrifice cp. TMB XXII.3.1ff.

अभ्यासङ्ग्यः पञ्चाहो विश्वजिदतिरात्रः॥९॥

9. The days in it are as follows: The Abhyāsaṅgya[1] five-day-period and a Viśvajit as an Atirātra[2].

1. See XXII.20.8.
2. Cf. TMB XXII.3.1.

अष्टौ सप्तरात्राः॥१०॥

10. There are eight seven-day-sacrifices.

कौसुरुबिन्देन पशुकामः॥११॥

11. The sacrificer desirous of cattle should perform the first seven-day-sacrifice of Kusurubindas.

स व्याख्यातः॥१२॥

12. It has been explained (by a Brāhmaṇa-text).[1]

1. Viz. TS VII.2.2.1ff.

सप्तर्षीणां द्वितीयेन स्वर्गकामः॥१३॥

13. A sacrificer desirous of heaven should perform the second seven-day-sacrifice of the seven Ṛṣis.[1]

1. For this sacrifice cp. TMB XXII.4.1ff; JB II.301-302.

पृष्ठ्यः षडहो महाव्रतवानतिरात्रः॥१४॥

14. The days in this sacrifice are as follows: a Pṛṣṭhya six day period, and an Atirātra with Mahāvrata.[1]

1. Cf. TMB XXII.4.1. On the last day Mahāvrata is used as the first Pṛṣṭha.

प्राजापत्येन प्रजाकामः॥१५॥

15. A sacrificer desirous of progeny should perform the third seven-day-sacrifice of Prajāpati.

1. Cf. TMB XXII.5.1ff.

पृष्ठ्यः षडहः प्राजापत्यं महाव्रतमतिरात्रे॥१६॥

16. (The days in this sacrifice are as follows): a Pṛṣṭhya six-day-period and on the (seventh) day (performed as an) Atirātra there should be the Mahāvrata-sāman of Prajāpati (as the first Pṛṣṭha-stotra).[1]

1. Cf. TMB XXII.5.1.

छन्दोमपवमानेन पशुकामः॥१७॥

17. (A sacrificer) desrious of cattle (should perform the fourth seven days sacrifice) with the chandomastomas as the Pavamāna-stotras.[1]

1. Cf. TMB XXII.6.1ff; JB II.309. For the Chandoma pavamāna see note on XXII.18.8.

पृष्ठ्यः षडहश्छन्दोमपवमानं महाव्रतमतिरात्रे॥१८॥

18. (The days in this sacrifice are as follows): a Pṛṣṭhya-six-day-period and the seventh day as an Atirātra with Mahāvrata as the first Pṛṣṭhastotra and with Chandoma-stomas in the Pavamāna-stotras[1].

1. Cf. TMB XXII.6.1.

पृष्ठ्यावलम्बेनान्नाद्यकामः॥१९॥

19. (A sacrificer) desirous of food should perform the fifth seven-day-sacrifice called Pṛṣṭhyāvalamba.

पृष्ठ्यस्तोमः षडहो महाव्रतवानतिरात्रः॥२०।

20. (The days in it are as follows): a Pṛṣṭhyastoma six-day-period and an Atirātra with Mahāvrata as the first Pṛṣṭha-stotra.

## XXII.23

सत्त्रसंमितेनान्नाद्यकामः॥१॥

1. (A sacrificer) desirous of food (should perform) the sixth seven-day-sacrifice amounting to a sacrificial session.

कौसुरुबिन्दवदहानि॥२॥

2. Its days are similar to those of the Kausarubinda seven-day-sacrifice.[1]

1. See XXII.22.11.

ऐन्द्रेणौजस्कामः॥३॥

3. (A sacrificer) desirous of power (should perform seventh seven-day sacrifice) of Indra.[1]

1. For this sacrifice cf. TMB XXII.8.1ff.

ज्योतिर्गौरायुरथाभिजिद्विश्वजित्सर्वजित्सर्वस्तोमो ऽतिरात्रः॥४॥

4. (The days in this sacrifice are as follows): Jyotis, Go, Āyus, then Abhijit, Viśvajit and an Atirātra with all the Stomas.[1]

1. Cp. TMB XXII.8.1.

जनकसप्तरात्रेण प्रजातिं भूमानं गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥५॥

5. A sacrificer obtains progeny, amplitude by means of (the eighth) seven-day sacrifice of Janaka.[1]

1. Cf. JB II.303; TMB XXII.9.1ff.

चत्वारि त्रिवृन्त्यहान्यग्निष्टोममुखानि विश्वजिन्महाव्रतं ज्योतिष्टोमो वैश्वानरो ऽतिरात्रः॥६॥

6. (The days in it are as follows): four days with nine-versed stoma beginning with an Agniṣṭoma (and ending with three Ukthyas), a Viśvajit, a Mahāvrata, and a Vaiśvānara Atirātra as Jyotiṣṭoma.[1]

1. Cf. TMB XXII.9.1; see ŚāṅkhŚS XVI.26.3.

अष्टरात्रेण ब्रह्मवर्चसकामः। स व्याख्यातः॥७॥

7. (A sacrificer desirous of Brahman-splendor (should perform) an eight-day sacrifice. It has been explained (by a Brāhmaṇa-text).[1]

1. viz. TS VII.2.3.1f.

त्रयो नवरात्राः॥८॥

8. There are three nine-day sacrifices.

प्रथमेनायुष्कामः॥९॥

9. (A sacrificer) desirous of long life (should perform) the first nine-day sacrifice.[1]

1. Cf. TMB XXII.12.3.

पृष्ठ्यः षडहो ज्योतिर्गौरायुरतिरात्रः॥१०॥

10. The days in it are as follows: a Pṛṣṭhya six-day-period, Jyotis, Go, Āyus as an Atirātra.[1]

1. Cf. TMB XXII.12.3.

द्वितीयेन ब्रह्मवर्चसकामः॥११॥

11. A sacrificer desirous of Brahman splendor should perform the second nine-day sacrifice.

1. Cf. TMB XXII.13.1ff.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यो ऽभ्यासङ्ग्यः पञ्चाहो विश्वजिदतिरात्रः॥१२॥

12. The days in it are as follows: nine-versed Agniṣṭoma, fifteen-versed Ukthya, seventeen-versed Ukthya, Abhyāsaṅgya-five-day period, Viśvajit as an Atirātra.

1. See XXII.20.5.
2. For the days cp. TMB XXII.13.1.

शलल्लीपिशङ्गेनान्नाद्यकामः॥१३॥

13. (A sacrificer) desirous of food (should perform a nine-day sacrifice called) Śalālīpiśaṅga (i.e. "porcupine-yellowish").

ज्योतिर्गौरायुर्ज्योतिर्गौरायुरायुर्गौर्ज्योतिरतिरात्रः॥१४॥

14. (The days in it are as follows): Jyotis, Go, Āyus, Jyotis, Go, Āyus, Āyus, go, Jyotis as an Atirātra.

चत्वारो दशरात्राः॥१५॥

15. There are four ten-day sacrifices.

दशरात्राय दीक्षिष्यमाणो दशहोतारं मनसानुद्रुत्याहवनीये सग्रहं जुहुयात्॥१६॥

16. (A sacrificer) who is going to be consecrated for a ten-day-sacrifice, should, having (first) mentally recited the Daśahotṛ (-formula)[1], offer a libation (of ghee) in the Āhavanīya (-fire) with the (part called) Graha (in that formula)[2].

1. For this see TĀ III.1.
2. Cf. for this Sūtra TS VII.2.5.1.

त्रिककुत्प्रथमः। त्रिककुत्प्रजानां समानानां च भवति॥१७॥

17. The first ten-day sacrifice is called Trikakut[1] ("with three peaks"). (The sacrificer who performs this sacrifice) becomes "three-peaked[2]" among his offsprings and his equals[1].

1. For the explanation of this name see the note on the next Sūtra.
2. i.e. he supercedes others in three respects: knowledge, progeny and property.
3. For this Sūtra cf. TS VII.2.5.3; TMB XXI.14.7.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यस्त्रिवृदग्निष्टोमः सप्तदशो ऽग्निष्टोम एकविंश उक्थ्यः सप्तदशो ऽग्निष्टोमस्त्रिणवो ऽग्निष्टोमस्त्रयस्त्रिंश उक्थ्यस्त्रिणवो ऽग्निष्टोमो विश्वजित्सर्वपृष्ठो ऽतिरात्रः॥१८॥

18. (The days in it are as follows): Nine-versed Agniṣṭoma, fifteen-versed Ukthya, nine-versed Agniṣṭoma, seventeen-versed-Agniṣṭoma, twenty-one-versed Ukthya, seventeen-versed Agniṣṭoma, twenty-seven-versed Agniṣṭoma, thirty-three versed Ukthya; twenty-seven versed Agniṣṭoma, and Viśvajit as an Atirātra with all the Pṛṣṭhas.[1]

1. Cf. TS VII.2.5.3. The three Ukthya-days are metaphorically to be understood as the three peaks.

## XXII.24

देवपुराभिचर्यमाणः॥१॥

1. (A sacrificer) against whom black magic is practised by his enemy, should perform the second ten-day sacrifice called Dèvapur (city of the Gods).[1]

1. Cf. TS VII.2.5.3.

त्रिष्टोमो ऽग्निष्टोमो ज्योतिरुक्थ्यस्त्रिष्टोमो ऽग्निष्टोमो ऽभिजिदग्निष्टोमो गौरुक्थ्यो ऽभिजिदग्निष्टोमो विश्वजिदग्निष्टोम आयुरुक्थ्यो विश्वजिदग्निष्टोमः सर्वस्तोमो ऽतिरात्रः॥२॥

2. (The days in it are as follows): Triṣṭoma Agniṣṭoma, Jyotis as an Ukthya, Triṣṭoma Agniṣṭoma, Abhijit as an Agniṣṭoma, Go as an Ukthya, Abhijit as an Agniṣṭoma, Viśavjjt as an Agniṣṭoma, Āyus as an Ukthya, Viśvajit as an Agniṣṭoma, and Atirātra with all the Stomas.[1]

1. Cp. TMB XXII.17.1.

छन्दोमवता पुरुषं पशूनोजो वीर्यमाप्नोति॥३॥

3. (A sacrificer) obtains a man (servant), cattle, power and valour by means of a ten-day sacrifice consisting of Chandoma-days[1].

1. Cp. TMB XXII.16.1.

अभ्यासङ्ग्यः षडहस्त्रयश्छन्दोमा अतिरात्रः॥४॥

4. (The days in it are as follows): six-day Abhyāsaṅgya-peirod, the three Chandoma-days[1] and an Atirātra.

1. See the note on XXII.18.8.

अथैकेषाम्। अभ्यासङ्ग्यः पञ्चाहश्चत्वारश्छन्दोमा अतिरात्रः॥५॥

5. According to some,[1] (the days are as follows): Abhyāsaṅgya-five-day-period,[2] four Chandoma-days, and an Atirātra.

1. See TMB XXII.16.1.
2. See XXII.20.5.

कौसुरुबिन्देन बहोर्भूयान्भवति॥६॥

6. (The sacrificer) becomes more than much by (the performance of the ten-day-sacrifice) of Kusurubindas.[1]

1. Cf. TMB XXII.15.2;

त्रयस्त्रिवृतो ऽग्निष्टोमास्त्रयः पञ्चदशा उक्थ्यास्त्रयः सप्तदशा उक्थ्या एकविंशो ऽतिरात्रः॥७॥

7. (The days in it are as follows): three nine-versed Agniṣṭomas, three fifteen-versed Ukthyas, three seventeen-versed Ukthyas, and a twenty-one-versed Atirātra.

1. Cf. TMB XXII.15.1; JB II.332.

पौण्डरीक एकादशरात्रो ऽयुतदक्षिणः॥८॥

8. In the eleven-day sacrifice Pauṇḍarīka (the sacrificer) should give ten thousand cows as sacrificial gifts.[1]

1. Cf. TMB XXII.18.6.

अन्वहं सहस्राणि ददाति। अश्वसहस्रमुत्तमे ऽश्वशतं वा॥९॥

9. On every day he should give one thousand cows; on the last day he should give one thousand horses or one hundred horses.

तेन सर्वामृद्धिमृध्नोति परमेष्ठितां गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥१०॥

10. By means of it he obtains all the prosperity, goes to the highest state,[1] goes to the heaven (and) becomes firmly established in these worlds.

1. Cf. TMB XXII.18.5.

अभ्यासङ्ग्यः षडहश्चतुष्टोमो ऽग्निष्टोमस्त्रयश्छन्दोमा अतिरात्रः॥११॥

11. (The days in it are as follows): Abhyāsaṅgya six-day-period, a Catuṣṭoma Agniṣṭoma, three Chandoma-days and an Atirātra.[1]

1. Cp. TMB XXII.18.1.

अथैकेषाम्॥ अभ्यासङ्ग्यः पञ्चाहश्चत्वारश्छन्दोमा महाव्रतं विश्वजित्सर्वपृष्ठो ऽतिरात्रः॥१२॥

12. According to some (the days in it are as follows): Abhyāsaṅgya-five-day-period, four Chandoma-days, Mahāvrata-day and a Viśvajit performed as an Atirātra with all the Pṛṣṭhas.

## THE SAVAYAJÑAS

## XXII.25

अथ सवानां व्याख्यातो बृहस्पतिसवः॥१॥

1. Now the description of the Savas.[1] The Bṛhaspatisava has been explained.

1. The Savayajñas are generally one-day-sacrifices consisting of sprinkling of water etc. (Abhiṣeka) on the sacrificer.

वैश्यः पुष्टिकामः॥२॥

2. A Vaiśya-sacrificer desirous of prosperity (should perform the Vaiśyasava).[1]

1. Cp. TB II.7.2.1.

आग्नेयादीनि सप्त हवींषि निर्वपति॥३॥

3. (The Adhvaryu) performs the seven offerings beginning with the one to Agni.[1]

1. Thus a sacrificial bread on eight postsherds to Agni, rice-pap for Pūṣan, a sacrificial bread on twelve potsherds to Savitṛ, rice-pap for Tvaṣṭṛ, a sacrificial bread on ten potsherds for Varuṇa, rice-pap for Viśvedevas, a sacrificial bread on seven potsherds for Maruts. Cf. TB II.7.2.1-2. These offerings are to be made in addition to the Savanīya sacrificial breads.

पृश्निः पष्ठौही मारुत्यालभ्यते॥४॥

4. A four-year old cow of variegated colours is to be seized for Maruts[1] (in addition to the Savanīya he-goat for Agni).

1. Cf. TB II.7.2.2.

तस्याः पुरस्तात्स्विष्टकृतो यजमानायतन ऋषभचर्म प्राचीनग्रीवमुत्तर-लोमास्तीर्य तस्मिन्नासीनं यजमानं दध्नाभिषिञ्चति॥५॥

5. Immediately before the Agni-sviṣṭakṛt-offering (in the animal-sacrifice of that cow), having spread a bull's hide with the neck of it to the east, with its hairy part upwards, in the place where the sacrificer sits, (the Adhvaryu) sprinkles curds on the sacrificer sitting on it.[1]

1. Cf. TB II.7.2.2. For more details of the Abhiṣeka see XVII.4. 4-10.

ब्राह्मणो ब्रह्मवर्चसकामः॥६॥

6. A Brāhmaṇa-sacrificer desirous of Brahman-splendour (should perform the Brāhmaṇa-sava-sacrifice).[1]

1. Cf. TB II.7.3.1ff.

आग्नेयादीन्यष्टौ हवींषि निर्वपति॥७॥

7. The Adhvaryu performs the eight offerings beginning with the one to Agni.[1]

1. These are as follows: a sacrificial bread on eight potsherds for Agni, rice-pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, rice-pap for Bṛhaspati, a sacrificial bread on eleven potsherds for Agni-soma, rice-pap for Sarasvatī, a sacrificial bread on ten potsherds for Varuṇa, and a sacrificial bread on one potsherd for Dyāvāpṛthivyau. See and cp. TB II.7.3.1ff.

पुरस्तात्स्विष्टकृतो हिरण्येन घृतमुत्पूय तेन कृष्णाजिन आसीनमभिषिञ्चति॥८॥

8. Immediately before the offering to Agni Sviṣṭakṛt (the Adhvaryu) having purified ghee with gold, sprinkles it (on the sacrificer) sitting on black-antelope-skin[1].

1. Cf. TB II. 7.3.3.

अथ सोमसवः॥९॥

9. Now the Somasava.

1. For this sacrifice see TB V.7.4.1ff.

यत्किंच राजसूयमृते सोमं तत्सर्वं भवति॥१०॥

10. Everything in the Rājasūya except the Soma[1] takes place here.[2]

1. i.e. except the Soma-sacrificial days. Thus the rites like Pavitra or Abhyārohaṇīya, the Abhiṣecanīya, the Daśapeya, the Keśavapanīya, Vyuṣṭi-Dvirāta, the Kṣatrasya Dhṛti from the Rājasuya are dropped here.
2. For this Sūtra cf. TB II.7.4.1.

मैत्राबार्हस्पत्यं संस्थाप्य सौमीं सूतवशामालभते॥११॥

11. Having established i.e. performed the offering for Mitra-Bṛhaspati (as in the Rājasūya) completely,[1] (the Adhvaryu) seizes a cow which after having once given birth has become sterile, for Soma.

1. For this see XVIII.11.12-13. Thus one has to perform the ritual upto the Abhiṣeka (sprinkling).

तस्याः पुरस्तात्स्विष्टकृतो ऽषाढं युत्सु पप्रिमिति सौम्यर्चाद्भिरभिषिञ्चति॥१२॥

12. Immediately before the offering to Agni Sviṣṭakṛt (in connection with the animal-sacrifice) of that cow, (the Adhvaryu) sprinkles water on the sacrificer with a verse addressed to Soma beginning with *aṣāḍhāṁ yutsu*[1].

1. For the verse see TB II.4.3.8. For the rite cf. TB II.7.4.1.

शेषं संस्थाप्य संसृपां हविर्भिर्दिशामवेष्ट्या द्विपशुना पशुबन्धेन सात्यदूतानां हविर्भिः प्रयुजामिति यजते॥१३॥

13. Having established (i.e. performed) the remaining (ritual) completely (the sacrificer) performs the rites called Saṁsṛpāṁ havīṁṣi[1]; Disśām aveṣṭi,[2] animal-sacrifice of two victims,[3] Sātyadūtānāṁ havīṁṣi,[4] and Prayujāṁ havīṁṣi.[5]

1. See XVIII.20.7.
2. See XVIII.21.8.
3. See XVIII.21.12-15.
4. See XVIII.21.16ff.
5. See XVIII.22.5-6.

पृथिसवेन पशुकामः॥१४॥

14. (A sacrificer) desirous of cattle should perform the Pṛthisava[1].

1. For this sacrifice see TB II.7.5.1f.

यत्किंच राजसूयमनुत्तरवेदिकं तत्सर्वं भवति॥१५॥

15. (In this sacrifice) everything in the Rājasūya except the ritual connected with the Uttaravedi takes place.[1]

1. Cf. TB II.7.5.2. Thus in this sacrifice all the Soma-sacrifices, animal-sacrifices and the Cāturmāsya-sacrifices which are included in the Rājasūya and are connected with the Uttaravedi are dropped. Only the Iṣṭis in the Rājasūya take place here.

मैत्राबार्हस्पत्यस्य पुरस्तात्स्विष्टकृतो ये मे पञ्चाशतमिति नाराशंस्यर्चाद्भि-रभिषिञ्चति॥१६॥

16. Immediately before the Agni Sviṣṭakṛt-offering forming a part of the offering to Mitra-Bṛhaspati, the Adhvaryu sprinkles water on the sacrificer with a Narāśaṁsa-verse beginning with *ye me pañcāśatam.*[1]

1. For the ritual and also for the verse cf. TB II.7.5.2.

समानमुत्तरं पूर्वेण पशुबन्धवर्जम्॥१७॥

17. The further (ritual) is the same as in the previous sacrifice[1] except the animal-sacrifice.

1. See the Sūtra 13.

व्याख्यातो गोसवः॥१८॥

18. The Gosava has been explained.[1]

1. See XXII.12.17-13.3.

ओदनसवेनान्नाद्यकामः॥१९॥

19. (A sacrificer) desirous of food should perform the Odanasava.[1]

1. For this sacrifice see TB II.7.7.1-9.5.

रोहिण्यां यजतोपव्युषं श्रपयति॥२०॥

20. One should perform it under the Rohiṇī (constellation i.e. when the moon is with this constellation). Before the daybreak, they cook (rice-pap)[1].

1. Cf. TB II.7.9.4.

दर्विहोमो भवति॥२१॥

21. (The sacrifice) is a spoon-offering[1].

1. Darvihoma. For this see the note on XXII.18.19.

उदित आदित्ये सिंहे व्याघ्र इति चतस्र आहुतीरोदनाद्धुत्वा राडसि विराडसीत्येतैः प्रतिमन्त्रम्॥२२॥

22a. After the sun-rise,[1] having performed four offerings out of the rice-pap with *siṁhe vyāghre....*[2],

1. Cf. TB II.7.9.4.
2. For the formulae see TB II.7.7.1-2. The sentence is incomplete. See the next Sūtra.

## XXII.26

मन्थान्कल्पयन्ति॥ आज्यमन्थं ब्राह्मणः पयोमन्थं राजन्यो दधिमन्थं वैश्य उदमन्थं शूद्रः॥१॥

25.22b-26.1. *rāḍasi virāḍasi...*[1] with these formulae one by one they prepare stirred drinks: (thus) a Brāhmaṇa ghee-stirred mixture, Kṣatriya a milk-stirred mixture; a Vaiśya a curds-stirred mixture, a Śūdra a water-stirred mixture.

1. For the mantras see TB II.7.7.2.

इन्द्राय त्वा तेजस्वते तेजस्वन्तं श्रीणामीति ब्राह्मणः सक्तुभिराज्यं श्रीत्वा तेजो ऽसीत्यभिमन्त्र्य तत्ते प्रयच्छामीति यजमानाय प्रयछति॥२॥

2. Having mixed ghee with coarse flour with *indrāya tvā* then having addressed it with *tejo'si*, a Brāhmaṇa gives it to the sacrificer with *tat te prayacchāmi*[1].

1. For the formulae see TB II.7.7.2-3.

तेजस्वदस्तु मे मुखमिति प्रतिगृह्य भक्षयति॥३॥

3. Having accepted (the mixture) with *tejasvadastu me mukham...*[1] (the sacrificer) consumes it.

1. TS II.7.7.3.

एवमितरेषामुत्तरउत्तरः श्रयणो ऽभिमन्त्रणः प्रदानो भक्षणश्च यथालिङ्गम्॥४॥

4. In the same manner each latter (formula) is to be used for mixing, addressing, giving, and consuming, in accordance with the characteristic mark (indicating the action) for others (i.e. Kṣatriya, Vaiśya, and Sūdra[1].

1. See the formulae in TB II.7.2.2-5.

सर्वान्यजमानो भक्षयित्वा हिरण्यं ब्राह्मणाय ददाति। तिसृधन्वं राजन्याय। अष्ट्रां वैश्याय। माषकमण्डलुं शूद्राय॥५॥

5. Having consumed all the (mixtures) the sacrificer gives gold to the Brāhmaṇa; a bow with three arrows to the Kṣatriya, a prickle to the Vaiśya, and Kamaṇḍalu-type jar to the Śūdra.[1]

1. Cf. TB II.7.9.2-3.

ओदनशेषं यजमानः प्राश्नाति॥६॥

6. The sacrificer eats the remaining[1] rice-pap.

1. Out of the offering-material. See XXII.25.22.

इममग्न आयुषे वर्चसे कृधीति प्राश्नन्तमभिमन्त्रयते॥७॥

7. (The Adhvaryu) addresses the sacrificer while he is eating, with *imamagna āyuṣe varcase*... (TB II.7.7.5).

हिरण्यं यजमानायाबध्नाति॥८॥

8. He ties a gold (-piece) to the sacrificer.[1]

1. Cf. TB II.7.9.8.

आयुरसि विश्वायुरसीत्याबध्यमाने जपति॥९॥

9. While it is being tied (the sacrificer) mutters *āyurasi viśvāyurasi*... (TB II.7.7.6).

अपां ग्रहान्गृह्णन्ति ये मन्थान्कल्पयन्त्यपां यो द्रवणे रस इत्येतैः प्रतिमन्त्रम्॥१०॥

10. The same persons[1] who prepare the stirred mixtures draw the scoops of water each with one of the formulae beginning with *yo draviṇe rasaḥ*... (TB II.1.7.7).

1. See XXII.26.1.

तैरेनं संसृष्टैरभिषिञ्चति यतो वातो मनोजवा इति॥११॥

11. (Having) mixed together (the Adhvaryu) sprinles those waters on him (the sacrificer) with *yato vāto manojavāḥ*... (TB II.7.7.6).

समुद्र इवासि गह्मनेत्येनमभिमन्त्र्याथैनं त्रिभिर्दपुञ्जीलैः पवयति॥१२॥

12. Then having addressed him with *samudra ivāsi*... (TB II.7.7.6) he purifies him (the sacrificer) with bunches of Darbha-grass.[1]

1. Cf. TB II.7.9.5.

अवभृथप्रत्याम्नायो भवतीति विज्ञायते॥१३॥

13. It is known from a Brāhmaṇa-text: "Thereby the Avabhṛtha (-bath) is substituted".[1]

1. Cp. TB II.7.7.4-5.

अग्रेणाहवनीयं रथो ऽवस्थितो भवति॥१४॥

14. In front of the Āhavanīya, a chariot is situated.

अभि प्रेहीति तं यजमानो ऽभ्येति॥१५॥

15. The sacrificer goes towards it with *abhi prehi*....[1]

1. TB II.1.8.1.

आतिष्ठ मित्रवर्धन इत्यारोहन्तमभिमन्त्रयते॥१६॥

16. (The Adhvaryu) addresses (the sacrificer) mounting (upon the chariot) with *ātiṣṭha mitravardhanaḥ.*[1]

1. TB II.7.8.1.

अङ्कौ न्यङ्काविति रथचक्रे अभिमृशति। पक्षसी वा॥१७॥

17. (The sacrificer) touches, the wheels of the chariot or both the sides of it with *aṅkau nyaṅkau*....[1]

1. TB II.7.8.1.

आतिष्ठ वृत्रहन्निति पञ्चभिरारूढम्॥१८॥

18. (The Adhvaryu) addresses the sacrificer who has mounted upon the chariot with five verses beginning with *ātiṣṭha vṛtrahan*....[1]

1. TB II.7.8.1-2.

दिदृक्षेण्यो दर्शनीयो भवति य एतेन यजत इति विज्ञायते॥१९॥

19. It is known (from a Brāmaṇa-text) "(The sacrificer) who performs this sacrifice becomes worthy to be desired to be seen and worthy to be seen."[1]

1. TB II.7.9.4.

## XXII.27

संतिष्ठत ओदनसवः॥१॥

1. Thereby the Odanasava sands completely established (i.e. concluded).

व्याख्यातः पञ्चशारदीयः॥२॥

2. The Pañcaśārdiya has been (already) explained.[1]

1. See XXII.20.9-21.11.

तथाग्निष्टुत्॥३॥

3. Simlarly the Agniṣṭut (also has been already explained).[1]

1. See XXII.6.5-21.

तस्य पुरोरुचः॥४॥

4. The Puroruc (verses)[1] of it (are as follows).

1. i.e. the verses which precede the words *upayāmagṛhītosi* at the time of drawing the scoops.

अस्याजरासो ऽग्न आयूंषि पवस इत्यैन्द्रवायवस्य। द्वितीया मैत्रावरुणस्य। तृतीयाश्विनस्य। चतुर्थी पञ्चमी च शुक्रामन्थिनोः षष्ठ्याग्रयणास्य॥५॥

5. (The Puroruc-verse) of the scoop for Indra and Vāyu (is) *asyājarāsaḥ... agna āyaūṁṣi pavase...* The second of the scoop for Mitra and Varuṇa; the third of the Aśvins-scoop and the fourth and fifth of the scoops for Śukra and Manthin; the sixth of the Āgrayaṇa[1].

1. For the verses see TB II.7.12.1ff.

अन्यामाग्नेयीमुक्थ्यस्य नियुनक्ति॥६॥

6. For the Ukthya (scoop) (the Adhvaryu) uses another verse, one which is addressed to Agni.

नित्या ध्रुवस्य॥७॥

7. For the Dhruva (scoop) the usual verse[1] is to be used.

1. Thus TS I.4.13.a.

नियुनक्त्यैन्द्राग्नवैश्वदेवयोः॥८॥

8. For the scoops viz. the scoop for Indra and Agni[1] and the scoop for Viśvedevas,[2] he uses (another verse) addressed to Agni.

1. TS I.4.15.a.
2. TS I.4.16.a is substituted by TB II.7.12.3.

अग्निश्रिय इति तिस्रो मरुत्वतीयानाम्॥ श्रुधि श्रुत्कर्णेत्युत्तरां माहेन्द्रस्य। विश्वेषामदितिरिति तिस्र आदित्यग्रहस्य। उत्तमा सावित्रस्य॥९॥

9. The three verses beginning with *agniśriyaḥ*[1] (are to be used as Purorucs) for the Marutvatīya-scoops[2]; the next verse beginning wih *śrudhi śrutkarṇa* for the Māhendra-scoop[3]; the three verses beginning with *viśveṣāmaditiḥ* for the Āditya-scoop; the last one for the Sāvitra-scoop.[4]

1. TB II.7.12.3-4.
2. TB II.7.12.5.
3. TB II.7.12.5-6.
4. TB II.7.12.6.

नियुनक्ति वैश्वदेवस्य॥१०॥

10. He uses (another verse addressed to Agni) for the Vaiśvadeva-scoop.

नित्या पात्नीवतस्य॥११॥

11. The usual verse is to be used for the scoop of Agni Patnīvat.[1]

1. TS I.4.27.

नियुनक्ति हारियोजनस्य॥१२॥

12. For the Hāriyojana-scoop he uses the usual verse (adressed to Agni).

इन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येनेन्द्रियकामो वीर्यकामो वा यजेत॥१३॥

13. A sacrificer who desires power of sense-organs or valour should perform Indrastut Indrastoma as an Ukthya[1].

1. Cp. XXII.10.3.

ऐन्द्रियः पुरोरुचः॥१४॥

14. All the Puroruc-verses are addressed to Indra.

तिष्ठा हरी कस्य वृषेत्यैन्द्रवायवस्य। तृतीया मैत्रावरुणस्य। चतुर्थ्याश्विनस्य। पञ्चमी च शुक्रामन्थिनोः। सप्तम्याग्रयणस्य॥१५॥

15. The Puroruc-verse of the scoop for Indra and Vāyu (should be) *tiṣṭhā harī...* and *kasya vṛṣā...*; the third (verse should be the fourth of the scoop for Aśvins; the fifth and the sixth. (the Puroruc-verse) of the scoop for the Śukra and Manthin scoops; the seventh of the Āgrayaṇa-scoop.[1]

1. For the verses see TB II.7.13.1-3.

नित्योक्थ्यस्य॥१६॥

16. For the Ukthya-scoop, the usual verse is to be used.[1]

1. TS I.4.12.

नियुनक्ति ध्रुवैन्द्राग्नवैश्वदेवानाम्॥१७॥

17. For the Dhruva-scoop, Aindrāgna-scoop, and Vaiśvadeva-scoop, (the Adhvaryu) uses (the other verses addressed to Indra).[1]

1. TB II.7.13.3-4.

नित्या मरुत्वतीयमाहेन्द्राणाम्॥१८॥

18. For the scoop for Indra with Maruts and for the scoop for Mahendra (he uses) the usual verse.

आ नो विश्वाभिरूतिभिरितितिस्र आदित्यग्रहस्य। उत्तमा सावित्रस्य॥१९॥

19. The three verses beinning with *ā no viśvābhirūtibhiḥ*[1] are to be used for the Āditya-scoop; the last one is to be used for the Savitṛ-scoop.[2]

1. TB II.7.13.4.
2. TB II.7.13.4.

नियुनक्ति वैश्वदेवपात्नीवतयोः॥२०॥

20. He uses (the other verses addressed to Indra) for the Vaiśvadeva and Pātnīvata scoops.

नित्या हारियोजनस्य॥२१॥

21. He uses the usual verse for the Hāriyojana scoop.

व्याख्यातो ऽप्तोर्यामः॥२२॥

22. The Aptoryāma-sacrifice, has been (already) explained.[1]

1. See XXII.13.19; XIV.4.12.

## XXII.28

राजाभिषेक्ष्यमाणो जनपदेषु समवेतेषु द्वयोः पुण्याहयोः पूर्वस्मिन्स्थण्डिलं कल्पयित्वाग्निमुपसमाधाय संपरिस्तीर्य वसति॥१॥

1. A king who is going to be sprinkled water upon (and thus consecrated for being a king), should remain, for two auspicious days ater having on the first day prepared a place for the domestic fire, having put fuel in it, and having scattered sacred grass around it, while the people in the kingdom have come together.

उदित आदित्ये ये केशिनो नर्ते ब्रह्मण इति द्वे आहुती हुत्वा राडसि विराडसीति यजमानायतन औदुम्बरीमासन्दीं प्रतिष्ठापयति॥२॥

2. After the sun-rise, (the royal chaplain) after haivng offered two libations (of ghee in this fire) with *ye keśinaḥ* and *narte brahmaṇaḥ*...[1] places a throne made of Udumbara-wood on the place where the sacrificer sits, with *rāḍasi virāḍasi*[2].

1. For both the verses see TB II.7.17.1.
2. TB.II.7.17.2.

तां राजारोहति॥३॥

3. The king ascends upon it.

आरोह प्रोष्ठमित्यारोहन्तमभिमन्त्रयते॥४॥

4. (The chaplain) addresses him while he is ascending, with *āroha proṣṭham*....[1]

1. TB II.7.17.1-2.

अत्र वरं ददाति॥५॥

5. At that time (the king) gives a chosen thing (by the priest to him).

तस्यामासीनः केशान्वापयते येनावपत्सविता क्षुरेणेति॥६॥

6. Sitting upon it (the king gets) his hair cut with *yenāvapat....*[1]

1. TB II.7.17.2.

मा ते केशानिति केशान्प्रकीर्यमाणाननुमन्त्रयते॥७॥

7. (The chaplain) addresses the hair being scattered with *mā te keśān....*[1]

1. TB II.7.17.2.

तान्समोप्य दर्भस्तम्बे निदधाति तेभ्यो निधानमिति॥८॥

8. Having put them (the hair) together he keeps them on a bunch of Darbha-grass with *tebhyo nidhānam....*[1]

1. TB II.7.17.3.

अथैनमाज्यमिश्रेण पयसानक्ति। बलं ते बाहुवोरिति बाहू। यत्सीमन्तमिति शिरः॥९॥

9. Then he anoints him (the king) with milk mixed with ghee. (Thus he anoints his) arms with *balaṁ te bāhuvoḥ...* and the head with *yat sīmantam....*[1]

1. For the formulae see TB II.7.17.3.

व्याघ्रो ऽयमग्नाविति सप्ताहुतीर्हुत्वा द्यौरसि पृथिव्यसीति यजमानायतने शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमास्तृणाति॥१०॥

10. Having offered seven libations with *vyāghro'yamagnau*, he spreads a tiger-skin with its neck to the east and hairy part upawads, on the place where the sacrificer sits, with *dyaurasi....*[1]

1. For the formulae see TB II.7.15.1-3.
2. TB II.7.15.3.

तस्मिन्राजोपविशति॥११॥

11. The king sits on it (the tiger-skin).

व्याघ्रो वैय्याघ्र इत्यासीनमभिमन्त्रयते॥१२॥

12. (The chaplain) addresses him who is sitting there, with *vyāghro vaiyāghre....*[1]

1. TB II.7.15.3-4.

अथैनं तोक्मावास्ताभिर्दूर्वावास्ताभिर्वाद्भिरभिषिञ्चति या दिव्या आप इति प्रतिपद्या पाङ्क्तात्॥१३॥

13. Then he sprinkles water in which green sprouts are thrown or in which Dūrvās are thrown with formulae beginning with *yā divyā āpaḥ....* upto the formula about Paṅkti.[1]

1. TB II.7.15.4-5.

अरुणं त्वा वृकमित्येनमभिमन्त्र्य प्र बाहवेति बाहू प्रसार्येन्द्रस्य ते वीर्यकृत इत्युपावहरति॥१४॥

14. Having addressed him (the king) with *aruṇam tvā vṛkam...* then having spread his arms with *pra bāhavā...*, he brings them down with *indrasya te vīryakṛtaḥ.*[1]

1. For the formulae see TB II.7.15.6.

अग्रेणाग्निं रथो ऽवस्थितो भवति॥१५॥

15.The chariot is situated in front of the fire.

अभि प्रेहीति तं राजाभ्येति॥१६॥

16. The king goes towards it (the chariot) with *abhi prehi....*[1]

1. TB II.7.16.1.

आतिष्ठ वृत्रहन्तम इत्यारोहन्तमभिमन्त्रयते॥१७॥

17. (The chaplain) addresses him (the king) ascending upon the chariot with *ā tiṣṭha vṛtrahantamaḥ....*[1]

1. TB II.7.16.1.

अङ्कौ न्यङ्काविति रथचक्रे अभिमृशति। पक्षसी वा॥१८॥

18. (The king) touches both the wheels of the chariot or both the sides of it with *aṅkau nyaṅkau....*[1]

1. TB II.7.16.1.

नमस्त ऋष इति पुरोहितमभिमन्त्रयते॥१९॥

19. He adddresses the chaplain with *namaste ṛṣe*...[1]

1. TB II.7.16.1.

तिष्ठा रथ इति सारथिम्॥२०॥

20. He addresses the charioteer with *tiṣṭhā ratham*....[1]

1. TB II.7.16.2.

आ रश्मीनिति रश्मीनालभते॥२१॥

21. He holds the reins with *ā raśmīn*....[1]

1. TB II.7.16.2.

आतिष्ठ वृत्रहन्निति षड्भिरारूढम्॥२२॥

22. (The chaplain) addresses (the king) who has ascended (upon the chariot) with six formulae beginning with *ā tiṣṭha vṛtrahan*....[1]

1. TB II. 7.16.2-3.

परि मा सेन्या इति द्वे वाचयित्वोत्तराभिस्तिसृभिरभिमन्त्र्योदसावेत्वित्या-दित्यमुदीक्षयति॥२३॥

23. Having caused (the king) recite the two (verses beginning with) *pari mā senyāḥ,* then having addressed him with the next three verses, he causes him to look up at the sun with *udasau*....[1]

1. For all the verses see TB II.7.16.4.

अन्नवतामिति जनपदाननुवीक्षते॥२४॥

24. With *annavatām*...[1] (the king) looks towards the people.

1. TB II.7.16.5.

संतिष्ठते राजाभिषेकः॥२५॥

25. The (ritual of) sprinkling (of water) on the king stands established completely (i.e. is over).

व्याख्यातो विघनः॥२६॥

26. The Vighana sacrifice is already explained.[1]

1. See XXII.13.12. See TB II.7.18.1ff.

संतिष्ठन्ते सवाः सवाः॥२७॥

27. Hereby the Sava-sacrifices stand established completely.

## THE SATTRA (SACRIFICIAL SESSIONS)

## XXIII.1

चतुर्विंशतिपरमाः सत्त्रमासीरन्॥१॥

1. At the most twenty-four (persones) may perform a sacrificial session.

तेषां द्वादशाहेन सत्त्रभूतेन कल्पो व्याख्यातो यानि पुरस्तात्संवत्सरात्। गवामयनेनेतरेषाम्॥२॥

2. The procedure of those sessions which (come to an end) before a year, has been explained by (the explanation of the Dvādaśāha of Sattra-type[1]; of others by the Gavāmayana.[2]

1. See XXI.1.1-14.15.
2. See XXI.15.1-23.14.

उभयतोऽतिरात्राणि भवन्ति॥३॥

3. (The sacrificial sessions) are (those) on the both-sided, i.e. in the beginning and end of which (there is an) Atirātra.[1]

1. This is in contrast to an Ahīna in which an Atirātra is only on one side i.e. at the end. See XXII.14.1. See also TS VII.2.6.3; VII.3.4.2.

तृतीयं पञ्चदशरात्रं परिहाप्य कुण्डपायिनां च सत्त्रम्॥४॥

4. Having excluded the third Pañcadaśarātra (fifteen-day-sacrificial-session)[1] and the session of Kuṅḍapāyins.[2]

1. See XXIII.2.7-8.
2. XXIII.10.6-12. Both these sessions have an Atirātra only at the end. This Sūtra gives an exception to the rule mentioned in the 3rd Sūtra.

ऋतूनामेकादशरात्रेण प्रजां सृजन्ते प्रजामवरुन्धते प्रजां विन्दन्ते प्रजावन्तो भवन्ति॥५॥

5. By means of the Eleven-day-sacrifificial-session[1] of the

Ṛtus (seasons), the performers produce progeny, get progeny, obtain progeny, become possessors of progeny.[2]

1. According to what has been said in XXII.14.1 this sacrifice should be considered as an Ahīna. But this sacrifice seems to be an exception. The support for this sacrifice being considered as an exception is provided by TS VII.2.6.2. where the expression "*āsate* (sit)" is used which is generally used in connection with sacrificial session. Moreover this sacrifice has an Atirātra on both the sides. This peculiarity makes it a Sattra.
2. For this sacrificial-session see in general TS VII.2.6.1-3.

ज्योतिरतिरात्रः पृष्ठ्यः षडहस्त्रय श्छन्दोमा अतिरात्रः॥६॥

6. (The days in it are as follows): a Jyotis Atirātra; the Pṛṣṭhya six-day-period, three Chandoma-days, and an Atirātra.[1]

1. Cf. TS VII.2.6.2f.

द्वौ त्रयोदशरात्रौ॥७॥

7. There are two thirteen-day (sacrificial-sessions).

यं कामं कामयन्ते तमभ्यश्नुवते॥८॥

8. (By means of the first out of these the performers) reach whatever they desire.[1]

1. Cf. TMB XXIII.1.1ff.

अतिरात्रः पृष्ठ्यः षडहः सर्वस्तोमो ऽतिरात्रश्चत्वारश्छन्दोमा अतिरात्रः॥९॥

9. (The days in it are as follows): An Atirātra, the Pṛṣṭhya six-day-period, an Atirātra with all the Stomas, four Chandoma days, and an Atirātra.

1. Cf. TMB XXIII.1.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥१०॥

10. Those who desire to get brahman-splendour should perform the second (thirteen-day-sacrificial-session).[1]

1. For this session see TMB XXIII.2.1f.

अतिरात्रो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥११॥

11. (The days in it are as follows): an Atirātra, the ten days of the Dvadaśāha; Mahāvrata-day, an Atirātra[1].

1. Cf. TMB XXIII.2.1.

त्रयश्चतुर्दशरात्राः॥१२॥

12. There are three fourteen-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥१३॥

13. (The performers) reach whatever thing they desire (by means of the first of these).[1]

1. For this session cf. TMB XXIII.2.1ff.

अतिरात्रः पृष्ठ्यः षडह आवृत्तः पृष्ठ्यः षडहो ऽतिरात्रः॥१४॥

14. (The days in it are as follows): an Atirātra, Pṛṣṭhya-six-day-period, the reversed Pṛṣṭhya six-period, and an Atirātra.[1]

1. Cf. TMB XXIII.3.1.; TS VIII.3.4.1f.

द्वितीयं यांस्तल्प उदके विवाहे वा मीमांसेरन्॥१५॥

15. Those performers about whom (others) would like to doubt in connection with the bed (hospitallity), water, and marriage (should perform the second fourteen-day-sacrificial session).

1. Cf. TMB XXIII.4.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहः पृष्ठ्यः षडह आयुर्गौर्ज्योतिरतिरात्रः॥१६॥

16. (The days in it are as follows): an Atirātra, three days viz. Jyotis, Go, Āyus, the Pṛṣṭhya-six-day period, an Āyus, a Go, a Jyotis and an Atirātra.

1. Cf. TMB XXIII.4.1. TS VII.3.5.1

तृतीयमृद्धिकामा उपेयुः॥१७॥

17. Those who are desirous of prosperity should perform the third (fourteen-day-sacrificial-session).[1]

1. Cf. for this session TMB XXIII.5.1.

अतिरात्रो गोआयुषी द्वादशाहस्य दशाहान्यतिरात्रः॥१८॥

18. (The days in it are as follows): an Atirātra, Go, Āyus, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.5.1.

## XXIII.2

चत्वारः पञ्चदशरात्राः॥१॥

1. There are four fifteen-day-sacrificial-sessions.

देवत्वं गच्छति॥२॥

2. (The sacrificer) goes[1] to the state of being god (by means of the first out of them).[2]

1. We should read plural here, because sacrificial session is not performed by one sacrificer but by many sacrificers among whom the priests are included.
2. Cf. TMB XXIII.6.2.

अमावास्यायां प्रायणीयो ऽष्टम्यां महाव्रतं पौर्णमास्यामुदनीयः। एतद्वा विपरीतम्॥३॥

3. The introductory day should fall on a new-moon-day; the Mahāvrata on the eighth and the concluding day on the full-moon-day. Or in the reverse order.

1. Cf. TMB XXIII.6.4 where the second altarnative is considered to be the normal one.

अतिरात्रः पृष्ठ्यः षडहो महाव्रतमावृत्तः पृष्ठ्य षडहो ऽतिरात्रः॥४॥

4. (The days in it are as follows): Atirāta, a Pṛṣṭhya six-day period, Mahāvratra, a reversed Pṛṣṭhya six-day-period, and an Atirātra.

1. Cf. TMB XXIII.6.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥५॥

5. (The performers) desirous of Brahman-splendour should perform the second (fifteen-day-sacrificial-session).[1]

1. Cf. TMB XXIII.7.3.

अतिरात्रस्त्रिवृदग्निष्टुज्ज्योतिर्गौरायुस्त्र्यहः पृष्ठ्यः षडह आयुर्गौर्ज्योतिरतिरात्रः॥६॥

6. (The days in it are as follows): an Atirātra, an Agniṣṭut with nine-versed Stoma, the three days viz. Jyotis, go, Āyus, the Pṛṣṭhya six-day-period, Āyus, go, Jyotis and Atirātra.

1. Cf. TMB XXIII.7.1; TS VII.3.7.1ff.

तृतीयेनोभौ कामावरुन्धते यः सत्त्रे यश्चाहीने॥७॥

7. By means of the (performance of the third fifteen-day-sacrificial-session) both the desires viz. whatever in a sacrfificial session and whatever in an Ahīna-sacrifice, are obtained.

त्रिवृदग्निष्टुज्ज्योतिर्गौरायुस्त्र्यहो द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows): an Agniṣṭut with nine-versed Stoma, the three-day-period of Jyotis, Go, Āyus, the ten days of the Dvādaśāha, and an Atirātra.[1]

1. The first day in this session is not an Atirātra. This is an exception to the rule mentioned in XXII.1.3; cf. TMB XXXII.8.1-4. In TMB XXIII.8.3-4 it is said that because there is an Atirātra only on one side (only at the end) therefore this sacrifice is as good as an Ahīna; and because there are the ten days of the Dvādaśāha included here therefore it is as good as a sacrificial-session. Thereby one obtains the results of an Ahīna as well as those of a sacrificial-session.

चतुर्थेन प्रैव जायन्ते प्रजया पशुभिः॥९॥

9. By means of the (performance of the) fourth (the performers) procreate themselves with progeny and cattle.[1]

1. Cf. TMB XXIII.9.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो द्वादशाहस्य दशाहान्यतिरात्रः॥१०॥

10. (The days in it are as follows): an Atiratra, the three-day-period of Jyotis, Go, Āyus, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.9.1.

ऐन्द्रं षोडशरात्रमोजस्कामा उपेयुः॥११॥

11. (The performers) desirous of power, should perform the Aindra sixteen-day-sacrificial-session.[1]

1. For this session see TMB XXIII.10.1ff.

एता एव समहाव्रताः॥१२॥

12. (The days in it are as follows): the same days as mentioned in the Sūtra 10) along with a Mahāvrata-day (after the ten-day-period).[1]

1. Cf. TMB XXIII.9.1.

सप्तदशरात्रमन्नाद्यकामा उपेयुः॥१३॥

13. (The performers) desirous of food should perform the seventeen-day-sacrificial-session.[1]

1. Cf. TS VII.3.8.1

अतिरात्रो ज्योतिर्गौरायुःपञ्चाहो द्वादशाहस्य दशाहान्यतिरात्रः॥१४॥

14. (The days in it are as follows): an Atirātra, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the ten-day-period of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.11.1.

अष्टादशरात्रं पशुकामा उपेयुः॥१५॥

15. (The performers) desirous of cattle should perform the eighteen-day-sacrificial-session.

अतिरात्रो ऽभिप्लवः षडहो द्वादशाहस्य दशाहान्यतिरात्रः॥१६॥

16. (The days in it are as follows): an Atirātra, the Abhiplava-six-day-period, ten-day-period of the Dvādaśāha and an Aitrātra.[1]

1. Cf. TMB XXIII.12.1.

एकान्नविंशतिरात्रेण प्र प्रजया पशुभिर्जायन्ते॥१७॥

17. (The performers) procreate themselves with progeny and cattle by performing the nineteen-day-sacrificial-session.[1]

1. See TMB XXIII.13.1ff.

एता एव समहाव्रताः॥१८॥

18. (The days in it are as follows): the same days (as those of the eighteen-days-sacrificial-session mentioned in the Sūtra 16) along with a Mahāvrata (after the ten-day-period).[1]

1. Cf. TMB XXIII.13.1.

विंशतिरात्रेण ब्रह्मवर्चसिनो ऽन्नादा भवन्ति॥१९॥

19. (The performers) become possessors of Brahman-splendour and eaters of food by (performing) the twenty-day-sacrificial-session.

1. Cf. TS VII.3.9.2.

अतिरात्रो ऽभिप्लवः षडहो ऽभिजिद्विश्वजितौ द्वादशाहस्य दशाहान्य-तिरात्रः॥२०॥

20. (The days in it are as follows): an Atirātra, the Abhiplava six-day-period, an Abhijit day, a Viśvajit day the ten-day-period of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.14.1.

## XXIII.3

द्वावेकविंशतिरात्रौ॥१॥

1. There are two twenty-one-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥२॥

2. (The performers) obtain whatever they desire (by means of the performance of the first twenty-one-day-sacrificial session).

अतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो द्वावभिप्लवावतिरात्रः॥३॥

3. (The days in it are as follows): an Atirātra, the Abhiplava-six-day-period, an Atirātra, two Abhiplava-day-periods, and an Atirātra.[1]

1. Cf. TMB XXIII.15.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥४॥

4. The performers desirous of Brahman-splendour should perform the second twenty-one-day-sacrificial-session.

1. For this session cf. TMB XXIII.16.1ff; TS VII.3.10.1ff.

सोमापौष्णः पशुरुपालम्भ्यः॥५॥

5. In addition of the Savanīya animal-sacrifice a victim (he-goat) should be seized for Soma and Pūṣan.[1]

1. Cf. TMB XXIII.16.4. According to a commentator on KātyāŚS XXIV.2.9 this additional he-goat is to be seized only on the middle day.

मनोर्ऋचः सामिधेन्यः॥६॥

6. The Ṛc (verses) of Manu (are to be used) as Sāmidhenī (enkindling) verses.

1. Cf. TMB XXIII.16.6. For the verses see MS IV.11.2. These Sāmidhenīs are to be used in an animal-sacrifice.

निदाघ उपयन्ति॥७॥

7. (The performers) perform (this session) in summer.[1]

1. Cf. TMB XXIII.16.8.

अप तमो घ्नते॥८॥

8. (They thereby) kill (remove) the darkness (from themselves).[1]

1. Cf. TMB XXIII.17.3.

अतिरात्रः पृष्ठ्यः षडहस्त्रयः स्वरसामानो दिवाकीर्त्यमहस्त्रयः स्वरसामान आवृत्तः पृष्ठ्यः षडहो ऽतिरात्रः॥९॥

9. (The days in it are as follows): an Atirātra, the Pṛṣṭhya six-day-period, the three Svara-sāman-days, the day of Divkīrtya-sāmans[1], the three Svarasāman-days, the reversed Pṛṣṭhya-six-day-period and an Atirātra.[2]

1. i.e. the Viṣuvat day. See XXI.15.6.
2. Cf. TMB XXIII.16.8. For this session see also TS VIII.3.10.1ff.

द्वाविंशतिरात्रेण संवत्सरादेभ्यो लोकेभ्यो ऽमुष्मादादित्यादन्नाद्यमवरुन्धते॥१०॥

10. (The performers) obtain food out of the year, from these worlds and from that Sun by means of the twenty-two-day-sacrificial-session.[1]

1. Cf. TMB XXIII.17.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो ऽभिप्लवः षडहो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥११॥

11. (The days in it are as follows:) an Atirātra, the days of Jyotis, Go, Āyus, the Abhiplava six-day-period, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.

1. Cf. TMB XXIII.17.1.

त्रयोविंशतिरात्रं पशुकामा उपेयुः॥१२॥

12. (The performers) desious of cattle should perform the twenty-three-day-sacrificial-session.[1]

1. For this session see TMB XXIII.18.1ff.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहो ऽभिप्लवः षडहो द्वादशाहस्य दशाहान्यतिरात्रः॥१३॥

13. (The days in it are as follows:) an Atirāta, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the Abhiplava six-day-period, the ten days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.18.1.

द्वौ चतुर्विंशतिरात्रौ॥१४॥

14. There are two twenty-four-day sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥१५॥

15. (The performers) reach whatever desire they have (by means of the first twenty-four-day-sacrificial-session).[1]

1. For this session see TMB XXIII.20.1ff.

अतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१६॥

16. (The days in it are as follows:) an Atirātra, two Abhiplava six-day-periods, the ten days of the Dvādaśāha and an Atirātra.

1. Cf. TMB XXIII.19.2.

## XXIII.4

संसदा चतुर्विंशतिरात्रेण स्वर्गे लोके सीदन्ति॥१॥

1. By means of the second twenty four days sacrificial session named Saṁsad ("sitting together") (the performers) sit in the heavenly world.

1. Cf. TMB XXIII.19.2.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा पृष्ठ्यस्तोमः षडहस्त्रयस्त्रिंशमहरनिरुक्तं त्रयस्त्रिंशं निरुक्तं त्रिणवं द्वे एकविंशे त्रिणवं त्रयस्त्रिंशमहर्निरुक्तं त्रयस्त्रिंशमनिरुक्तं पृष्ठ्यस्तोमः षडहः प्रत्यङ् त्रिवृदहरनिरुक्तं ज्योतिष्टोमो वैश्वानरो ऽतिरात्रः॥२॥

2. (The days in it are as follows:) an Atirātra, Ukthya with twenty-four-versed-stoma, or nine-versed-stoma as the introductory day, Pṛṣṭhya six-day-period, an unexpressed[1] day with thirty-three-versed-stoma, an expressed day with thirty-versed-stoma, a day with twenty-seven-versed-stoma, two days

with twenty-one versed-stoma, an expressed day with thirty-three-versed-stoma, an unexpressed day with thirty-three-versed-stoma, the Pṛṣthya six-day-period, an unexpressed day with tweny-nine-versed-stoma, a Jyotiṣṭoma, and the Vaiśvārara Atirātra.[1]

1. For the term "unexpressed" see the note on XXII.9.8.
2. Cf. TMB XXIII.19.1; cf. also TS VII.4.2ff.

पञ्चविंशतिरात्रं पशुकामा उपेयुः॥३॥

3. (The performers) desirous of cattle should peform the twenty-five-day-sacrificial-session.[1]

1. For this session see TMB XXIII.21.1ff.

अतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥४॥

4. (The days in it are as follows:) an Atiratra, two Abhiplava six-day-periods, the ten-day-period of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXIII.21.1.

षड्विंशतिरात्रं स्वर्गकामा उपेयुः॥५॥

5. (The performers) desirous of heaven should perform the twenety-six-day-sacrificial-session.

1. For this session see TMB XXIII.22.1ff.

अतिरात्रो गोआयुषी द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥६॥

6. (The days in it are as follows:) an Atirātra, Go, Āyus two Abhiplava-six-day periods, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.22.1.

सप्तविंशतिरात्रमन्नाद्यकामा उपेयुः॥७॥

7. (The performers) desirous of food should perform the twenty-seven-day-sacrificial-session.

1. For this session see TMB XXIII.23.1ff.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows:) an Atirātra, the three-

day period of Jyoits, Go, Āyus, two Abhiplava six-day-periods, the ten days of the Dvādaśāha, and Atirātra.[1]

1. Cf. TMB XXIII.23.1.

अष्टाविंशतिरात्रं पशुकामा उपेयुः॥९॥

9. The performers desirous of cattle should perform the twenty-eight-day-sacrificial-session.

1. Cf. TMB XXIII.24.1.

एता एव समहाव्रताः॥१०॥

10. (The days in it are as follows:) the same days as in the twenty-seven-day-sacrificial-session along with a Mahāvrata day.[1]

1. Cf. TMB XXIII.24.1. The Mahāvrata day is to be perfomed after the ten-day-period in the Dvādasāha is over.

एकान्नत्रिंशद्रात्रेणापरिमितां श्रियं जयन्ति॥११॥

11. (The performers) win unlimited glory by means of the performance of the twenty-nine-day-sacrificial-session.[1]

1. Cf. TMB XXIII.25.1.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१२॥

12. (The days in it are as follows:) an Atirātra, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the two Abhiplava six-day-periods, the ten-days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.25.1.

त्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥१३॥

13. (The peformers) desirous of food should perform the thirty-day-sacrificial-session.[1]

1. Cf. TMB XXIII.26.3.

अतिरात्रस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥१४॥

14. (The days in it are as follows:) an Atirāra, three Abhiplava (-six-day-periods) the two days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.26.1. Āpastamba does not deal with the thirty-day-sacrificial-session of its own Śākhā. (TS VII.4.3.1ff.)

## XXIII.5

एकत्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥१॥

1. (The peformers) desirous of food should perform the thirty-one-day-sacrificial-session.

एता एव समहाव्रताः॥२॥

2. (The days in it are as follows:) the same days as in the thirty-day-sacrificial-session along with the Mahāvrata.[1]

1. Cf. TMB XXIII.27.1.

द्वात्रिंशद्रात्रं प्रतिष्ठाकामा उपेयुः॥३॥

3. (The performers) desirous of firm establishment should perform the thirty-two-day-sacrificial-session.

अतिरात्रो गोआयुषी त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥४॥

4. (The days in it are as follows:) an Atirātra, Go, Āyus, three Abhiplava-six-day-periods, the ten days of Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.28.1.

त्रयस्त्रयस्त्रिंशद्रात्राः॥५॥

5. (There are) three thirty-three-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥६॥

6. (The performers) reach any thing which they desire, (by means of the performance of the first).

अतिरात्रस्त्रयः पञ्चाहा विश्वजिदतिरात्र एकः पञ्चाहो द्वादशाहस्य दशाहान्यतिरात्रः॥७॥

7. (The days in it are as follows:) an Atirāta, three-five-day-periods[1], Viśvajit as an Atirātra, a five-day-period, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Jyotis, Go, Āyus, Go, Āyus.
2. Cf. TMB XXIV.1.1; TS VII.4.5.1ff.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥८॥

8. (The performers) desirous of Brahman-splendour should perform the second thirty-three-day-sacrificial-session.

अतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो ऽभिप्लवः षडहो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥९॥

9. (The days in it are as follows:) an Atirātra, an Abhiplava six-day-period, an Atirātra, an Abhiplava six-day-period the ten-day-period of the Dvādaśāha, Mahāvrata, and an Atirātra.[1]

1. Cf. TMB XXIV.2.1.

तृतीयमृद्धिकामा उपेयुः॥१०॥

10. (The performers) desirous of prosperity should perform the third thirty-three-day-sacrificial-session.

अतिरात्रस्त्रयः पञ्चाहा अतिरात्रस्त्रयः पञ्चाहा अतिरात्रः॥११॥

11. (The days in it are as follows:) an Atirātra, three five-day-periods,[1] an Atirātra, three five-day-periods, and an Atīrātra.[2]

1. Jyoits, Go, Āyus, Go, Āyus.
2. Cf. TMB XXIV.3.1.

चतुस्त्रिंशद्रात्रमिन्द्रियकामा उपेयुः॥१२॥

12. (The performes) desirous of obtaining sense-power, should perform the thirty-four-day-sacrificial-session.

अतिरात्रो ज्योतिगौरायुस्त्र्यहस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१३॥

13. (The days in it are as follows:) an Atirātra, the three-day-period of Jyotis, Go, Āyus, three Abhiplava six-day-periods, the ten-day-period of the Dvādaśāha; a Mahāvrata day and an Atirātra.[1]

1. Cf. TMB XXIV.4.1.

## XXIII.6

पञ्चत्रिंशद्रात्रं पशुकामा उपेयुः॥१॥

1. (The performers) desirous of cattle should perform the thirty-five-day-sacrificial-session.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥२॥

2. (The days in it are as follows:) an Airātra, the five-day period Jyotis, Go, Āus, Go, Āyus, three Abhipalva six-day-periods, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIV.5.1.

षट्त्रिंशद्रात्रं स्वर्गकामा उपेयुः॥३॥

3. (The performers) desirous of heaven should perform the thirty-six-day-sacrificial-session.[1]

1. Cf. TS VII.4.6.1.

अतिरात्रश्चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥४॥

4. (The days in it are as follows:) an Aitrātra, four Abiplava six-day-periods, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.6.1.

सप्तत्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥५॥

5. (The performes) desirous of food should perform the thirty-seven-day-sacrificial-session.

एता एव समहाव्रताः॥६॥

6. (The days in it are as follows:) the same days as in a thirty-six-day-sacrificial session along with the Mahāvrata day after the ten-day-period of Dvādaśāha in it.[1]

1. Cf. TMB XXIV.7.1.

अष्टात्रिंशद्रात्रं पशुकामा उपेयुः॥७॥

7. (The performers) desirous of cattle should perform the thirty-eight-day-sacrificial-session.

अतिरात्रो गोआयुषी चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows:) an Atirātra, Go, Āus, four Abhiplava six-day-periods, the ten-days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.8.1.

एकान्नचत्वारिंशद्रात्रेणानन्तां श्रियं जयन्ति॥९॥

9. (The performers) win endless glory by means of the performance of the thirty-nine-day-sacrificial-session.[1]

1. Cf. TMB XXIV.9.3.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहश्चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥१०॥

10. (The days in it are as follows:) an Atirātra, the three-days viz. of Jyotis, Go, Āyus, four Abhiplava six-day-periods, ten-days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIV.9.1.

चत्वारिंशद्रात्रेण परमायां विराजि प्रतितिष्ठन्ति॥११॥

11. (The performers) establish themselves firmly on the highest supremacy (Virāj) by means of the performmance of the forty-days-sacrificial-session.[1]

1. Cf. TMB XXIV.10.3.

एता एव समहाव्रताः॥१२॥

12. (The days in it are as follows:) the same days as in the thirty-nine-day-sacrificial session along with the Mahāvrata-day (after the ten days of the Dvādaśāha in it).[1]

1. Cf. TMB XX 10.1.

## XXIII.7

सप्तैकस्मान्नपञ्चाशद्रात्रा विधृतयः॥१॥

1. There are seven forty-nine-day sacrificial-sessions called "Vidhṛti (Holding separately).[1]

1. In TMB XXIV.11.4 only the first out of these is called Vidhṛti.

प्रथमेन वि पाप्मना भ्रातृव्येणावर्तन्ते॥२॥

2. (The performers separate themselves from evil, from an enemy by means of the performance of the first fotry-nine day-sacrificial-session.[1]

1. Cf. TMB XXIV.11.3.

अतिरात्रस्त्रयस्त्रिवृतो ऽग्निष्टोमा अतिरात्रो दश पञ्चदशा उक्थ्याः षोडशि-मद्दशममहरतिरात्रो द्वादश सप्तदशा उक्थ्या अतिरात्रः पृष्ठ्यः षडहो ऽतिरात्रो द्वादशैकविंशा उक्थ्या अतिरात्रः॥३॥

3. (The days in it are as follows:) an Atirātra, three Agniṣṭoma days with nine-versed-stoma, an Atirātra, ten Ukthyas with fifteen-versed-stoma and the tenth day in them being Ṣoḍaśin, an Atirātra, twelve Ukthyas with seventeen-versed stoma, an Atirātra, the Pṛṣṭhya six-day-period, twelve Ukthyas with twenty-one-versed-stoma, and an Atirātra.[1]

1. Cf. TMB XXIV.11.1; cp. TS VII.4.7.1ff; JB II.365-367.

यमातिरात्रो द्वितीयः॥४॥

4. The second (forty-nine-day-sacrificial-session is called) Yamātirātra (Twin-over-night).[1]

1. For this session cf. TMB XXIV.12.1ff.

यमेवैषां श्रीर्भवति मित्रश्च वरुणश्च धाता चार्यमा चांशश्च भगश्चेन्द्रश्च विवस्वांश्चैतासां देवतानामृद्धिमृध्नुवन्ति॥५॥

5. Twin as it were is their (of the performers) golry; Mitra and Varuṇa, Dhātṛ and Aryaman, Aṁśa and Bhaga, Indra and Vivasvat—they (the performers) prosper with the prosperity of these.[1]

1. Cp. TMB XXIV.12.3-4.

अतिरात्रो द्वावभिप्लवौ गोआयुषी द्वावभिप्लवावभिजिद्विश्वजिच्चाति-रात्रावेको ऽभिप्लवः सर्वस्तोमो नवसप्तदशश्चातिरात्रौ द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥६॥

6. (The days in it are as follows:) an Atirātra, two Abhiplava-six-day-periods, Go, Āyus, two Abhiplava six-day-periods, Abhijit and Viśvajit both as Atirātras, one Ahiplava-six-day-period, a Sarvasoma day and a day with nine seventeen-versed-stomas both as Atiratras, ten days of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXIV.12.11.

आञ्जनाभ्यञ्जनस्तृतीयः॥७॥

7. The third forty-nine-day sacrificial-session is connected with anointing the eyes and anointing the body.[1]

1. For this session cf. TMB XXIV.13.1ff.

यान्न जानीयुर्यदा चाञ्जते ऽभि चाञ्जते जानन्त्येनान्। शुभमेवात्मन्दधते॥८॥

8. Those whom (people) do not recognise (such as they are) (should peform this sacrificial session). The other people recognise them when these anoint their eyes, anoint their bodies; these (the performers) put auspiciousness on themselves.

1. Cf. TMB XXIV.13.3.

गौल्गुलवेन प्रातःसवने सौगन्धिकेन माध्यंदिने पौतुद्रवेण तृतीयसवने॥९॥

9. (The performers should anoint themselves) by means of the ointment of Bdelium at the morning pressing, by means of fragrant ointment at the mid-day-pressing and by means of the ointment made out of the gum of Putudru-tree at the evening pressing.[1]

1. Cf. TMB XXIV.13.4.

अतिरात्रश्चत्वारो ऽभिप्लवाः सर्वस्तोमो ऽतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१०॥

10. (The days in this sacrificial session are as follows:) an Atirātra, four Abhiplava six-day-periods, Sarvastoma as an Atirtra, two Ahiplava six-day-periods, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.13.1.

संवत्सरसंमितश्चतुर्थः॥११॥

11. The fourth (forty-nine-day-sacrificial-session) is measured (considered) to be (as good as) a year.[1]

1. For this sacrificial session cf. TMB XXIV.14.1ff.

संवत्सरस्यर्द्धिमृध्नुवन्ति॥१२॥

12. (The performers) prosper the prosperity of a year (by means of the performance of this session).[1]

1. i.e. they obtain that prosperity which they would obtain by performing a year long-sacrificial-session.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा त्रयो ऽअभिप्लवा अभिजित् त्रयः स्वरसामानो दिवाकीर्त्यमहस्त्रयः स्वरसामानो विश्वजिदेको ऽभिप्लव आवृत्त आयुर्गौर्द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१३॥

13. (The days in it are as follows:) an Atirātra, an Ukthya with twenty-four-versed or nine-versed-stoma as the introductory day, three Abhijit six-day-periods, an Abhijit, three Svara-Sāman-days, the Divākīrtya (i.e. Viṣuvat-day), three Svarasāman-days, a Viśvajit, an Abhiplava six-day-priod in the reverse order, an Āyus, a Go, the ten days of the Dvādaśāha, the Mahāvrata day and an Atirātra.[1]

1. Cf. TMB XXIV.14.1.

## XXIII.8

सवितुः ककुभः पञ्चमः॥१॥

1. The fifth (forty-nine-day sacrificial-session is the Peak of Savitṛ.[1]

1. For this session cf. TMB XXIV.15.1ff.

सर्वस्यान्नाद्यस्य प्रसवं गच्छन्ति॥२॥

2. (The performers) go to the inspiration (obtainment) of all the food[1].

1. Cf. TMB XXIV.15.3.

अतिरात्रो नव त्रिवृन्त्यहान्यग्निष्टोममुखः षडहो ऽथ यानि त्रीण्यग्निष्टोमावभित उक्थ्यं मध्ये तथैव नव पञ्चदशानि तथैव नव सप्तदशानि तथैव नवैकविंशानि द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥३॥

3. (The days in it are as follows): an Atirātra, nine days with nine-versed-stoma viz. a six-day-period with an Agniṣṭoma in the beginning; and the days which (follow them are) an Ukthya in the middle with an Agniṣṭoma on both the sides (i.e. Agniṣṭoma, Ukthya, Agniṣṭoma), similar nine days with fifteen-versed Stoma, similar nine days with seventeen versed stoma, similar nine days with twenty-one-versed-sotma, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXI.15.1.

षष्ठं प्रतिष्ठाकामा उपेयुः॥४॥

4. (The performers) desirous of firm establishment should perform the sixth fortynine-days-sacrificial-session.[1]

1. Cf. TMB XXIV.16.2.

अतिरात्रश्चत्वारो ऽभिप्लवा महाव्रतं द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥५॥

5. (The days in it are as follows:) an Atirātra, four Abhiplava six-day-periods, the Mahāvrata-day, two Abhiplava six-day-periods, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.16.1.

सप्तमेनात्यन्याः प्रजा भवन्त्योजिष्ठा भवन्ति॥६॥

6. By means of the seventh (forty-nine-day-sacrificial session the perfomers) supercede all the other beings and become strongest.[1]

1. Cf. TMB XXIV.17.2-3.

अतिरात्रः षडभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥७॥

7. (The days in it are as follows): an Atirātra, six Abhiplava six-day-periods, the ten days of the Dvādaśāha, the Mahāvrata-day and an Atirātra.

1. Cf. TMB XXIV.17.7.

एकषष्टिरात्रमृद्धिकामा उपेयुः॥८॥

8. (The performers) desirous of prosperity should perform the sixty-one-day-sacificial-session.

1. Cf. TMB XXIV.18.9.

देव वरुण देवयजनं मे देहीति देवयजनमध्यवसाय जुहोति॥९॥

9. Having taken decision about the sacrificial ground he (each one the performers) makes a libation of ghee in the fire with *devo varuṇa devayajanaṁ me dehi*.[1]

1. Cf. TMB XXIV.18.8. See and cp. X.2.9.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा पृष्ठ्यः षडहस्त्रयोऽभिप्लवा अभिजित् त्रयः स्वरसामन्पो दिवाकीर्त्यमहस्त्रयः स्वरसामानो विश्वजिदा वृत्त आयुर्गौर्द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१०॥

10. (The days in this sacrificial session are as follows:) an Atirātra, an Ukthya with twenty-four-versed-stoma or nine-versed-stoma as the introductory day, a Pṛṣṭhya six-day-period, three Abhiplava-six-day-periods, Abhijit, three Svarsāman-days, the Divākīrtya day, three Svarasāman days, Viśvajit, the Pṛṣṭhya six-day-period in the reverse order, an Abhiplava (six-day-period) in the reverse order, Āyus, Go, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.

1. Cf. TMB XXIV.18.1.

देवानां शतरात्रेण सर्वमायुर्यन्ति वसीयांसो भवन्ति॥११॥

11. (The performers) get complete (span of) life, become more rich by means (of the performance of) the one-hundred-day-sacrificial-session of Gods.

1. Cf. TMB XXIV.19.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहश्चतुर्दशाभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१२॥

12. (The days in it are as follows:) an Atirātra, three days of Jyotis, Go, Āyus, fourteen Abhiplava-six-day-periods, the ten days of, the Dvādaśāha, the Mahāvrata day and an Atirātra.

1. Cf. TMB XXIV.19.1.

अभिप्रयायाभिषुण्वन्ति समानत्र वा॥१३॥

13. They press Soma after having each day going forward[1] (to another place) or at the one and the same place.

1. Cf. TMB XXIV.19.3.

## VARIATIONS OF THE GAVĀMAYANA (-SACRIFICIAL SESSION)

## XXIII.9

आदित्यानामयनेन प्रजातिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥१॥

1. (The performers obtain progeny, become many, win the heaven, get themselves established firmly in these worlds

by means (of the performance) of the (sacrificial session called) Ādityānām ayanam.

गवामयनेन व्याख्यातम्॥२॥

2. The procedure of this sacrificial session is explained by the sacrificial session called Gavām ayana[1].

1. For this see TMB XXI.15.1-23.14.

सर्वे ऽभिप्लवाः॥३॥

मासास्त्रिवृत्पञ्चदशा मध्येपृष्ठ्या भवन्ति॥४॥

3-4. The days in all the Abhiplava (six-day-period)s should be (alternately) nine-versed and fifteen-versed; the months should be with a Pṛṣṭhya six-day-period in the middle.

1. the word *māsāḥ* in the fourth Sūtra should come after the word *trivṛtapañcadaśāḥ*.

अभिजितः स्थाने त्रिवृद्बृहस्पतिसवः। विश्वजितः स्थाने पञ्चदश इन्द्रस्तोम उक्थ्यः॥५॥

5. In the place of Abhijit,[1] there should be the Bṛhaspati-sava[2] with nine-versed-stoma; in the place of the Viśvajit[3] there should be the Indrastoma[4] Ukthya with fifteen-versed-stoma.[5]

1. See XXI.15.14.
2. See XXII. 7.5-16.
3. See XXI.15.21.
4. See XXII.10.3.
5. For this Sūtra cf. TMB XXV.1.1.

तस्मादनन्तरं पृष्ठ्याभिप्लवावुपेत्य द्वादशाहीयस्य दशरात्रस्य व्यूढा अग्निष्टोमास्त्रिवृतः॥६॥

6. After that, having peformed the Pṛṣṭhya (six-day-period) and Abhiplava (six-day-period), they should perform the Vyūḍha Agniṣṭomas with nine-versed Stomas, as the ten days of the Dvādaśāha.

उद्भिद्बलभिद्भ्यामिति द्व्यूनो मासः पूर्यते॥७॥

7. By means of the Udbhid and Balabhid[1] the month in which two days are lacking is completed.

1. For Udbhid and Balabhid sacrifices see XXII.11.19-12.1.

आयुषं गां चोपेत्य छन्दोमदशरात्रः प्रत्यङ्ङष्टाचत्वारिंशं चतुश्चत्वारिंशं चत्वारिंशं षट्त्रिंशं द्वात्रिंशं त्रिंशं द्वे अष्टाविंशे पञ्चविंशं चतुर्विंशम्॥८॥

8. After having performed the Āyus and Go days they should perform the ten-day Chandoma period,[1] in the reversed order: forty-eight-versed, forty-four-versed, forty-versed, thirty-six-versed, thirty-two-versed, thirty-versed, two twenty-eight-versed days, twenty-five-versed and twenty-four-versed days.[2]

1. For this see XXII.24.3-5.
2. Cf. TMB XXV.1.1.

महाव्रतोदयनीयाभ्यामिति द्व्यूनो मासः पूर्यते॥९॥

9. Through the Mahāvrata day and the Udayanīya (concluding) day the month in which two days are lacking is completed.

एतेनाङ्गिरसामयनं व्याख्यातम्॥१०॥

10. By (the description of this sacrificial session the sacrificial session called) Aṅgirasām ayanam (is as good) as explained.

स्वर्गकामा उपेयुः॥११॥

11. (The peformers) desirous of heaven should perform (it).[1]

1. Cf. TMB XXV.2.2.

त्रिवृतो ऽभिप्लवाः॥१२॥

12. The Abhiplava (six-day-periods) (should consist) of nine-versed-stomas.[1]

1. Contrast Sūtra 3 above.

मासाः पुरस्तात्पृष्ठ्या भवन्ति प्राग्विषुवतः। ऊर्ध्वं विषुवत उपरिष्टात्पृष्ठ्याः पञ्चदशिनः॥१३॥

13. Before the Viṣuvat-day months have Pṛṣṭhya-six-day-periods in the beginning. After the Viṣuvat-day they should have Pṛṣṭhya six-periods at the end[1] and have fifteen-versed-stoma.

1. Contrast Sūtra 4 above.

छन्दोमदशरात्रं ऊर्ध्वस्तोमश्चतुर्विंशं पञ्चविंशं द्वे अष्टाविंशे त्रिंशं द्वात्रिंशं षट्त्रिंशं चत्वारिंशं चतुश्चत्वारिंशमष्टाचत्वारिंशम्॥१४॥

14. The Chandoma-ten-day-period should have increasing stomas in its days: twenty-four-versed, twenty-five-versed, two twenty-eight-versed-days, thirty-versed, thirty-two-versed, thirty-six-versed, forty-versed, forty-four-versed, forty-eight-versed days.[1]

1. Cotrast Sūtra 8 above.

महाव्रतोदयनीयाभ्यामिति द्व्यूनो मासः पूर्यते॥१५॥

15. Through the Mahāvrata-day and the Udayanīya (concluding day), the month in which two days are lacking is completed.[1]

1. Cp. Sūtra 9 above.

अथैकेषाम्॥ पृष्ठ्या आक्ष्यन्ति चादित्यानामयनमभिप्लवा आक्ष्यन्ति चाङ्गिरसामयनम्। यदन्यत्पृष्ठ्याभिप्लवेभ्यस्तान्याक्ष्यन्तीत्याचक्षते॥१६॥

16. Now according to some the Ādityānām ayanam should consist of only Pṛṣṭhya-six-day-periods and the Ākṣyat-days and the Aṅgirasām Ayanam should consist of only Abhiplava-six-day periods and the Ākṣyat-days. They say that whatever is different from the Pṛṣṭhya and Abhiplava is called Ākṣyat.

1. Cf. AB IV.17.

## XXIII.10

दृतिवातवतोरयनेन यं कामं कामयन्ते तमभ्यश्नुवते॥१॥

1. (The performers) obtain whatever thing they desire by means of (the performance of) the Dṛtivātavator ayanam (sacrificial session).[1]

1. Cp. TMB XXV.3.4.

अतिरात्रावभितः॥२॥

2. There are Airātras on both the sides.[1]

1. Cf. XXIII.1.3.

त्रिवृता मासं पञ्चदशेन मासं सप्तदशेन मासमेकविंशेन मासं त्रिणवेन मासं त्रयस्त्रिंशेन मासम्॥३॥

3. They perform every day with nine-versed-stoma for a month; fifteen-versed-stoma for the next month, seventeen-versed stoma for the next month, twenty-one-versed-stoma for the next month; twenty-seven-versed-stoma for the next month; thirty-three-versed-stoma for the next month.

अथ विषुवान्महाव्रतं वा॥४॥

4. Then the Viṣuvat or the Mahāvrata day (is to be performed).

एत एवोत्तरे मासास्त्रयस्त्रिंशारम्भणास्त्रिवृदुत्तमाः॥५॥

5. The same months[1] beginning with the (month on the days) in which thirty-three-versed-stoma (is used) and ending with (the month on the day in which) nine versed-stoma is used.[1]

1. The order of the months mentioned in the Sūtra 3 above should be reversed. For all these deails, cp. TMB XXV.3.1ff.

कुण्डपायिनामयने मासं दीक्षिता भवन्ति॥६॥

6. In the (sacrificial session named) Kuṇḍāpāyinām Ayanam (the performers) remain consecrated for one month.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधति॥७॥

7. Then having performed the Prāyaṇīyā-offering, having purchased the king Soma, having tied it, they keep (i.e. preserve) it.

द्वादशभिरुपसद्भिश्चरित्वा हविर्यज्ञैर्यजन्ते॥८॥

8. Having peformed twelve Upasad-days they perform the Haviryajñas in the following manner.

मासमग्निहोत्रं जुह्वति॥ मासं दर्शपूर्णमासाभ्यां यजन्ते मासं वैश्वदेवेन मासं वरुणप्रघासैर्मासं साकमेधैर्मासं शुनासीरीयेण। त्रिवृता मासं पञ्चदशेन मासं सप्तदशेन मासमेकविंशेन मासं त्रिणवेन मासम्। अष्टादश त्रयस्त्रिंशान्यहानि द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्चेति द्वादश मासाः॥९॥

9. They perform Agnihotra for one month; New and Full moon sacrifices for one month, Vaiśvadeva for one month,

Varuṇapraghāsas for one month; Sākamedhas of one month, Śunāsīrya for one month. (Then follows the Soma-sacrificial sesssion proper). They perform every day with nine-versed-stoma for one month; then with fifteen-versed-stoma for one month; seventeen-versed-stoma for one month; twenty-one versed-stoma for one month; twenety-seven-versed-stoma for one month; in the twelfth month there should be eighteen days with thirty-three-versed-stoma; then days of the Dvādaśāha, Mahāvrata and Atirātra. In this way there should be the twelve months.[1]

1. Cf. TMB XXV.4.1.

सर्व एव भवन्ति सर्वामृद्धिध्नुवन्ति॥१०॥

10. (The performers) become all; they prosper all (the prosperity.[1]

1. Cf. TMB XXV.4.3.

अत्सरुकैश्चमसैर्भक्षयन्ति॥११॥

11. The performers consume the Soma-juice with Camasa-pots without a handle.[1]

1. Cf. TMB XXV.4.4.

यो होता सो ऽध्वर्युः स पोता। य उद्गाता स नेष्टा सो ऽच्छावाकः। यो मैत्रावरुणः स ब्रह्मा स प्रतिहर्ता। यः प्रस्तोता स ब्राह्मणाच्छंसी स ग्रावस्तुत्। यः प्रतिप्रस्थाता सो ऽग्नीत्स उन्नेता। गृहपतिर्गृहपतिः। सुब्रह्मण्यः सुब्रह्मण्यः॥१२॥

12. In this sacrificial-session the Hotṛ is also the Adhvaryu; he is (also) the Potṛ. The Udgātṛ is (also) the Neṣṭṛ, he is (also) the Acchāvāka. The Maitrāvaruṇa is (also) the Brahman, he is (also) the Pratihartṛ. The Prostotṛ is (also) the Brāhmaṇā-chaṁsin, he is (also) the Grāvastut. The Pratiprasthātṛ is (also) the Agnīdh, he is (also) the Unnetṛ. The Subrahmaṇya is the same as Subrahmaṇya.[1]

1. Cf. TMB XXV.4.5. Thus except Subrahmaṇya each one of the other priests have to carry out the duties of three priests. Thus each one of these must be expert in three Vedas.

## XXIII.11

तापश्चितामयनं स्वर्गकामा उपेयुः॥१॥

1. (The performers) desirous of heaven should perform (the sacrificial-session called) Tāpaścitām ayanam.[1]

संवत्सरं दीक्षाः। संवत्सरमुपसदः॥२॥

2. The Dīkṣā (period should be) one year; the Upasad-period should be) one year.[1]

1. Cp. XVII.26.4.

चतुरश्चतुरो मासानेकैनोपसन्मन्त्रेण जुहोति॥३॥

3. (Each one of the performers) offers (the Upasad-libations) by means of the Upasad-formula[1] for four months.

1. Cp. XVII.26.4.

अनूपसदमग्निं चिनोति॥४॥

4. (Each one of the performers) builds the fire-altar-building corresponding to the Upasads.[1]

1. Cp. XVII.26.5.

द्वौद्वौ मासावेकैका चितिः। चतुर उत्तमाः॥५॥

5. (Each layer of the fire-altar-building is built) during two months, the last one during the four months.[1]

1. Cp. XVII.26.6.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्रींस्त्रीन्मासान्व्रतानि॥६॥

6. (Each of the performers consumes) the fast-food (milk) of four teats, three teats, two teats; and one teat for (each one of) the periods of three months (in sequence).[1]

1. Cp. XVII.26.7.

संवत्सरं प्रसुताः॥७॥

7. (Every-day) for a year there should be the Soma-pressing rites.[1]

1. These Soma-pressing-rites should be either as in the Gavāmayana-sacrificial-session or there may be Agniṣṭoma for every day. Cf. Ārṣeyakalpa XI.7.c.

प्रजापतेर्द्वादशसंवत्सरेण प्रजापतेर्ऋद्धिमृध्नुवन्ति॥८॥

8. (The performers) prosper all the prosperity of Prajāpati (performing the sacrificial-session called) Prajāpati's Dvādaśasaṁvatsara (Twelve-year-sacrificial-session of Prajāpati).[1]

1. Cf. TMB XXV.6.4.

त्रयस्त्रिवृतः संवत्सरास्त्रयः पञ्चदशास्त्रयः सप्तदशास्त्रय एकविंशाः॥९॥

9. (It consists of) three years in which every day nine-versed stoma is used; three years in which every day fifteen-versed-stoma is used; three years in which every day seventeen-versed-stoma is used and three years in which every day twenty-one-versed-stoma is used.[1]

1. Cf. TMB XXV.6.4.

एतदेव नैमिषीयाणां स्वर्गकामा उपेयुः॥१०॥

10. The same is the sacrificial-session of the residents of the Naimiṣa (-forest); (the performers) desirous of heaven should perform it.[1]

1. Cf. TMB XXV.6.4.

नव त्रिवृतः संवत्सरा नव पञ्चदशा नव सप्तदशा नवैकविंशाः शाक्यानां षट्त्रिंशत्संवत्सरं तरसपुरोडाशं काप्याध्वर्यवमागस्त्यगृहपतिकम्॥११॥

11. In the sacrificial-session of Śāktyas to be performed for thirty-six-years there are nine years in which every day nine-versed-stoma is used; nine years... fifteen-versed-stoma...; nine-years... seventeen-versed-stoma...; nine years... twnety-one-versed stoma...;[1] the sacrificial breads in it should consist of flesh;[2] the Adhvaryu of it should belong to Kapi (family) and the Gṛhapati to Agastya (family).

1. Cf. TMB XXV.7.1.
2. Cp. JB III.18.

संस्थितेसंस्थिते ऽहनि गृहपतिर्मृगयां याति॥१२॥

12. After every day has stood completely estalished (i.e. completed), the Gṛhapati goes for hunting.

स यान्मृगान्हन्ति तेषां तरसाः पुरोडाशा भवन्ति॥१३॥

13. The flesh of the animals which he hills is to be used as sacrificial bread.

एतेन ह वै शाक्त्यो गौरिवीतिस्तरसपुरोडाश आर्ध्नोद्देवलोके च मनुष्य-लोके चर्द्धिमृध्नुवन्ति॥१४॥

14. Śāktya Gaurīvīti with flesh as sacrificial bread prospered by means of the performance of this (sacrificial-session). (The performers of this session) prosper in the world of gods as well as in the world of men[1].

1. Cp. TMB XXV.7.2.

पञ्चविंशतिस्त्रिवृतः संवत्सराः पञ्चविंशतिः पञ्चदशाः पञ्चविंशतिः सप्त-दशाः पञ्चविंशतिरेकविंशाः॥१५॥

15. (In the one hundred-years-sacrificial-session of Sādhyas there should be) twenty-five-years (on the every day of which) nine-versed-stoma is used; twenty-five-years fifteen-versed-stoma; twenty-five (years seventeen-versed-stoma); tweenty-five-years twenty-one-versed-stoma is used.[1]

1. Cf. TMB XXV.8.1. See the next Sūtra.

## XXIII.12

साध्यानां शतसंवत्सरेण सगवाः सपुरुषाः स्वर्गं लोकं यन्ति॥१॥

1. By means (of the performance) of the one-hundred-years-sacrificial-session of Sādhyas, (the performers) accompanied by the cattle, and accompanied by their men (servants) go to the heavenly world.[1]

1. Cf. TMB XXV.8.1-2.

अग्नेः सहस्रसाव्येन सर्वस्यान्नाद्यस्य प्रसवं गच्छन्ति॥२॥

2. (The performers) go to the impulse (obtainment) of all the food by means (of the performance of the sacrificial-session) called Agneḥ sahasrasāvyam (Agni's sacrificial-session in which there is thousand-fold impulse).[1]

1. Cf. TMB XXV.9.2.

अतिरात्रः सहस्रं त्रिवृन्त्यहान्यतिरात्रः॥३॥

3. (The days in it are as follows:) an Atirātra, thousand years with days on which nine-versed-stoma (is used everyday) and an Atirātra[1].

1. Cf. TMB XXV.9.2. Both the Atirātras are to be included in the 1000 days.

त्रीणि सारस्वतानि सत्त्राणि। मित्रावरुणयोः प्रथममिन्द्राग्न्योर्द्वितीयम-र्यम्णस्तृतीयम्॥४॥

4. There are three Sārasvata sacrificial-sessions, the first of Mitra and Varuṇa, the second of Indra and Agni, and the third of Aryaman.[1]

1. These three sessions are dealt with in TMB XXV.10.1-13.4.

सरवत्या उपमज्जने दीक्षन्ते॥५॥

5. At the place called Sarasvatī's Upamajjana (sinking place) of the (Sarasvatī-river) the performers undergo consecration.[1]

1. i.e. the place where Sarasvatī is lost. For this expression see JB II.297. In TMB XXV.10.1 this place is called Sarasvatī's *vinaśana* i.e. the place where the Sarasvatī river is lost.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधति॥६॥

6. Having performed the Prāyaṇiyā-offering and purchased the Soma and tied it, they keep (preserve) it.[1]

1. Cp. XXIII.10.7.

द्वादशभिरुपसद्भिश्चरित्वा प्रायणीयमतिरात्रमुपेत्य तदहर्वत्सानपाकुर्वन्ति॥७॥

7. Having performed twelve Upasad (days),[1] then having performed an introductory Atirātra, they separate the calves (from their mother-cows) on that day.[2]

1. Cf. TMB XXV.10.2.
2. TMB XXV.10.3.

संस्थिते प्रायणीये सांनाय्येन यजन्ते॥८॥

8. After the Indtroductory (Atirātra) has stood completely established (completed), they porform sacrifice with the Sāṁnāyya (i.e. milk mixed with curds).[1]

1. Cf. TMB XXV.10.4.

तस्मिन्संस्थितेऽध्वर्युः शम्यां प्राचीं प्रास्यति॥९॥

9. After that (rite) has stood completely established the Adhrvayu throws a wooden peg towards the east.[1]

1. The word *prācaḥ* in Garbe's edition is not correct. Cf. TMB XXV.10.4.

सा यत्र निपतति तद्गार्हपत्यः॥१०॥

10. The place where it falls down, that is the (place of the) Gārhapatya (fire).[1]

1. Cf. TMB XXV.10.4.

तस्मात्षट्त्रिंशतं प्राचः प्रक्रमान्प्रक्रामति॥११॥

तदाहवनीयः॥१२॥

11-12. He takes thirty-six steps to the east from it,[1] that (is the place of the) Āhavanīya.[2]

1. See XI.4.13.
2. Cf. TMB XXV.10.4.

चक्रीवन्ति सदोहविर्धानान्याग्नीध्रं च॥१३॥

13. The Sadas, Havirdhāna and the Āgnīdhra sheds should be having wheels.[1]

1. Cf. TMB XXV.10.5; TS VII.2.1.3.

आश्वत्थि हविर्धानमाग्नीध्रं च ॥१४॥

14. The Havirdhāna and the Āgnīdhra-shed should be made out of Aśvattha (wood).[1]

1. Cf. TS VII.2.1.3.

उलूखलबुध्नो यूपः प्रकृष्य उपोप्त एव॥१५॥

15. The sacrificial post should be at the bottom similar to a mortar and everywhere kept down after having been taken out (from the earlier place).[1]

1. Cf. TMB XXV.10.5. Thus for fixing the post one should not dig the ground and should not bury the bottom part of it in the ground.

नोपरवान्खनन्ति॥१६॥

16. They do not dig out the sounding holes (Uparava).[1]

1. Cf. TMB XXV.10.5.

त एतमापूर्यमाणपक्षमामावास्येन हविषा यान्ति॥१७॥

17. During this bright fortnight they perform the New-moon-sacrifice every day.[1]

1. Cf. TMB XXV.10.6.

पौर्णमास्यां गोष्टोमं बृहत्सामानमुपयन्ति॥१८॥

18. On the Full-moon-day they perform the Goṣṭoma sacrifice with its first Pṛṣṭhastotra on the Bṛhat-sāman.[1]

1. Cf. TMB XXV.10.7.

तस्मिन्संस्थिते पौर्णमासेन यजन्ते॥१९॥

19. When this has been completely stood established (completed), they perform the Full-moon-sacrifice.[1]

1. Cf. TMB XXV.10.8.

त एतमपरपक्षं पौर्णमासेन हविषा यान्ति॥२०॥

20. During this dark fortnight they perform the Full-moon-sacrifice every day.[1]

1. Cf. TMB XXV.10.8.

अमावास्यायामायुष्टोमं रथंतरसामानमुपयन्ति॥२१॥

21. On the New-moon-day they perform an Āyuṣṭoma sacrifice with its first Pṛṣṭhastotra on the Rathantara-sāman.

1. Cf. TMB XXV.10.8.

तस्मिन्संस्थिते सांनाय्येन यजन्ते॥२२॥

22. When this has stood completely established (completed), they perform an offering with Sāṁnāyya (mixture of curds and milk) (on the New-moon-day).

## XXIII.13

त एवमेव व्यत्यासं सरस्वत्या दक्षिणेन कूलेन॥२३॥

आक्रोशन्तः प्राञ्चो यान्ति॥१॥

XXIII.12.23-XXIII.13.1. In this manner (half-month by half-month) alternately (performing the rituals) they go while crying, along the right bank of the Sarasvatī (river).[1]

1. Cf. TS VII.2.1.3-4; cp. JB II.398.

दृषद्वत्या अप्यये ऽपोनप्त्रीयं चरुं निरुप्यातियन्ति॥२॥

2. At the juncture of Dṛṣadvatī and Sarasvatī, having performed an offering of rice-pap for Aponapāt they cross (the river)[1].

1. Cf. TMB XXV.10.15.

दशसु गोषु शते वर्षभमुत्सृजन्ति॥३॥

3. They release a bull among ten or hundred cows.

यदा दशशतं कुर्वन्त्यथैकमुत्थानं यदा वा शतं सहस्रम्। यदा वा गृहपतिर्म्रियते यदा वा सर्वस्वं जीयेरन्यदा वा प्लाक्षं प्रस्रवणं प्राप्नुवन्ति॥४॥

4. When the ten cows make hundred then there should be one act of standing up (i.e. discontinuation of the sacrificial session). Or (another occasion of discontinuation) is when (the hundred cows) make thousand or (another one is) when the Gṛhapati) dies, or (another one is) when all the prossessions of the performers will be won (by their enemies etc.) or (another one is) when they reach the place called Plākṣa Prasravaṇa.[1]

1. Cf. TMB XXV.10.19-21; cp. TS VII.2.1.4.

प्लाक्षं प्रस्रवणं प्राप्याग्नये कामायेष्टिं निर्वपन्ति॥५॥

5. Having reached Plākṣa Prasravaṇa, they perform an offering for Agni Kāma.[1]

1. Cf. TMB XXV.10.22.

तस्यामश्वां पुरुषीं च धेनुके दत्त्वा कारपचवं प्रति यमुनामवभृथमभ्यवयन्ति॥६॥

6. Having given a mare with a suckling foal or a slave-woman with a suckling baby in that (offering) (as the sacrificial gift to a Brāhmaṇa other than the participants in the sacrificial-session) they go to (the river) Yamunā, at (the place called) Kārapācava for the Avabhṛtha (rite).[1]

1. Cf. TMB XXV.10.22-23.

द्वितीये त्रिवृद्बृहस्पतिसवो गोआयुषी इन्द्रकुक्षी॥७॥

7. In the second (Sārasvata sacrificial session there should

be a day with nine-versed-stoma, the Bṛhaspatisava, the Go, and the Āyus as the bellies of Indra (Indrakukṣī).[1]

1. Cp. TMB XXV.11.1. In the place of a day with fifteen-versed-stoma, Āpastamba has mentioned Bṛhaspatisava. In every month in the first fortnight every day a sacrifice with nine-versed-stoma is to be performed; in the second fortnight every day Bṛhaspatisava is to be performed. Then on every Full-moon-day the Go and on every New-moon-day the Āyus is to be performed. The Go and Āyus appear to be metaphoridly described as the bellies of Indra.

अत्यन्याः प्रजा भवन्त्योजिष्ठा भवन्ति॥८॥

8. (The performers of this session surpass all the other beings (and) become the most powerful.[1]

1. Cf. TMB XXV.11.2-3.

तृतीये ज्योतिर्गौरायुरयनं विश्वजिदभिजिताविन्द्रकुक्षी॥९॥

9. In the third (Sārasvata-sacrificial-session) Jyotis, Go, Āyus this course (*ayanam*) and the Viśvajit and Abhijit as the Bellies of Indra (are to be performed).[1]

1. Cf. TMB XXV.12.1. Here the fortnights in every month are to be filled with Jyotis, Go, and Āyus and on the Full-moon-day and New-moon-day the Viśvajit and Abhijit are performed respectively. These two sacrifices are metaphorically described to be the bellies of Indra. Cp. Sūtra 7 above.

अर्यम्णः पन्थानमारोहन्ति देवलोकं यन्ति॥१०॥

10. The performers of this session ascend on the path of Aryaman;[1] go to the world of Gods.

1. Cf. TMB XXV.12.3-4.

दार्षद्वते संवत्सरं ब्राह्मणस्य गा रक्षेदनष्टगुः॥११॥

11. In the (sacrificial-seesion called) Dārṣadvata (every one of the performers) should protect the cows of a Brāhmaṇa without losing his (own) cows for one year.

संवत्सरं व्यर्णे नैतन्धवे ऽग्निमिन्धीत॥१२॥

12. (Everyone of the performers) should keep the fire enkindled at the (place called) Vyarṇa Naitandhava.

परिणह्यग्निमाधाय दृषद्वत्या दक्षिणेन कूलेनाग्नेयेनाष्टाकपालेन शम्याप-रासीयात्॥१३॥

13. Having placed the fire at Pariṇah[1], (everyone of the performers) should go along the southern bank of the Dṛṣadvatī (river) offering (every day) a sacrificial bread prepared on eight potsherds, (and) throwing a wooden peg.[2]

1. Name of a place on the bank of Sarasvtī-river.
2. Cp. XXIII.12.9ff. Thus one has to throw a peg to the east and perform the ritual where it falls. This goes on everyday.

त्रिःप्लक्षं प्रति यमुनामवभृथमभ्यवैति॥१४॥

14. Everyone of the performers goes to Yamunā (at the place called) Triḥplakṣa for the Avabhṛtha (rite).

तदैवं मनुष्येभ्यस्तिरो भवति॥१५॥

15. Then everyone of the performers disappears from the (other men).[1]

1. For the Sūtras 11-15 cf. TMB XXV.13.1ff.

## XXIII.14

तुरायणेन सर्वामृद्धिमृध्नोति॥१॥

1. BY means of the (performance of the) Turāyaṇa (the course of Tura) one prospers all the prosperity.

अदीक्षितः कृष्णाजिनं प्रतिमुञ्चते। मानुषीं तेनर्द्धिमृध्नोति॥२॥

2. While one is (still) unconsecrated, one should wear black antelope-skin. Thereby one obtains the human prosperity.

यत्तपस्तप्यते दैवीं तेन॥३॥

3. Whatever penance one practises one obtaiins the divine prosperity thereby.

हविरुच्छिष्टव्रतो भवति॥४॥

4. One eats the remnants of the offering-material as the fast-food.

संवत्सरं सवनविधा इष्टीर्निर्वपति॥ आग्नेयो ऽष्टाकपाल ऐन्द्र एकादशकपालो वैश्वदेवो द्वादशकपालः॥५॥

5. One performs the Iṣṭis in the manner of Soma-pressings every day for one year: (Thus one should offer a sacrificial bread) prepared on eight potsherds to Agni (at the time of the morning pressing);... prepared on eleven potsherds to Indra (at the time of the midday pressing);... prepared on twelve potsherds to Viśvedevas (at the time of the third pressing).

चरुरित्येके॥६॥

6. According to some[1] (it should be) rice-pap (and not sacrificial bread in each case).

1. See TMB XXV.14.1.

प्रातःसवने वा सर्वाः॥७॥

7. Or all the offerings (should be performed) at the time of morning pressing (only).

सर्पाणां सत्त्रेणाप जरां घ्नते। आदित्यानामिवैषां प्रकाशः॥८॥

8. (The performers) destory their old age by means of the (performance of the) sacrificial session of serpents; their lustre will be similar to that of suns as it were.[1]

1. TMB XXV.15.4 serpents are identified with the suns.

सर्वो दशदशी संवत्सरो द्वादशो विषुवान्॥९॥

9. (In this session) the whole year consists of days on which ten-versed-stoma is used; on the Viṣuvat day twelve-versed-stoma is used.[1]

1. Cf. TMB XXV.15.1.

त्रिषंवत्सरं गवामयनमादित्यानामङ्गिरसाम्॥१०॥

10. The three-years-sacrificial session consists of Gavāmayana[1]-sacrificial-session in the first year... Ādityānām ayanam[2]... in the second year) and Aṅgirasām Ayanam...[3] in the third year....[4]

1. See XXI.15.1ff.
2. XXII.9.1ff.
3. XXII.9.10ff.
4. Cf. TMB XXV.16.1.

प्रजातिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥११॥

11. (The performers) get progeny, become many, go to the heaven, become established in these worlds (by means of the performance of this sacrificial session).[1]

1. Cf. TMB XXV.16.2.

प्रजापतेः सहस्रसंवत्सरेण प्रजापतेर्ऋद्धिमृध्नुवन्ति॥१२॥

12. (The performers) prosper the prosperity of Prajāpati by means of the (performance of the sacrificial session called) Prajāpateḥ sahasra-saṁvatsara (thousand-years-sacrificial-session of Prajāpati)[1].

1. Cf. TMB XXV.17.4.

अतिरात्रः सहस्रं त्रिवृतः संवत्सरा अतिरात्रः॥१३॥

13. (It consists) of an Atirātra, one thousand years of days on which nine-versed-stoma is used, and an Atirātra.[1]

1. Cf. TMB XXV.17.4.

पञ्च पञ्चाशतस्त्रिवृतः संवत्सरा पञ्च पञ्चाशतः पञ्चदशाः पञ्च पञ्चाशतः सप्तदशाः पञ्च पञ्चाशत एकविंशा विश्वसृजां सहस्रसंवत्सरम्॥१४॥

14. (The sacrificial session called) Viśvasṛjāṁ sahasrasaṁvatsara (one-thousand-years-sacrificial-session of All-creators) (consists of) (two hundred fifty-years of days on which) nine versed-stoma is used, (two-hundred-fifty-years) fifteen-versed stoma is used, (two-hundred-fifty-years) seventeen-versed-stoma is used, (two-hundred-fifty-years) twenty-one-versed-stoma is used.

1. Cf. TMB XXV.18.1; TB III.12.9.8.

एतेन वै विश्वसृज इदं विश्वमसृजन्त। यद्विश्वमसृजन्त तस्माद्विश्वसृजः॥ विश्वमेनाननुप्रजायते॥१५॥

15. By means of this sacrificial-session the All-creators created all (this universe). They are (called) All-creators because they created all. All (the world) is created after them (the performers of this sacrificial-session).[1]

1. Cf. TMB XXV.18.1; TB III.12.9.8.

तत्र श्लोकः।

विश्वसृजः प्रथमाः सत्त्रमासत

सहस्रसमं प्रसुतेन यन्तः।

ततो ह जज्ञे भुवनस्य गोपा

हिरण्मयः शकुनिर्ब्रह्मनामेति॥१६॥

ब्रह्मणः सायुज्यं सलोकतां यन्ति य एतदुपयन्ति य एतदुपयन्ति॥१७॥

16-17. There is a verse (in this connection:) The first All creaters performed a sacrificial-session consisting of thousand years, while peforming soma-pressing; then the protector of the world, the golden bird, called Brahman was born. Those who perform this sacrificial session obtain association with the Brahman; they go to the world of Brahman[1].

1. For these Sūtras cf. TMB XXV.6.5-6; TB III.12.9.7-8.

## THE PARIBHĀṢĀ-S OR THE GENERAL RULES.

## XXIV.1

यज्ञं व्याख्यास्यामः॥१॥

1. We shall explain sacrifice.

स त्रयाणां वर्णानां ब्राह्मणराजन्ययोर्वैश्यस्य च॥२॥

2. It is meant for three classes Brāhmaṇa, Kṣatriya, and Vaiśya.

स त्रिभिर्वेदैर्विधीयते॥३॥

3. It is performed with the help of three Vedas.

ऋग्वेदयजुर्वेदसामवेदैः॥४॥

4. (It is performed) with the help of the Ṛgveda, Yajurveda, Sāmaveda.

ऋग्वेदयजुर्वेदाभ्यां दर्शपूर्णमासौ॥५॥

5. The New and Full-moon-sacrifices are performed with the help Ṛgveda and Yajurveda.

यजुर्वेदेनाग्निहोत्रम्॥६॥

6. The Agnihotra (is performed) with the help of Yajurveda.

सर्वैरग्निष्टोमः॥७॥

7. The Agniṣṭoma (is performed) with the help of all the Vedas.

उच्चैर्ऋग्वेदसामवेदाभ्यां क्रियते॥८॥

8. (The recitation) is done loudly with the Ṛgveda and Sāmaveda.

उपांशु यजुर्वेदेन॥९॥

9. The recitation is done in an inaudible manner with the Yajurveda.

अन्यत्राश्रुतप्रत्याश्रुतप्रवरसंवादसंप्रैषैश्च॥१०॥

10. Except the Āśrāva (-call),[1] Pratyāśruta (response),[2] the Pravara,[2] the conversation,[3] and orders.[4]

1. See e.g. II.15.3-4.
2. See e.g. II.16.5ff.
3. See e.g. III.8.8-9.
4. See e.g. I.20.1.

अन्तरा सामिधेनीष्वनूच्यम्॥११॥

11. At the time of the Sāmidhenī-verses one should recite in the middle tone.

मन्द्रेण प्रागाज्यभागाभ्यां प्रातःसवने च॥१२॥

मध्यमेन प्राक् स्विष्टकृतो माध्यंदिने च॥१३॥

क्रुष्टेन शेषे तृतीयसवने च॥१४॥

12-14. One should recite in lower tone before the Ājyabhāgas in an Iṣṭi and at the time of the morning pressing in a Soma-sacrifice; in middle tone before the Sviṣṭakṛt (in an Iṣṭi) and at the time of the midday pressing in a soma sacrifice; in the loud tone in the remaining part of an Iṣṭi and at the time of the third pressing in a Soma sacrifice.

वाक्संद्रवश्च तद्वत्॥१५॥

15. And the speed of the speech (recitation also should be similar to that).

1. Thus the speed should be slow when the sound is low; middle one when the tone is middle; and fast one when the tone is high.

ऋग्वेदेन होता करोति॥१६॥

सामवेदेनोद्गाता॥१७॥

यजुर्वेदेनाध्वर्युः॥१८॥

सर्वैर्ब्रह्मा॥१९॥

16-19. The Hotṛ performs (his work) with the Ṛgveda; the Udgātṛ with the Sāmaveda; the Adhvaryu with the Yajurveda; the Brahman with all.[1]

1. Cp. AB V.33.

वचनाद्विप्रतिषेधाद्वान्यः कुर्यात्॥२०॥

20. Only when it is expressedly said[1] or in the case of a conflict, another (priest does the work).

1. e.g. the Āgnīdhra in XII.17.19.
2. Thus when the Adhvaryu is busy, someone else does the work of releasing the victim.

ब्राह्मणानामार्त्विज्यम्॥२१॥

21. The priest-hood (is) a lot of Brāhmaṇas (only).

सर्वक्रतूनामग्नयः सकृदाहिताः॥२२॥

22. For all the sacrifices fires are to be established only once.

जुहोतीति चोद्यमाने सर्पिराज्यं प्रतीयात्॥२३॥

23. When it is prescribed "he offers a libation" one should understand "(of) ghee."

अध्वर्युं कर्तारम्॥२४॥

24. One should understand Adhvaryu as the subject (in all the sentences except in those where someone else is expressedly mentioned or there is a conflict).

जुहूं पात्रम्॥२५॥

25. (One should understand) the utensil to be the Juhū-(ladle).

व्यापृतायां स्रुवेण॥२६॥

26. When it is being used, then one should understand the Sruva (spoon) (to be the utensil).

आहवनीये प्रदानम्॥२७॥

27. The act of offering (should be done) in the Āhavanīya (fire) (except when stated otherwise).

आधानप्रभृति यावज्जीवं पात्राणि धार्यन्ते॥२८॥

28. From the time of establishment of fires, the utensils are preserved upto the end of the life (of the sacrificer).

तेषां प्रतितन्त्रं संस्कारः॥२९॥

29. They are to be sanctified everytime in accordance to the ritual procedure.

मन्त्रब्राह्मणे यज्ञस्य प्रमाणम्॥३०॥

30. Matra (formula) and Brāhmaṇa (prescription of) (ritual) are authoritative in connction with the sacrifice.

मन्त्रब्राह्मणयोर्वेदनामधेयम्॥३१॥

31. The name Veda is (to be given) to Mantra and Brāhmaṇa.

कर्मचोदना ब्राह्मणानि॥३२॥

32. The Brāhmaṇas are the injunctions of the ritual.

ब्राह्मणशेषो ऽर्थवादो निन्दा प्रशंसा परकृतिः पुराकल्पश्च॥३३॥

33. The remainig part of the Brāhmaṇas (is called) Arthavāda (explanation) (consisting of) Nindā (blame) Praśaṁsā (praise), Parakṛti (activity of someone else), and Purākalpa (ancient happening).

अतो ऽन्ये मन्त्राः॥३४॥

34. (The texts) other than (these are) the Mantras (formulae).

अनाम्नातास्त्वमन्त्रा यथा प्रवरोहनामधेयग्रहणानीति॥३५॥

35. (Those parts which have not been traditionally transmitted should) not be called Mantras just as Pravara,[1] Ūha,[2] and mentions of names.[3]

1. Names of the ancient Ṛṣis.
2. Modifications in the formulae.
3. e.g. in the Sūktavāka (See TS II.6.9.7).

रथशब्दो दुन्दुभिशब्दश्च॥३६॥

36. And (also) the sound of chariots and the sound of drums (are not to be considered as Mantra).

स्वाध्याये ऽनध्यायो मन्त्राणां न कर्मण्यर्थान्तरत्वात्॥३७॥

37. The (rules about ) no study of Mantras (are valid only) in connection with the self-study[1] and not in connection with the ritual because the purpose (there, is ) different .

1. Thus for example in Āpastamba-Dharmasūtra I.9.28 it is prohibited to recite Veda on the New-moon-day. This refers to the study only and not to the recitation as a part of a ritual.

एकमन्त्राणि कर्माणि॥३८॥

38. A ritual act (should be accompanied only) by one formula (Mantra).

1. See and compare Sūtra 44 below.

अपि संख्यायुक्तचेष्टापृथक्त्वनिर्वर्तीनि॥३९॥

39. Also those ritual acts in connection with which a number is given and those which require a separate movement (should be accompanied only by one formula).[1]

1. Thus for example the preparation of Veda (grass-brush) (I. 6.4) may require more time than what is required for uttering the formula . Still the formula is to be uttered only once.

कण्डूयनस्वपननदीतरावर्षणामेध्यप्रतिमन्त्रणेषु च तद्वत्कालाव्यवेतेषु॥४०॥

40. In (the cases of) scraching,[1] sleeping,[2] crossing a river,[3] being showered upon,[4] and addressing the unholy things[5] and in those cases without any time-gap[6] (between the first and

the next occasion of the recitation of the formula)(the fomula is to be uttered only once).

1. See X.10.2.
2. See X.18.1.
3. See X.19.9.
4. See X.15.8.
5. see X.15.7.
6. Thus if one scratches different parts of the body one immediately after another, one has to utter the formula only for once.

प्रयाणे त्वार्थनिर्वृत्तेः॥४१॥

41. At the time of going[1] (towards the sacrificial place), however, (the fomula uttered once is valid) upto the completion of the purpose.

1. See X.19.8.

असंनिपातिकर्मसु च तद्वत्॥४२॥

42. The same (i.e. recitation of a formula only for once) (is also valid) in connection with the acts not being done together.[1]

1. Thus for example the formula *apāṁ kṣayāḥ* (XII.3.2) is to be recited over all the pressing stones. Similarly at the time of the Agni Upasthāna the two formulae (V.20.4) are to be uttered only once.

हविष्कृदध्रिगुपुरोऽनुवाक्यामनोतस्यावृत्तिर्भिन्नकालेषु॥४३॥

43. The Haviṣkṛt call,[1] the Adhrigu-formula[2], the invitatory-verse, the Manotā-verse are to be repeated when they are separated by time.

1. See I.19.8. It is to be repeated at the time of preparation of the sacrificial breads, in connection with the Soma-pressing (XXI.4.8).
2. It is repeated at the time of the animal-sacrifices in the Vājapeya-sacrifice (XVIII.6.7. Cp. XVIII.2.7).

वचनादेकं कर्म बहुमन्त्रम्॥४४॥

44. When it has been expressedly mentioned, a ritual act should be accompanied by many formulae.[1]

1. See for example XVI.1.7. This Sūtra is in contrast with the 38th Sūtra above.

## XXIV.2

मन्त्रान्तैः कर्मादीन्संनिपातयेत्॥१॥

1. (A priest) should cause the end of the formulae coincide with the beginnings of each formula.

आघारे धारायां चादिसंयोगः॥२॥

2. At the time of the Āghāras[1] and that of the Vasordhāra[2] the beginning of the formula should conincide with the beginning of the ritual.

1. See II.14.1.
2. See XVII.17.8.

आदिप्रदिष्टा मन्त्राः॥३॥

3. The formulae are prescribed by means of their beginnings.

उत्तरस्यादिना पूर्वस्यावसानं विद्यात्॥४॥

4. One should know the end of the former formula by means of the beginning of the latter (one).

होत्रायाजमानेषु समुच्चयः॥५॥

5. In connection with the verses to be recited by the Hotṛ and the verses to be recited by the sacrificer there should be aggregation.

विकल्पो याज्यानुवाक्यासु॥६॥

6. In the offering-verses and in the sacrificial verses there should be an option.

संख्यासु च तद्वत्॥७॥

7. Similarly in connection with the number (of sacrificial gifts).

क्रयपरिक्रयसंस्कारेषु द्रव्यसमुच्चयः॥८॥

8. For Soma-purchase,[1] bargaining,[2] the consecration,[3] there should be aggregation of the things.

1. See X.25.11-16.
2. See X.25.4.
3. See X.6.4.

रौद्रराक्षसनैर्ऋतपैतृकच्छेदनभेदननिरसनात्माभिमर्शनानि च कृत्वाप उपस्पृशेत्॥९॥

9. Everytime after having done an act (or recited a formula) connected with Rudra[1], Rakṣas (evil beings) Nirṛti[2] or ancestors, or having done an act of cutting,[5] breaking,[6] throwing[7] and touching oneself,[8] (the Adhvaryu) should touch water.[9]

1. See III.4.8.
2. See e.g. I.21.2.
3. See XVIII.8.15ff.
4. See II.21.7.
5. See e.g. IX.13.8; IX.16.2.
6. See e.g. II.21.7.
7. See e.g. III.18.4.
8. See e.g. I.4.9.
9. Cp. TĀ V.8.9.

उत्तरतउपचारो विहारः॥१०॥

10. On the Vihāra (sacrificial ground) the work is done towards the north.[1]

1. Cf. ŚB III.4.3.19. See also XVI.21.13

नाग्नेरपपर्यावर्तेत॥११॥

11. One should not turn one's back to the fire.

न विहारात्॥१२॥

12. (Similarly one should not turn one's back) to the Vihāra (the place of performance).

अन्तराणि यज्ञाङ्गानि। बाह्याः कर्तारः॥१३॥

13. The utensils of the sacrifice are inner (from the point of view of the sacrificial ritual); the men are outer.

न मन्त्रवता यज्ञाङ्गेनात्मानमभिपरिहरेत्॥१४॥

14. One should not toss about a sacrificial utensil on which formula has been recited.

प्रागपवर्गाण्युदगपवर्गाणि वा यज्ञोपवीती प्रदक्षिणं दैवानि कर्माणि करोति॥१५॥

15. Carrying the sacrificial garment on the left shoulder

and under the right armpit, one should carry out the activities connected to gods, ending in the east or ending in the north and one goes always in a clock-wise manner.

प्राचीनावीती प्रसव्यं दक्षिणापवर्गाणि पित्र्याणि॥१६॥

16. Wearing one's sacrificial garment on the right shoulder and under the left armpit one should carry out the activities connected with ancestors, ending in the south; and (one goes) in an anti-clock-wise manner.

यानि शुल्बानि समासं गच्छन्ति प्रसव्यं तान्यावेष्ट्य प्रदक्षिणं समस्येत्॥१७॥

17. One should bring together the strings which already are brought together in a clock-wise manner after having first woven them in an anti-clockwise manner.[1]

1. This is to be done e.g. in connection with the threefold Pavitra (strainer) (I.6.9).

अथ यानि न समस्यन्ते प्रदक्षिणं तानि॥१८॥

18. One should bring together the strings which already are not brought together, in a clock-wise manner.[1]

1. Thus e.g. the strings which are used for binding the grass or the fuel-sticks (I.4.10, I.5.12).

अमावास्यायाममावास्यया यजेत॥१९॥

पौर्णमास्यां पौर्णमास्यया॥२०॥

19-20. One should perform the New-moon-sacrifice on the New-moon-day and the Full-moon-sacrifice on the Full-moon-day.

यदहः पुरस्ताच्चन्द्रमाः पूर्ण उत्सर्पेत्तां पौर्णमासीमुपवसेत्॥२१॥

श्वः पूरितेति वा॥२२॥

21-22. One should observe fast on that Full-moon-day on which the Full-moon rises in the east; on the day before it will be full.

खर्विकां तृतीयां वाजसनेयिनः समामनन्ति॥२३॥

23. The Vājasaneyins think Kharvikā[1] as the third Full-moon-day.

1. i.e. the day on which the moon is not yet full.

यदहर्न दृश्येत तदहरमावास्या॥२४॥

श्वो न द्रष्टार इति वा॥२५॥

24-25. The New-moon-day is that day on which (the moon) may not be seen or the day before it on which they will not see it.

एकप्रकरणे चोद्यमानानि प्रधानानि समानविधानानि॥२६॥

26. The principal acts being prescribed in one and the same chapter (context) are to be considered as general injunctions.

प्रकरणेन विधयो बध्यन्ते॥२७॥

27. The injunctions are limited by means of a chapter (i.e. an injunction is valid only upto the end of the context).

अनिर्देशात्साधारणानि॥२८॥

निर्देशाद्व्यवतिष्ठन्ते॥२९॥

28-29. When there is no specific mention, (the injunctions are to be considered as) general. They are valid in specific things when there is specific mention.

आग्नेयो ऽष्टाकपालो ऽग्नीषोमीय एकादशकपाल उपांशुयाजश्च पौर्ण-मास्यां प्रधानानि॥३०॥

30. A sacrificial bread prepared on eight potsherds for Agni, a sacrificial bread prepared on eleven potsherds for Agni and Soma, and the Upāṁśu (inaudible) offering are the principal things in the Full-moon-sacrifice.

तदङ्गमितरे होमाः॥३१॥

31. The other libations are subsidiary to them.

आग्नेयो ऽष्टाकापाल ऐन्द्राग्न एकादशकपालो द्वादशकपालो वामाया-स्यायामसोमयाजिनः॥३२॥

32. In the case of a sacrificer who has not performed a Soma-sacrifce, a sacrificial bread prepared on eight potsherds for Agni, a sacrificial bread prepared on eleven or twelve potsherds for Indra-Agni are the principal things in the New-moon-sacrifice.

सांनाय्यं द्वितीयं सोमयाजिनः॥३३॥

33. In the case of a sacrificer who has performed soma sacrifice, Saṁnāyya (mixture of curds and milk) takes the second place.

नासोमयाजिनो ब्राह्मणस्याग्नीषोमीयः पुरोडाशो विद्यते॥३४॥

34. In the case of a Brahmin sacrificer who has not performed a Soma-sacrifice, there should not be a sacrificial bread for Agni-soma in the Full-moon-sacrifice.

नैन्द्राग्नः संनयतो वर्णविशेषेण॥३५॥

35. In the case of a sacrificer who performs Saṁnāyya offering, there should be no (sacrificial bread for Indra-Agni) irrespective of his caste.

पितृयज्ञः स्वकालविधानादनङ्गं स्यात्॥३६॥

36. The ancestral sacrifice should not be considered as a subsidiary (of the New-moon-sacrifice) because it is prescribed (to be performed) at its own time.

तुल्यवच्च प्रसंख्यानात्॥३७॥

37. And also because it is counted (in the vedic texts) in similar manner (to that of other independent sacrifices).

प्रतिषिद्धे च दर्शनात्॥३८॥

38. And because it is seen along with something prohibited (otherwise).[1]

1. So in III.16.6-8 it is said "A sacrificer who has enemies should perform the Full-moon-offering on the New-moon-day; he should perform the ancestral sacrifice itself on the New-moon-day; at evey transition one throws a thundrerbolt to the enemy—thus is known (from a vedic text)."

सहाङ्गं प्रधानम्॥३९॥

39. The principal (rite) is accompanied by the subsidiary.[1]

1. Thus for example when a particular sacrificial bread is prescribed to be offered to a particular deity, one has to peform the entire ritual of an offering the basic paradigm of which is the New and Full-moon-sacrifices.

## XXIV.3

देशे काले कर्तरीति निर्दिश्यते स्वशब्दं यत्॥१॥

1. Whatever is indicated with its own name (word) is connected with its place, time and the performer (and is to be considered as the principal act).

अपूर्वो दर्विहोमः॥२॥

2. The Darvihoma (offering from a ladle) is not based upon any earlier rite i.e. it is independent.

जुहोतिचोदनः॥३॥

3. It is prescribed with the word *juhoti* (he offers a libation).

स्वाहाकारप्रदानः॥४॥

4. It is offered with the exclamation *svāhā*.

सकृद्गृहीत्वा॥५॥

5. It is offered after (the offering-material) has been taken once (only).

आहुतिगणे प्रत्याहुति गृहीत्वा॥६॥

6. In the case of a group of libations, (they are made) after (the offering-material) has been taken for each libation.

न वा समवद्येत्॥७॥

7. Or one should not take (the offering-material separately for each libation, but rather offer some portion of the material taken once only).

समिदभावश्चाग्निहोत्रवर्जम्॥८॥

8. And there is no fuel-stick (to be used in a Darvihoma) except in the Agnihotra.

अपरेणाग्निं दक्षिणं जान्वाच्यानाच्य वासीनो दर्विहोमाञ्जुहोति॥९॥

9. The Adhvaryu offers all the Darvihomas sitting west of the fire having bent or not bent his right knee.

वचनादन्यथा॥१०॥

10. Only when there is a specific statement, he offers the libation otherwise.[1]

1. As e.g. at the Samiṣṭayajus: III.13.2.

अपरेणाहवनीयं दक्षिणातिक्रम्योदगावृत्तः सर्वा आहुतीर्जुहोति॥११॥

11. The Adhvaryu offers all the libations from the west of the Āhavanīya-fire having stepped towards the south and then having turned to the north.

वचनादन्यथा॥१२॥

12. (Only when there is) a specific statement (he offers the libation) otherwise.

1. As e.g. at the Somacaru: XIII.13.18.

आश्रुतप्रत्याश्रुते याज्यानुवाक्ये अवदानेषु चोपस्तरणाभिघारणे चतुर्गृहीतं वषट्कारश्चादर्विहोमानाम्॥१३॥

13. The Āśruta, Pratyāśruta, offering-verse, invitatory verse, cuttings of the portions, spreading the underlayer of ghee, pouring ghee, four times scooping and Vaṣaṭ-call are done in the offerings other than Darvihomas.

वषट्कृते वषट्कारेण वाहुतिषु संनिपातयेत्॥१४॥

14. While making the offerings (the act of pouring the offering material) should be done either after the Vaṣaṭ has been uttered or one should make it simultaneous with the Vaṣaṭ-call.

उपयामेन ग्रहेषु॥१४॥

15. In the case of libations of scoops of Soma, he (the Adhvaryu) should make them simultaneous with the Upayāma-formula.

तयादेवतेनेष्टकासु॥१६॥

16. In the case of the bricks, he should put them simultaneously with the formula *tayā devatayā....*[1]

1. See XVI.14.10.

पुरोडाशगणे यथाभागं व्यावर्तध्वमित्येकैकमपच्छिन्द्यात्॥१७॥

17. When there are groups of the sacrificial breads he should separate each one from the dough with the formula *vyāvartadhvam....*

उत्तमौ यथा व्यावर्तेथामिति॥१८॥

18. To the last two (portions) (one should address) with *yathābhāgaṁ vyāvartethām....*

तयोरेव देवतोपदेशनं करोति॥१९॥

19. He makes indication in accordance with the deity on each one of these two.

चरुपुरोडाशगणे चरुपुरोडाशीयान्प्रागधिवपनाद्विभजति॥२०॥

20. When there is a group of rice-paps and sacrificial breads he separates the rice grains for the paps and for the breads before throwing them (on the black antelope-skin).[1]

1. See I.19.37.

यथादेवतमुपलक्षयति॥२१॥

21. He makes the separated portions indicated according to the deity.

इदंशब्दस्तन्त्रं स्यात्॥२२॥

22. The word "*idam* (this) (for you)" should be uttered only once.

व्यतिषक्तेष्वपि॥२३॥

23. (The same is) also (to be done in connection with the series of offering-materials) when they are interlinked with each other.

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण चरुपमुपदधाति॥२४॥

24. At the time of placing the potsherds, he places the rice-pap with the first formula for the potsherd.

ध्रुवो ऽसीति मन्त्रं संनमति॥२५॥

25. In that formula he modifies the formula with the words *dhruvo'si* (thus instead of *dhruvam* the word *dhruvaḥ* is used).

पिष्टानामुत्पवनकाले तण्डुलानुत्पुनाति॥२६॥

26. At the time of purification of the flour, he purifies the grains (for the rice-pap).

अधिश्रयणकाले ऽधिश्रयणमन्त्रेण तण्डुलानावपति॥२७॥

27. At the time of placing (the offering-material) on (the fire) he takes out the rice-grains with a formula meant for placing (the material) on (the fire).

अनुद्धृत्य चरुमासादयति॥२८॥

28. Without lifting up[1] the pot he places it on the altar.

1. i.e dragging it. Cp. II.11.1.

पञ्चदश सामिधेन्यो दर्शपूर्णमासयोः॥२९॥

29. For the New and Full moon sacrifices there should be fifteen Sāmidhenī (enkindling-verses).

1. Cp. II.12.2.

सप्तदशेष्टिपशुबन्धानां यत्र श्रूयन्ते॥३०॥

30. Seventeen (Sāmidhenī-verses are prescribed) for the Iṣṭi type of offerings, and Paśubandha (animal-sacrifices) where they are heard (mentioned).

1. Cp. XIX.18.2; KB I.1.

उपांशु काम्या इष्टयः क्रियन्त इति तत्र यावत्प्रधानमुपांशु॥३१॥

31. (It is said) "The optional-offerings are performed inaudibly[1]". There (one has to understand that this rule is valid) as far as the main (rite in that offering) (is concerned).

1. Cp. ŚB I.3.5.10.

दर्शपूर्णमासाविष्टीनां प्रकृतिः॥३२॥

32. The New and Full-moon-sacrifices are the basic paradigm of the sacrifices called Iṣṭi (offering).

अग्नीषोमीयस्य च पशोः॥३३॥

33. And (they are also the basic paradigm) of the animal-sacrifice for Agni-and-Soma.

सवनीयस्य॥३४॥

34. And that (the animal-sacrifice for Agni-and-Soma is the basic paradigm) of the animal-sacrifice connected with the Soma-pressing.

सवनीय ऐकादशिनानाम्॥३५॥

35. The (animal-sacrifice) connected with the Soma-pressing (is the basic pradigm) of the (animal-sacrifices in the groups in) eleven.

ऐकादशिनाः पशुगणानाम्॥३६॥

36. The (animal-scrifices) in the groups of elevens (are the basic paradigms) of (the animal-sacrifices) in the groups of animals.

वैश्वदेवं वरुणप्रघाससाकमेधशुनासीरीयाणाम्॥३७॥

37. The Vaiśvadeva (part of the Cāturmāsya-sacrifices) (is the basic paradigm) of the Varuṇapraghāsa, Sākamedha, and Śunāsīrīya (parts of the Cāturmāsya-sacrifices).

वैश्वदेविक एककपाल एककपालानाम्॥३८॥

38. The (offering of the sacrificial bread) prepared on one potsherd (in the course of Vaiśvadeva part of the Cāturmāsya sacrifices is the basic paradigm) of (all the offerings of the sacrificial breads) prepared on one potsherd.

वैश्वदेव्यामिक्षामिक्षाणाम्॥३९॥

39. The (offering of) Āmikṣā (thick part of the curds) (is the basic paradigm) of (all the offerings of) Āmikṣās.

तत्र सामान्याद्विकारो गम्येत॥४०॥

40. There the modification may be known from the general.

एकदेवता आग्नेयविकाराः॥४१॥

41. (The offerings) having only deity (are to be undersood as) the modifications of the sacrificial breads to be offered to Agni.

द्विदेवता अग्नीषोमीयविकाराः॥४२॥

बहुदेवताश्च॥४३॥

42-43. (The offerings) having two deities (are to be understood as the modificatons of) offerings to Agni-and-Soma;[1] and also (the offerings) having many deities (are to be understood)....

1. The second main offering in the Full-moon-sacrifice.

ऐन्द्राग्नविकाराः वा॥४४॥

44. Or as the modifications of the offering to Indra-and-Agni.[1]

1. The second main offering in the New-Moon-sacrifice.

अन्यत्र प्रकृतिदेवताभ्यो यथैन्द्रः पुरोडाशः सौम्यश्चरुरिति॥४५॥

45. Except the deities of the basic paradigm; as for example sacrificial bread for Indra and rice-pap for Soma.

हविर्देवतासामान्ये हविर्बलीयः॥४६॥

46. In the conflict between the oblation-material and deity, oblation-material is stronger.

द्रव्यसंस्कारविरोधे द्रव्यं बलीयः॥४७॥

47. In the conflict between the oblation-material and the sanctificiation of the oblation-material the oblation-material is stronger.

अर्थद्रव्यविरोधे ऽर्थो बलीयान्॥४८॥

48. In the conflict between the purpose and the offering material, the purpose is stronger.

न प्रकृतावूहो विद्यते॥४९।

49. There is no change in the formula in the basic paradigm.

विकृतौ यथार्थमूहो ऽर्थवादवर्जम्॥५०॥

50. In the modificatory rite the change in the formula should be done in accordance with the requirement with the exception of the Arthavāda (Explanation)s.

परवाक्यश्रवणादर्थवादः॥५१॥

51. Atharvāda is there where the expression of another is heard.

शिष्टाभावे सामान्यात्प्रतिनिधिः॥५२॥

52. In the absence of any direct mention, the substitute (should be decided) on the basis of similarity.

तद्धर्मा च स्यात्॥५३॥

53. And (the substitute) should have the same properties (as the original has).

मात्रापचारे तच्छेषेण समाप्नुयात्॥५४॥

54. In the insufficiency of the adequate quantity, one should complete the work by means of the remaining substance (itself).

## XXIV.4

स्वामिनो ऽग्नेर्देवतायाः शब्दात्कर्मणः प्रतिषेधाच्च प्रतिनिधिर्निवृत्तः॥१॥

1. The substitute is stopped (i.e. not allowed) for the owner (i,e. the sacrificer), the fire, the word (i.e. the formula), the action, and for the prohibited.[1]

1. Thus for example when it is said that the beans should not be offered, this prohibition remains always valid.

त्रिभिः कारणैः प्रकृतिर्निवर्तते प्रत्याम्नानात्प्रतिषेधादर्थलोपाच्च॥२॥

2. The basic paradigm stops (i.e. not followed) on account of three reasons: when there is a counter-sacred-text,[1] when it is prohibited,[2] or when the purpose will not be served.[3]

1. See e.g. XXII.4.19ff.
2. See e.g. VIII.14.21.
3. While cooking rice-pap one should not use flour because the grains are expected to remain distinct even when they are cooked and this purpose will not be served when flour is used.

अग्निष्टोम एकाहानां प्रकृतिः॥३॥

3. Agniṣṭoma is the basic paradigm of the one day sacrifices.

द्वादशाहो ऽहर्गणानाम्॥४॥

4. Dvādaśāha (is the basic paradigm) of the groups of days i.e. of the Ahīna and Sattra sacrifices.

गवामयनं सांवत्सरिकाणाम्॥५॥

5. Gavāmayana (Course of Cows) (is the basic paradigm) of the year-long-sacrificial-sessions.

निकायिनां तु प्रथमः॥६॥

6. For sacrifices which form groups the first (one is the paradigm for the remaining ones).[1]

1. Cp. XXII.1.2. Thus the sacrifices like the four Sāhasras XXII.2.4. the four Sādyaskras (XXII.2.6.ff), the four Dvirātras XXII.14.16ff are the sacrifices forming groups.

अग्निष्टोम उत्तरवेदिः॥७॥

7. In the Agniṣṭoma-sacrifice (there is) an Uttaravedi.

उत्तरेषु क्रतुष्वग्निः॥८॥

8. In the next (sacrifices there is) the fire-altar-building (made with bricks).

अन्यत्र साद्यस्केभ्यो वाजपेयात्षोडशिनः सारस्वताच्चसत्त्रात्॥९॥

9. Except in the (following sacrifices): Sādyaskras[1], Vājapeya[2], Ṣoḍaśin[3], and Sārasvata-sacrificial-session[4].

1. XXII.2.6ff.
2. XVIII.1.1ff.
3. XIV.2.2ff.
4. XXIII.12.4ff.

क्रत्वादौ क्रतुकामं कामयेत॥१०॥

यज्ञाङ्गादौ यज्ञाङ्गकामम्॥११॥

10-11. The sacrificer should desire (express his desire) in the beginning of a sacrifice; (and) the desire of a subsidiary rite of a sacrifice in the beginning of that subsidiary rite of the sacrifice.

अल्पीयांसो मन्त्रा भूयांसि कर्माणि तत्र समशः प्रतिविभज्य पूर्वैः पूर्वाणि कारयेदुत्तरैरुत्तराणि॥१२॥

12. When there are less formulae and more acts one should divide the formulae equally and use the first formula for the first act, the next formula for the next act.[1]

1. Thus TS II.2.1 sacrificial breads are mentioned and TS I.1.14. a-d there are four formulae. Then for the sake of first three sacrificial breads TS I.1.14 a and b and for the last three TS I.1.14.c-d are to be used.

अल्पीयांसि कर्माणि भूयांसो मन्त्रास्तत्र प्रतिमन्त्रं कुर्यात्। अवशिष्टा विकल्पार्था यथा यूपद्रव्याणीति॥१३॥

13. When there are less acts and more formulae, then one should use the formulae in their order each one for each act; the remaining formulae are optional as for example the substances of the sacrificial post.

अन्ताल्लोपो विवृद्धिर्वा॥१४॥

14. At the end there should be exclusion[1] or addition.[2]

1. In the case of sacrificial bread prepared on five potsherds for Agni (e.g. XIII.25.5) while placing the potsherds there are eight formulae available in the basic paradigm (I.22.3-23.1). Here the last three are to be excluded.
2. In the case of the sacrificial bread prepared on nine potsherds for Viṣṇu (see e.g. X.30.12). The last formula out of the eight in the basic paradigm is to be used twice.

प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्यात्॥१५॥

15. Because the basic paradigm is mentioned first, the new (different detail) should be at the end.[1]

1. Thus e.g. in connection with the Nakṣetraṣṭi BaudhāŚS XVIII.3-4 the Upahomas (additional libations) are to be made at the end of the offering i.e. before the Samiṣṭayajus. (ĀpŚS III.13.2) According to BaudhāŚS XXVIII.3 they should be performed before the Sviṣṭakṛt. Cp. ApŚS II.21.2.

कुम्भी शूलवपाश्रपणीप्रभुत्वात्तन्त्रं स्यात्॥१६॥

जातिभेदे तु भिद्येत पक्तिवैषम्यात्॥१७॥

16-17. The cooking pot, (heart-roasting) spit, and the Vapāśrapaṇī (y-shaped sticks) for roasting the Omentum[1]

should be common (to all the victims) because they are capable for being used for more than one victim.[2] But when there is a difference (of the genus of the victims)[3] then these things should be different, because of the difference in cooking.

1. See VII.8.3.
2. When the animals are of the same genus like he-goat as in the case of seventeen he-goats for Prajāpati (XVII.2.3).
3. As e.g. in the case of Paśvekādaśinī.

स्विष्टकृद्विकारे वनस्पतौ याज्यायां देवतानिगमाः स्युः प्रकृत्युपबन्धात्॥१८॥

18. In the offering to Vanaspati[1] which is a modification of Sviṣṭakṛt[2] the addresses to the deity should be in the offering verse because they are connected with the (basic paradigm)[3].

1. See VII.25.15.
2. See VII.25.16.
3. i.e. this also happens in the basic pardigmatic rites viz. New and Full-moon-sacrifice.

अन्वारम्भणीया विकृतौ न स्यात्प्रकृतिकालमध्यत्वात्। कृता हि तदर्थेन॥१९॥

19. The Anvārambhaṇīyā (offering)[1] should not be performed in a modificatory-rite because it is in the middle of the time of the basic paradigm (that the modificatory rites occur);[2] (and the Anvārambhaṇīyā offering) is indeed (done for it basic paradigm).[3]

1. See V.23.4-24.6. This is to be done before the New and Full-moon-offerings and the Cāturmāsya-sacrifices.
2. i.e. the New and Full-moon-offerings and the Cāturmāsyas are performed throughout the life.
3. The Anvārambhaṇīyā-offering) is performed in the beginning of the New and Full-Moon-offerings and the Cāturmāsya sacrifices.

स्याद्वा कालस्याशेषभूतत्वात्॥२०॥

20. Or (the Anvāraṁbhaṇiyā-offering) may be (performed in the modificatory rites) because the time (of the New and Full-moon-sacrifices) does not form an integral part (of the ritual).

आरम्भविभागाच्च॥२१॥

21. And because the beginning (of it) is separated (from the beginning of the paradigmatic rites viz. New and full-moon-sacrifices as far as the time of it is concerned).

अर्थायार्थायाग्निं प्रणयति। अपवृत्ते कर्मणि लौकिकः संपद्यते यथा समारूढे॥२२॥

22. For every purpose (i.e. for every performance of a rite) (the Adhvaryu) carries fire forwards.[1] When the rite is over, the fire becomes profane as in the case (of fire which has been) taken up.[2]

1. i.e. from the Gārhapatya to the Āhavanīya. See I.1.2.
2. See VI.28.8-11.

## THE PRAVARAS (SERIES OF ANCESTORS)

## XXIV.5

प्रवरान्व्याख्यास्यामः॥१॥

1. We shall explain the series of ancestors.

आर्षेयं वृणीते। बन्धोरेव नैत्यथो संतत्या इति विज्ञायते॥२॥

2. "One mentions the Ṛṣi-ancestors in the Pravara. Thus one does not go away form the connection; it is done for the sake of continuity"—thus is known (from a Brāhmaṇa-text).[1]

1. TS II.5.8.7.

न देवैर्न मनुष्यैरार्षेयं वृणीते॥ ऋषिभिरेवार्षेयं वृणीत इति विज्ञायते॥३॥

3. "He does not mention either gods or human beings in the Pravara of the Ṛṣis. He mentions only Ṛṣis in the Pravara of the Ṛṣis"—Thus is known (from a Brāhmaṇa-text).[1]

1. The source of the quotations in Sūtras 3-5 is not known.

आर्षेयमन्वाचष्टे। ऋषिणा हि देवाः पुरुषमनुबुध्यन्त इति विज्ञायते॥४॥

4. "One mentions the Ṛṣis (in the Pravara), because the gods recognise a man through the Ṛṣis"—Thus is known (from a Brāhmaṇa-text).

यो वा अन्यः सन्नथान्यस्यार्षेयेण प्रवृणीते स वा अस्य तदृषिरिष्टं वीतं वृङ्क्त इति विज्ञायते॥५॥

5. "The desired and loved things of him who being one mentions the series of ancestors of another Ṛṣi are taken away by that Ṛṣi"—Thus is known (from a Brāhmaṇa-text).

त्रीन्वृणीते॥ मन्त्रकृतो वृणीते। यथर्षि मन्त्रकृतो वृणीते इति विज्ञायते॥६॥

6. "He mentions three (Ṛṣi-ancestors); he mentions three (Ṛṣis who are the) composers of sacred formulae; he mentions the Mantra-composers in accordance with the Ṛṣis—thus is known (from a Brāhmaṇa-text).

अथैकेषाम्॥ एकं वृणीते। द्वौ वृणीते। त्रीन्वृणीते। न चतुरो वृणीते। न पञ्चातिवृणीत इति विज्ञायते॥७॥

7. Now according to some "He mentions one; he mentions two, he mentions three, he does not mention four; he does not mention more than five (ancestors)"—thus is known (from a Brāhmaṇa-text).

अत ऊर्ध्वानध्वर्युर्वृणीते ऽमुतो ऽर्वाचो होतेति विज्ञायते॥८॥

8. "The Adhvaryu mentions (the ancestor-Ṛṣis) from the youngest onwards, the Hotṛ mentions from the eldest downwards"—Thus is known (from a Brāhmaṇa-text).

पुरोहितस्य प्रवरेण राजा प्रवृणीत इति विज्ञायते॥९॥

9. "The king mentions the series of ancestors through the series of ancestors of the chaplain"—Thus is known (from a Brāhmaṇa-text).

1. For Sūtras 7-9; cp. II.16.7-10.

भृगूणामेवाग्रे व्याख्यास्यामः॥१०॥

10. We shall first explain (the series of ancestors) of Bhṛgus only.

जामदग्न्या वत्साः॥११॥

तेषां पञ्चार्षेयः प्रवरः॥ भार्गव च्यावनाप्नवानौर्व जामदग्न्येति। जमदग्निवदूर्ववदप्नवानवच्च्यवनवद्भृगुवदिति॥१२॥

11-12. The Jāmadgnya Vatsas: the series of ancestors of them consist of five Ṛṣis (the Hotṛ says:) O Bhārgava, Cyāvana, Āpnavāna, Aurva, Jāmadagnya. The Adhvaryu says: in the manner of Jamadagni, Ūrva, Apnavat, Cyavana, Bhṛgu.

त्र्यार्षेयमु हैके। भार्गवौर्व जामदग्न्येति। जमदग्निवदूर्ववद्भृगुवदिति॥१३॥

13. According to some there are three Ṛṣis. (The Hotṛ says:) O Bhārgava, Aurva, Jāmadgnya. (The Adhvaryu says:) In the manner of Jamadagni, Ūrva, Bhṛgu.

एष एवाविकृतः सावर्णिजीवन्तिजाबाल्यैतिशायनवैरोहित्यावटमण्डुप्राचीनयोग्यानाम्॥१४॥

14. The same list without change (applies to) Sāvarṇis, Jīvantis, Jābālyas, Aitiśāyanas, Vairohityas, Avaṭas, Maṇḍus, and Prācīnayogyas.

अथार्ष्टिषेणानां पञ्चार्षेयः। भार्गव च्यावनाप्नवानार्ष्टिषेणानूपेति। अनूपवदृष्टिषेणवदप्नवानवच्च्यवनवद्भृगुवदिति॥१५॥

15. Now the series of ancestors of Ārsrṣṭiṣeṇas consist of five Ṛṣis. (The Hotṛ says:) O Bhārgava, Cyāvana, Āpnavāna Ārṣṭiṣeṇa, Ānūpa. (The Adhvaryu says:) In the manner of Anūpa, Ṛṣṭiṣeṇa, Apnavāna, Cyavana, Bhṛgu.

त्र्यार्षेयमु हैके। भार्गवार्ष्टिषेणानूपेति। अनूपवदृष्टिषेणवद्भृगुवदिति॥१६॥

16. According to some it consists of three Ṛṣis. (The Hotṛ says:) O Bhārgava, Ārṣṭiṣeṇa, Ānūpa. (The Adhvaryu says:) In the manner of Anūpa, Ṛṣṭiṣeṇa, Bhṛgu.

## XXV.6

अथ वीतहव्या यास्कवाधूलमौनमौकाः॥१॥

1. Now the Vītahavyas i.e. the Yāskas, Vādhūlas, Maunas, Maukas.

तेषां त्र्यार्षेयः। भार्गव वैतहव्य सावेदसेति। सवेदोवद्वीतहव्यवद्भृगुवदिति॥२॥

2. These have three Ṛṣis. (The Hotṛ says:) O Bhārgava, Vaitahavya, Sāvedasa. (The Adhvaryu says:) in the manner of Savedas, Vītahavya, Bhṛgu.

अथ गार्त्समदाः शुनकाः॥३॥

3. Now the Gārtsamada Śunakas.

तेषामेकार्षेयः। गार्त्समदेति होता। गृत्समदवदित्यध्वर्युः॥४॥

4. These have one Ṛṣi. (The Hotṛ says:) O Gārtsamada. the Adhvaryu says: In the manner of Gṛtsamada.

अथ वाध्र्यश्वा मित्रायुवः॥५॥

5. Now the Vādhryaśva-Mitrāyus.

तेषामेकार्षेयः। वाध्र्यश्वेति होता। वध्र्यश्ववदित्यध्वर्युः॥६॥

6. They have one Ṛṣi. (The Hotṛ says:) O Vādhryaśva. (The Adhvaryu says:) in the maner of Vadhryaśva.

अथ वैन्याः पार्थाः॥७॥

7. Now he Vainya-Pārthas.

तेषां त्र्यार्षेयः। भार्गव वैन्य पार्थेति। पृथुवद्वेनवद्भृगुवदिति॥८॥

8. They have three Ṛṣis. (The Hotṛ says:) O Bhārgava, Vanya Pārtha. (The Adhvaryu says:) In the manner of Pṛthu, Vena Bhṛgu.

इमे भृगवो व्याख्याताः॥९॥

9. These Bhṛgus have been (now) explained.

अथातो ऽङ्गिरसामायास्या गौतमाः॥१०॥

10. Now (the series of ancestors) of the Aṅgirases; the Āyāsyas and Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसायास्य गौतमेति। गोतमवदयास्यवदङ्गिरोवदिति॥११॥

11. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, O Āyāsya, O Gautama. The Adhvaryu says: In the manner of Gotama, Ayāsya, Aṅgiras.

अथौचथ्या गौतमाः॥१२॥

12. Now the Aucathya-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसौचथ्य गौतमेति। गोतमवदुचथ्यवदङ्गिरोवदिति॥१३॥

13. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Aucathya, Gautama. (The Adhvaryu says:) In the manner of Gotama, Ucathya, Aṅgiras.

अथौशिजा गौतमाः॥१४॥

14. Now the Auśija-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसौशिज काक्षीवतेति। कक्षीवद्वदुशिजवदङ्गिरोवदिति॥१५॥

15. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Auśija, Kākṣīvata. (The Adhvaryu says:) In the manner of Kakṣīvat, Uśij, Aṅgiras.

अथ वामदेवा गौतमाः॥१६॥

16. Now the Vāmadeva-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरस वामदेव बार्हदुक्थ्येति। बृहदुक्थवद्वामदेववदङ्गिरोवदिति॥१७॥

17. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Vāmadeva, Bārhadukthya. (The Adhvaryu says:) In the manner of Bṛhadukthya, Vāmadeva, Aṅgiras.

अथ भरद्वाजानां त्र्यार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाजेति। भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥१८॥

18. Now the three Ṛṣis of the Bharadvājas. The Hotṛ says: O Āṅgirasa, Bārhaspatya, Bhāradvāja. (The Adhvaryu says:) In the manner of Bharadvāja, Bṛhaspati, Aṅgiras.

एष एवाविकृतः॥१९॥

19. The same (list) without any change (is applicable to the following families).[1]

1. These families ar mentioned in the next Sūtra.

## XXIV.7

कुक्वाग्निवेश्योर्जायनानां सर्वेषां च स्तम्बस्तम्बशब्दानाम्॥१॥

1. The Kukvas, Āgniveśyas, Urjāyanas, and all (the families the names of which contain) the word stambha or stamba.

1. We should read *stambhastambaśabdānām* in stead of *stambastambaśabdānām*.

अथ ह्यामुष्यायणानां कुलानां यथा शुङ्गशैशिरयः॥२॥

2. Now (series of ancestors) of those belonging to two families (on account of adoption) as for example Śuṅga-śaiśirīyas.

भरद्वाजाः शुङ्गाः। कताः शैशिरयः॥३॥

3. The Śuṅgas belong to the Bharadvājas (and) the Śaiśiyīyas to the Katas.

तेषां पञ्चार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाज कात्यात्कीलेति। अत्कीलवत्कतवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥४॥

4. They have five Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Bārhaspatya; Bhāradvāja, Kātya, Ātkīla. (The Adhvaryu says:) In the manner of Atkīla, Kata, Bharadvāja, Bṛhaspati, Aṅgiras.

त्र्यार्षेयमु हैके। आङ्गिरस कात्यात्कीलेति। अत्कीलवत्कतवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥५॥

5. According to some they have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Kātya, Ātkīla (the Adhvaryu says:) In the manner of Atkīla, Kata, Aṅgiras.

अथर्क्षाणां पञ्चार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाज वान्दन मातवचसेति। मतवचोवद्वन्दनवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥६॥

6. Now there are five Ṛṣis of Ṛkṣa. (The Hotṛ says:) O Āṅgirasa, Bārhaspatya, Bhāradvāja, Vāndana, Mātavacasa. (The Adhvaryu says:) in the manner of Matavacas, Vandana, Bharadvāja, Bṛhaspati, Aṅgiras.

त्र्यार्षेयमु हैके। आङ्गिरस वान्दन मातवचसेति। मतवचोवद्वन्दनवदङ्गिरोवदिति॥७॥

7. According to some there are three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Vāndana, Mātavacasa. (The Adhvaryu says:) In the manner of Matavacas, Vandana, Aṅgiras.

अथ कपीनां त्र्यार्षेयः। आङ्गिरसामहीयौरुक्षयेति। उरुक्षयवदमहीयवदङ्गिरोवदिति॥८॥

8. Now there are three Ṛṣis of Kapis. (The Hotṛ says:) O

Āṅgirasa, Āmahīya, Aurukṣaya. (The Adhvaryu says:) In the manner of Urukṣaya, Amahīya, Aṅgiras.

अथ गर्गाणां त्र्यार्षेयः। आङ्गिरस गार्ग्य शैन्येति। शिनिवद्गर्गवदङ्गिरोवदिति॥९॥

9. Now there are three Ṛṣis of the Gargas. (The Hotṛ says:) O Āṅgirasa, Gārgya, śainya. (The Adhvaryu says:) In the manner of Śini, Garga, Aṅgiras.

भरद्वाजमु हैके ऽङ्गिरसः स्थाने। भारद्वाज गार्ग्य शैन्येति। शिनिवद्गर्गवद्भरद्वाजवदिति॥१०॥

10. According to some, instead of Aṅgiras there should be Bharadvāja. Then the Hotṛ says: O Bharadvāja, Gārgya, Śainya. (The Adhvaryu says:) In the manner of Śini, Garga, Bharadvāja.

अथ हरितानां त्र्यार्षेयः। आङ्गिरसाम्बरीष यौवनाश्वेति। युवनाश्वदम्दरीषवदङ्गिरोवदिति॥११॥

11. Now the three Ṛṣis of Haritas. (The Hotṛ says:) O Āṅgirasa, Āmbarīṣa, Yauvanāśva. (The Adhvaryu says:) In the manner of Yuvanāśva, Ambarīṣa, Aṅgiras.

मान्धातारमु हैके ऽङ्गिरसः स्थाने। मान्धात्राम्बरीष यौवनाश्वेति। युवनाश्वदम्बरीषवन्माधातृवदिति॥१२॥

12. According to some there should be Māndhātṛ instead of Aṅgiras. (Then the Hotṛ says:) O Māndhātra, Āmbarīṣa, Yauvanāśva. (The Adhvaryu says:) In the manner of Yuvanāśva, Ambarīṣa, Māndhātṛ.

## XXIV.8

अथ कुत्सानां त्र्यार्षेयः। आङ्गिरस मान्धात्र कौत्सेति। कुत्सवन्मान्धातृवदङ्गिरोवदिति॥१॥

1.Now there three Ṛṣis of the Kutsas. (The Hotṛ says:) O Āṅgirasa, Māndhātra, Kautsa. (The Adhvaryu says:) In the manner of Kutsa, Māndhātṛ, Āṅgiras.

अथाजमीढाः कण्वाः॥२॥

2. Now the Ajamīḍha-Kaṇvas.

तेषां त्र्यार्षेयः। आङ्गिरसाजमीढ काण्वेति। कण्ववदजमीढवदङ्गिरोवदिति॥३॥

3. There are three Ṛṣis of them. (The Hotṛ says:) O Āṅgirasa, Ājamīḍha, Kāṅva. (The Adhvaryu says:) In the manner of Kaṇva, Ajamīḍha, Aṅgiras.

अथ विरूपा रथीतराः॥४॥

4. Now the Virūpa-Rathītaras.

तेषां त्र्यार्षेयः। आङ्गिरस वैरूप पार्षदश्वेति। पृषदश्ववद्विरूपवदङ्गिरोवदिति॥५॥

5. There are three Ṛṣis of them. (The Hotṛ says:) O Āṅgirasa, Vairūpa, Pārṣadaśva. (The Adhvaryu says:) In the manner of Pṛṣadaśva, Virūpa, Aṅgiras.

अष्ट्रादंष्ट्रमु हैके ऽङ्गिरसः स्थाने। आष्टादंष्ट्र वैरूप पार्षदश्वेति पृषदश्वाद्विरूपवदष्टादंष्ट्रवदिति॥६॥

6. According to some there should be Aṣṭādaṁṣṭra instead of Aṅgiras. (Then the Hotṛ says:) O Āṣṭādaṁṣṭra, Vairupa, Pārṣadaśva. (The Adhvaryu says:) In the manner of Pṛṣadaśva, Virūpa, Aṣṭādaṁṣṭra.

अथ मुद्गलानां त्र्यार्षेयः॥ आङ्गिरस भार्म्यश्व मौद्गल्येति। मुद्गवलद्भृम्यश्ववदङ्गिरोवदिति॥७॥

7. Now there are three Ṛṣiṣ of the Mudgalas. (The Hotṛ says:) O Āṅgirasa, Bhārmyaśva, Maudgalya. (The Adhvaryu says:) In the manner of Mudgala, Bhṛmyaśva Aṅgiras.

तृक्षुपु हैके ऽङ्गिरसः स्थाने। तार्क्ष्य भार्म्यश्व मौद्गल्येति। मुद्गवलद्भृम्यश्ववत्तृक्षुवदिति॥८॥

8. According to some there should be Tṛkṣu instead of Aṅgiras. (Then the Hotṛ says:) O Tārkṣya, Bhārmyaśva, Maudgalya. (The Adhvaryu says:) In the manner of Mudgala, Bhṛmyaśva, Tṛkṣu.

अथ विष्णुवृद्धानां त्र्यार्षेयः। आङ्गिरस पौरुकुत्स त्रासदस्यवेति। त्रसदस्युवत्पुरुकुत्सवदङ्गिरोवदिति॥९॥

9. Now there are three Ṛṣis of the Viṣṇuvṛddha. (The Hotṛ says:) O Āṅgirasa, Paurukutsa, Trāsadasyava. (The Adhvaryu says:) In the manner of Trasadasyu, Purukutsa Aṅgiras.

एष एवाविकृतः शठमर्षणभद्रणमद्रणबादरायणौपमित्यौपगविसात्यकिसात्यंकाम्यारुणिनितुण्डीनाम्॥१०॥

10. The same (list) without any change (is applicable) to the Śaṭhamarṣaṇas, Bhadraṇas, Madraṇas Bādarāyaṇas, Aupamitis, Aupagavis, Sātyakis, Sātyaṁkāmyas, Āruṇis, and Nituṇḍis.

अथात्रीणां त्र्यार्षेयः। आत्रेयार्चनानस श्यावाश्वेति। श्यावाश्ववदर्चनानसवदत्रिवदिति॥११॥

11. Now there are three Ṛṣis of the Atris. (The Hotṛ says:) O Ātreya, Ārcanānasa, Śyāvāśva. (The Adhvaryu says:) In the manner of Śyāvāśva, Arcanānas, Atri.

अथ गविष्ठिराणां त्र्यार्षेयः। आत्रेयार्चनानस गाविष्ठिरेति। गविष्ठिरवदर्चनानसवदत्रिवदिति॥१२॥

12. Now there are three Ṛṣis of the Gaviṣṭhiras. (The Hotṛ says:) O Ātreya, Ārcanānasa, Gāviṣṭhira. (The Adhvaryu says:) In the manner of Gaviṣṭhira, Arcanānas, Atri.

अथातिथीनां त्र्यार्षेयः। आत्रेयार्चनानसातिथ्येति। अतिथिवदर्चनानसवदत्रिवदिति॥१३॥

13. Now there are three Ṛṣis of the Atithis. (The Hotṛ says:) O Ātreya, Ārcananasa, Ātithya. (The Adhvaryu says:) In the manner of Atithi, Arcanānas, Atri.

एष एवाविकृतो वामरथ्यसुमङ्गलबैजवापीनाम्॥१४॥

14. The same (list) without any change (is appliable) to the Vāmarathyas Sumaṅgalas, Baijāvāpis.

# XXIV.9

अथ विश्वामित्राणां देवराताश्चिकितमनुतन्त्वौलकिवालुकियज्ञवल्कोलूक-बृहदग्निबभ्रुगालविशालावतशालङ्कायनकालबवाः ॥१॥

1. Now the lists of Ṛṣis of Viśvāmitras: to these belong the Devarātas, Cikitas, Manutantus Aulakis, Vālukis, Yajñavalkas, Ulūkas, Bṛhadagnis, Babhṛs, Gālavis, Śālāvatas, Śālaṅkāyanas (and) the Kālabavas.

तेषां त्र्यार्षेयः। वैश्वामित्र दैवरातौदलेति। उदलवद्देवरातवद्विश्वामित्र-वदिति॥२॥

2. There of three Ṛṣis of them. (the Hotṛ says): O Vaiśvamitra, Daivarāta, Audala. (The Adhvaryu says): In the manner of Udala, Devatāta, Viśvāmitra.

अथ श्रौमतकामकायनानां त्र्यार्षेयः। वैश्वामित्र दैवश्रवस दैवतरसेति। देवतरसवद्देवश्रवोवद्विश्वामित्रवदिति॥३॥

3. Now there are three Ṛṣis of Śraumata-Kāmakāyanas. (The Hotṛ says): O Vaiśvāmitra, Daivaśravasa, Daivatarasa. (The Adhvaryu says). In the manner of Devatarasa, Devaśravasa, Viśvāmitra.

अथाज्यानां त्र्यार्षेयः। वैश्वामित्र माधुच्छन्दसाज्येति। अजवन्मधुच्छन्दोवद्विश्वामित्रवदिति॥४॥

4. Now there are three Ṛsis of the Ajas. (The Hotṛ says) O Vaiśvāmitra, Mādhucchandasa, Ājya (The Adhvaryu says): In the manner of Aja, Madhucchandas, Viśvāmitra.

अथ माधुच्छन्दसा एव धनंजयाः॥५॥

5. Now the Mādhucchandasa-Dhanaṁjayas.

तेषां त्र्यार्षेयः। वैश्वामित्र माधुच्छन्दस धानंजय्येति। धनंजयवन्मधुच्छन्दोवद्विश्वामित्रवदिति॥६॥

6. There are three Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Mādhucchandasa, Dhānamjayaya. (The Adhvaryu says): In the manner of Dhanaṁjaya, Madhucchandas, Viśvāmitra.

अथाष्टका: लोहिता:॥७॥

7. Now the Aṣṭaka-Lohitas.

तेषां द्व्यार्षेय:। वैश्वामित्राष्टकेति। अष्टकवद्विश्वामित्रवदिति॥८॥

8. There are two Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Āṣṭaka. (The Adhvaryu says): In the manner of Aṣṭaka, Viśvāmitra.

अथ पूरणा पारिधापयन्ता:॥९॥

9. Now the Pūraṇa-Pāridhāpayantas.

तेषां द्व्यार्षेय:। वैश्वामित्र पौरणेति। पूरणवद्विश्वामित्रवदिति॥१०॥

10. There are two Ṛṣis of them. (The Hotṛ says) O Vaiśvāmitra, Pauraṇa. (The Adhvaryu says): In the manner of Pūraṇa, Viśvāmitra.

अथ कतानां त्र्यार्षेय:। वैश्वामित्र कात्यात्कीलेति। अत्कीलवत्कतद्विश्वामित्रवदिति॥११॥

11. Now there are three Ṛṣis of Katas. (The Hotṛ says) O Vaiśvāmitra, Kātya, Ātkīla. (The Adhvaryu says): In the manner of Atkīla, Kata, Viśvāmitra.

अथाघमर्षणा: कुशिका:॥१२॥

12. Now the Aghamarṣaṇa-Kuśikas.

तेषां त्र्यार्षेय:। वैश्वामित्राघमर्षण कौशिकेति। कुशिकवदघमर्षणवद्विश्वामित्रवदिति॥१३॥

13. There are three Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Āghamarṣaṇa, Kauśika. (the Adhvaryu says): In the manner of Kuśika, Aghamarṣaṇa, Viśvāmitra.

अथ कश्यपानां त्र्यार्षेय:। काश्यपावत्सार नैध्रुवेति। निध्रुववदवत्सारवत्कश्यपवदिति॥१४॥

14. Now there are three Ṛṣis of Kaśyapaś. (The Hotṛ says): O Kāśyapa, Āvatsāra, Naidhruva. (The Adhvaryu says): In the manner of Nidhruva, Avatśāra, Kaśyapa.

अथ रेभाणां त्र्यार्षेयः। काश्यपावत्सार रैभेति। रेभवदवत्सारवत्कश्यपवदिति॥१५॥

15. Now there are three Ṛṣis of Rebhas. (The Hotṛ says): O Kāshyapa, Āvatsāra, Raibha. (The Adhvaryu says): In the manner of Rebha, Avatsāra, Kaśyapa.

## XXIV.10

अथ शण्डिलानां द्व्यार्षेयः। दैवलासितेति। असितवद्देवलवदिति॥१॥

1. Now there are two Ṛṣis of Śaṇḍilas. (The Hotṛ says): O Daivala, Āsita (the Adhvaryu says): In the manner of Asita, Devala.

त्र्यार्षेयमु हैके। काश्यप दैवलासितेति। असितवद्देवलवत्कश्यपवदिति॥२॥

2. According to some they have three Ṛṣis (The Hotṛ says). O Kāśyapa, Daivala, Āsita. (The Adhvaryu says): (In the manner of Asita, Devala, Kaśyapa.

द्व्यार्षेयास्त्वेवंन्यायेन॥३॥

3. (The other families)[1] having two Ṛṣis (can also have three Ṛṣis) in this manner.

1. e.g. Aṣṭakas (XXIV.9.7) or Pūraṇas (XXIV.9.9)

एकार्षेया वासिष्ठा अन्यत्र पराशरेभ्यः। वासिष्ठेति होता। वसिष्ठवदित्यध्वर्युः॥४॥

4. The Vāsiṣṭhas except the Parāśaras have one Ṛṣi. The Hotṛ (says) O Vāsiṣṭha. The Adhvaryu (says): In the manner of Vasiṣṭha.

त्र्यार्षेयमु हैके। वासिष्ठैन्द्रप्रमदाभरद्वसो इति। आभरद्वसुवदिन्द्रप्रमदवद्वसिष्ठवदिति॥५॥

5. According to some they have three Ṛṣis (The Hotṛ says) O Vāsiṣṭha, Aindrapramada, Ābharadvasu. (The Adhvaryu says): In the manner of Ābharadvasu, Indrapramada, Vasiṣṭha.

अथ पराशराणां त्र्यार्षेयः। वासिष्ठ शाक्त्य पाराशर्येति। पराशरवच्छक्तिवद्वसिष्ठवदिति॥६॥

6. Now there are three Ṛṣis of Parāśaras. (The Hotṛ says): O Vāsiṣṭha, Śāktya, Pārāśarya. (the Adhvaryu says): In the manner of Parāśara, Śakti, Vasiṣṭha.

अथ कुण्डिनानां त्र्यार्षेयः। वासिष्ठ मैत्रावरुण कौण्डिन्येति। कुण्डिनवन्मित्रावरुणवद्वसिष्ठवदिति॥७॥

7. Now there are three Ṛṣis of Kuṇḍinas. (The Hotṛ says): O Vāṣiṣṭha, Maitrāvaruṇa, Kauṇḍinya. (The Adhvaryu says): In the manner of Kuṇḍina, Mitrāvaruṇa, Vasiṣṭha.

अथ संकृतिपूतिमाषाणां त्र्यार्षेयः। शाक्त्य सांकृत्य गौरिवीतेति। गौरिवीतिवत्संकृतिवच्छक्तिवदिति॥८॥

8. Now there are three Ṛṣis of Saṅkṛti-Pūtimāṣas. (The Hotṛ says) O Śāktya, Sāṅkṛtya, Gaurivīta. (The Adhvaryu says): In the manner of Gaurivīti, Saṁkṛti, Śakti.

अथागस्तीनामेकार्षेयः। आगस्त्येति होता। अगस्तिवदित्यध्वर्युः॥९॥

9. Now there is one Ṛṣi of Agastis. The Hotṛ (says) O Āgastya. The Adhvaryu (says): In the manner of Agasti.

त्र्यार्षेयमु हैके। आगस्त्य दार्ढच्युतैध्मवाहेति। इध्मवाहकद्दृढच्युतवदगस्तिवदिति॥१०॥

10. According to some there are three Ṛṣis of them. (The Hotṛ says) : O Āgastya, Dārḍhacyuta, Aidhmavāha. (The Adhvaryu says): In the manner of Idhmavāha, Dṛḍhacyuta, Agasti.

अथ क्षत्रियाणाम्॥११॥

11. Now (series of ancestors) of Kṣatriyas.

यद्यह सार्ष्टिं प्रवृणीरन्नेक एवैषां प्रवरः। मानवैड पौरूरवसेति। पुरूवोवदिडावन्मनुवदिति॥१२॥

12. If they may mention the series of ancestors along with a Ṛsi, then there should be only one series of ancestors. (The Hotṛ says): O Mānava, Aiḍa, Paurūravasa. (The Adhvaryu says): In the manner of Purūravas, Iḍā, Manu.

अथ येषामु ह मन्त्रकृतो न स्युः सपुरोहितप्रवरास्ते प्रवृणीरन्॥१३॥

13. Now for them who have no composers of sacred formulae they should mention the series of ancestors along with the series of ancestors of the chaplain.[1]

1. Cp. II.16.10.

अथ येषां स्युरपुरोहितप्रवरास्ते॥१४॥

14. (The Kṣatriyas) of whom (there are the composers of sacred formulae) they are "without the series of ancestors of the chaplain."

सपुरोहितप्रवरास्त्वेवंन्यायेन॥१५॥

15. In the same manner (those Kṣatriyas who have the composers of sacred formulae they will be mentioned as) "with the ancestors of the chaplain".

एकार्षेया विशः। वात्सप्रेति होता। वत्सप्रवदित्यध्वर्युः॥१६॥

16. The Vaiśyas have one Ṛṣi. The Hotṛ (says) O Vātsapra. The Adhvaryu (says). In the manner of Vatsapra.

अथासंप्रज्ञातबन्धुराचार्यामुष्यायणमनुप्रब्रवीताचार्यप्रवरं प्रवृणीत॥१७॥

17. One who does not know about his relatives (Gotra) he should declare himself to be belonging to the family of his teacher; in his case the series of ancestors of his teacher should be mentioned.

अथाह ताण्डिन एकार्षेयं सार्ववर्णिकं समामनन्ति। मानवेति होता। मनुवदित्यध्वर्युः॥ मानव्यो हि प्रजा इति हि ब्राह्मणमिति हि ब्राह्मणम्॥१८॥

18. Now the Tāṇḍins have a tradition of one Ṛṣi for all the Varṇas (classes). (Thus) the Hotṛ (says) O Mānava. The Adhvaryu (says): In the manner of Manu.[1] For there is a Brāhmaṇa-text: "All the beings are born out of Manu."[2]

1. Cp. II.16.12.
2. TS V.1.5.6.

## THE ACTIVITIES OF HOTṚ IN AN IṢṬI (OFFERING)

## XXIV.11

पुरस्तात्सामिधेनीनां होता हृदयदेश ऊर्ध्वं प्रादेशं धारयमाणो जपति मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति॥१॥

1. Before (the ritual of) the Sāmidhenī (enkindling-vesses,

the Hotṛ, while holding his hand stretched up near the place of the heart, should mutter *mayi gṛhṇāmi....* (TS V.7.9a,b).

1. i.e. after he has been ordered by the Adhvaryu to recite the Sāmidhenī-verses (see II.12.1).

अन्तराहवनीयमुत्करं च प्रतीचीनं गच्छञ्जपति कं प्रपद्ये तं प्रपद्ये। यत्ते प्रजापते शरणं छन्दस्तत्प्रपद्ये। यावत्ते विष्णो वेद तावत्ते करिष्यामि। नमो अग्नय उपद्रष्ट्रे नमो वायव उपश्रोत्रे नम आदित्यायानुख्यात्रे। जुष्टामत्र देवेभ्यो वाचमुद्यासं स्वधावतीं पितृभ्यः शुश्रूषेण्यां मनुष्येभ्यः। प्रशास्त आत्मना प्रजया पशुभिः प्रजापतिं प्रपद्ये। अभयं मे अस्तु। प्रजापत्यमनुवक्ष्यामि। वागार्त्विज्यं करोतु मन आर्त्विज्यं करोतु। वाचं प्रपद्ये भूर्भुवः सुवरिति॥ सत्यं प्रपद्य इति वा॥२॥

2. Whle going between the Āhavanīya (-fire) to the Utkara (rubbish-heap), he mutters either *kaṁ prapadye...* (Sāṅkhāśś I.4.5.) or *satyaṁ prapadye...* (TB III.5.1.ff).

विष्णो स्थाने तिष्ठामीत्यव तिष्ठते॥३॥

3. He stands with *viṣṇoḥ sthāne tiṣṭhāmi* (II.15.1).

अन्तर्वेदि दक्षिणः पादो भवति। बहिर्वेदि सव्यः॥४॥

4. (At that time) his right foot is inside the altar; the left outside the altar.[1]

1. Cf. TS II.5.11.2.

अथोर्ध्वस्तिष्ठन्ब्रह्मन्सामिधेनीरनुवक्ष्यामीति ब्रह्माणमामन्त्र्य दशहोतारं व्याख्याय व्याहृतीश्च जपित्वा त्रिर्हिंङ्कृत्योत्तमेन हिङ्कारेणार्धर्चमुपसंदधाति॥५॥

5. Then standing up[1], having called Brahman with *brahman sāmidhenīranu vakṣyāmi*, having recited the Daśahotṛ-formula, and mutterd the sacred utterances (viz. *bhūḥ bhuvaḥ svaḥ*) having uttered the *hiṁ*-sound thrice,[3] he connects the half (-verse)[4] with the last *hiṁ*-sound.

1. Cf. TS. II.5.11.1.
2. Cf. TB II.2.1.6.
3. Cf. KB III.3.
4. Of the first Sāmidhenī-verse.

त्रिः प्रथमामन्वाह त्रिरुत्तमाम्॥६॥

6. He recites the first verse thrice (and also) the last verse thrice.[1]

1. Cf. TS II.5.7.1.

यं कामयेत सर्वमायुरियादिति तस्य त्रिरनवानं प्रथमोत्तमे अनुब्रूयात्॥७॥

7. (The sacrificer) in the case of whom he desires that he (the sacrificer) should get full life, he should recite the first and last (Sāmidhenī-verses) without breathing.[1]

1. Cp. TS. II.5.7.4-5.

एकैकामेव संतन्वन्ननवानमनुब्रूयादित्येके॥८॥

8. According to some he should recite each verse interlinking with each other and without breathing.[1]

1. Cp. ŚB I.3.5.15.

तृतीयां सामिधेनीं त्रिर्विगृह्णाति। संततमन्वाहेति सामिधेनीनामविशेषात्॥९॥

9. He divides the third Sāmidhenī (-verse) into three parts. It is said, "He recites interlinkingly[1] because there is no difference in connection with the Sāmidhenī-verses".

1. TS II.5.7.2.

विज्ञायते च। ऋषेर्ऋषेर्वा एता निर्मिता यत्सामिधेन्यः। ता यदसंयुक्ताः स्युः प्रजया पशुभिर्यजमानस्य वितिष्ठेरन्। अर्धर्चौ संदधाति संयुनक्त्येवैना इति ते मन्यामहे॥१०॥

पूर्वस्याश्चोत्तरमुत्तरस्याश्च पूर्वं तौ संदध्यात्॥११॥

10-11. And it is known (from a Brāhmaṇa text)[1] : "The Sāmidhenīs are created by different sages. If they were disunited, they may separate the sacrificer from the offspring and cattle. He joins the half-verses; he thereby unites them[1]. We think that he should join the last quarter of the preceding verse with the first quarter of the following verse and the first quarter of the following verse with the last quarter of the preceding verse".

1. Cf. TS II.5.7.5.

संततमन्वाहेति सामिधेनीनामनुच्छ्वासवादो विज्ञायते च॥१२॥

नान्तरर्चौ व्यन्यात्। यद्यन्तरर्चौ व्यन्यादपाने प्राणं दध्यात्। अतिहाय पूर्वस्या अर्धर्चमुत्तरस्या अर्धर्चे व्यनिति॥१३॥

12-13. The expression, "He recites interlinkingly[1], means absence of breathing at the time of (reciting) the Sāmidhenī (-verses). And it is known, from a Brāhmaṇa-text. "He does not breathe between two verses. If he breathes between two verses, he would keep his breathing in the out-breathing (and then would die). Having gone beyond the half-verse of the first, he breathes after the half-verse of the next (verse)"[2].

1. Cf. TS. II.5.7.2.
2. The source of this quotation is not known.

त्रिनरनुवचनेनार्धर्चसंतानो विद्यत एकर्षित्वात्॥१४॥

14. Through the thrice recitation the interlinking takes place, because the Ṛṣi is one and the same[1].,

1. This Sūtra is not clear.

त्वं वरुण इति वसिष्ठराजन्यानां परिधानीया। आ जुहोतेतीतरेषां गोत्राणाम्॥१५॥

15. The verse *tvaṁ varuṇaḥ*... (TB IIII.5.2.3, ṚV VII.12.3) should be used as final verse by those belonging to Vasiṣtha family and by the Kṣatriyas. By those who belong to the other families the verse *ā juhota*... (TB III.5.2.3)should be used as the final verse.[1]

1. See XXI.2.4-5.

नराशंसो द्वितीयः प्रयाजो वसिष्ठशुनकानाम्। तनूनपादितरेषां गोत्राणाम्॥१६॥

16. For the sacrificer belonging to the Vasiṣṭha and Śunaka family the second fore-offering should refer to Narāśaṁsa; for the other families... to Tanūnapāt[1].

1. See XXI.2.6-7.

सामिधेनीरनूच्य प्रवरमुक्त्वा निविदो ऽन्वाह॥१७॥

17. Having recited the Sāmidhenī verses, having uttered the Pravara, he should recite the Nivids.[1]

1. i.e. Nigada but here called Nivid undr the influence of KB II.2.

तासां सप्त पदान्युक्त्वापानिति॥१८॥

18. Having recited seven parts out of them (without breathing), he breathes.

## XXIV.12

अथ चत्वार्यथ चत्वारि॥१॥

1. Then (after having recited the next) four the Hotṛ breathes; then (after having recited the four (he breathes) next).[1]

1. For XXIV.11.18 and this Sūtra cf. KB II.2. For the Nigada see also TS II.5.9.1-3; TB III.5.3.1-3.

ता अनूच्य देवता आवाहयति या यक्ष्यमाणो भवति॥२॥

2. Having recited those (formulae) he invites those deities whom he is going to recite the offering-verses.

1. i.e. the deities to whom the offerings are going ot be made.

स वै खलु वाजिनो नावाहयेद्देविका देवसुवो यच्च किं चैतादृक्ते मन्यामहे॥३॥

3. He should not invite the Vājins,[1] the Devikās,[2] the Devasū[3] and whatever else is of that type—thus we think.

1. Cf. KB V.2. For the offfering to Vājins see VII.3. 6-9.
2. Cp. XIII.23.2.
3. Cp. XIII.24.8.

परप्रधानानां परतन्त्रव्यवेतानां च प्रतिषेधः स्यात्तल्लिङ्गत्वाच्छब्दस्य॥४॥

4. There should be the prohibition of those (deities) when they are subordinate to other (deities) and (or) they are separated from the procedure of the other (deities) because the word (viz. Vājin etc.) is indicatory of it.

एकदेवतानां नानादेवताव्यवेतानां तन्त्रमावाहनं विभवात्॥५॥

5. When there are the same deities and they are separated from the different deities, then the invitation of them should be done jointly because that is possible.

अथोर्ध्वज्ञुः प्रादेशेन भूमिमभिनिधाय जपतीदमहं त्रिवृता स्तोमेन रथंतरेण साम्ना वषट्कारेण वज्रेणास्यै पृथिव्या अस्यै प्रतिष्ठाया अस्मादायतनाद्यो

ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तं हन्मि॥ यदद्य होतृवर्ये जिह्मं चक्षुः परापतत्। अग्निष्टत्पुनराभरज्जातवेदा विचर्षणिः॥ वसूनां रातौ स्याम रुद्राणामूर्म्यायां स्वादित्या आदित्ये ऽनेहसः। चारुमद्य देवेभ्यो वाचमुद्यासं चारुं ब्रह्मभ्यश्चारुं मनुष्येभ्यश्चारुं नराशंसायानुमतां पितृभिः। ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितताः पुरुत्रा। तेभ्यो न इन्द्र सवितोत विष्णुर्विश्वे देवा मुञ्चन्तु मरुतः स्वस्त्येति॥६॥

6. Then sitting with his knee upwards, having spread his hand over the ground,[1] he mutters *idamaham trivṛtā stomena...*[2] (and the verses) *yadadya hotṛvarye....*[3]

1. Cp. ĀśvaŚS I.3.22.
2. This formula occurs only here.
3. Cp. ŚB I.5.1.20.

अथ यदेनमाहासौ मानुष इति तदुपोत्थाय दक्षिणेन पाणिना दक्षिणमध्वर्योरंसमन्वारभ्य जपति। सव्येनाग्नीध्रस्य दक्षिणम्॥ षष्टिश्चाध्वर्यो नवतिश्च पाशा होतारमग्निमन्तरा विचृत्ताः। सिनन्ति पाकमति धीर एत्यृतस्य पन्थामन्वेति होता॥ अग्निमन्वारभामहे होतृवर्ये पुरोहितम्। येनायन्नुत्तमं स्वर्देवा अङ्गिरसो दिवमिति॥७॥

7. Then when the Adhvaryu says to him (the Hotṛ) "So and so is the human Hotṛ"[1] having stood up, having held from behind the right sholulder of the Adhvaryu with his own right hand and the right shoulder of the Āgnīdhra with his own left hand[2] the Hotṛ mutters: *ṣaṣṭiścādhvaryo*... and *agnimanvārabhāmahe*.....

1. Cp. I.16.14.
2. Cf. SāṅkhāŚS I.6.3.

मयि प्राणापानाविति पाणी प्रत्याहृत्योरोदेशं स्पृशते॥८॥

8. Having taken back his hands with *mayi prāṇāpānau*... he touches the region of his chest.

आ पृणोषि संपृण प्रजयामा पशुभिरापृणेतीध्मसंहनानि मुखं प्रति विधूनुते॥९॥

9. He shakes the strings used for binding the fuel in front of his face with *ā pṛṇoṣi*....

अथाप उपस्पृश्याग्ने नय सुपथा राये अस्मान्।। एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः। अवतां मा रोदसी विश्वमिन्वे यजामहे सौमनसाय देवानित्येते ऋचौ जपन्होतृषदनाय प्रव्रजति।।१०।।

10. Then having touched water, muttering these two verses beginning with *agne naya supathā*[1] and *ehyagna iha*[2] he goes towards the Hotṛ's seat.

1. TS I.1.14.i.
2. ṚV I.76.2.

जघनेन होतृषदनं प्राङ्मुख उपविश्याथ होतृषदनमभिमृशत्यहे दैधिषव्येति।।११।।

11. Having sat to the back side of the Hotṛ's seat, with his face to the east, he then touches the Hotṛ's seat with *ahe daidhiṣavya....*[1]

1. TS III.2.4.4.

अथास्मात्तृणं निरस्यति।।१२।।

12. Then from this (seat) he throws a blade of grass.

1. This Sūtra is to be joined with the next Sūtra.

## XXIV.13

शुष्कं प्रच्छिन्नाग्रं वा निरस्तः पराग्वसुः सह पाप्मनेति।।१।।

1. (The Hotṛ throws a blade of grass which is) dry or the one the point of which is cut. (He throws it) with *nirastaḥ parāgvasuḥ....*

अथ होतृषदन उपविशति पातं मा द्यावापृथिवी उपस्थ इति दक्षिणपूर्विणं सव्योत्तरिणं वोपस्थं कृत्वा।।२।।

2. Then having placed his right knee towards the east or having placed the left knee on the right knee, he sits down on the Hotṛ's seat with *pātaṁ mā....*

अथ जपति सीद होतर्नि होता होतृषदन इति द्वे।। पिप्रीहि देवाँ उशतो यविष्ठेत्येषा।। वेषि होत्रमुत पोत्रं जनानां मान्धातासि द्रविणोदा ऋतावा। स्वाहा वयं कृणवामा हवींषि देवो देवान्यजत्यग्निरर्हन्।। आ देवानाम्।। त्वमग्ने व्रतपा असि।। यद्वो वयं प्रमिनाम।। यत्पाकत्रा मनसा।। विश्वेषां

ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान। स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः॥ यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान। पन्थामनु प्रविद्वान्पितृयाणं द्युमदग्ने समिधानो वि भाहीत्येतस्य सूक्तस्य षट् सर्वं वा॥ विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य। प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि॥ यमिच्छामि मनसा सो ऽयमागाद्यज्ञस्य विद्वान्परुषश्चिकित्वान्। स नो यक्षद्देवताता यजीयान्नि हि षत्सदन्तरः पूर्वो अस्मन्निषद्य। तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असाम॥ ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम्॥ नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः। यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवा इति॥३॥

3. Then he mutters the following verses: *sīda hotaḥ...* and *ni hotā hotṛṣadane...* these two;[1] then this: *piprīhi devān*[2] (here he recites the first six verses of the entire hymn beginning with this verse (and then the four verses beginning with) *viśve devā śastana*,[3] *yamicchāmi manasā*,[4] *tadadya vācaṁ*[5], and *namo mahadbhyaḥ*[6].

1. TS III.5.11.f and g.
2. ṚV X.2.1.
3. ṚV X.52.1.
4. ṚV X.63.1
5. ṚV X.53.4.
6. ṚV I.27.13.

एतज्जपित्वा स्रुचावादापयति॥४॥

4. After having muttered this he makes the Adhvaryu to hold both the ladles.[1]

1. Cp. II.17.1.

सर्वत्र पुरस्ताद्याज्याया येयजामहमुक्त्वा व्याहृतीर्दधाति॥५॥

5. Everywhere, having uttered the words *ye yajāmahe* before any offering-verse,[1] he places (utters) the great utterances *bhūḥ bhuaḥ svaḥ*.

1. Cf. ĀśvaŚS I. 5.4.
2. Cf. KB II.5.

नानूयाजेषु येयजामहं करोति॥६॥

6. He does not utter the words *ye yajāmahe* at the time of reciting the offering-verses of the after-offerings (Anūyājas).

अनवानमनूयाजान्यति। अमत्सतेति वापानिति॥७॥

7. He recites the offering-verses of the Anūyājas without breathing or he may breathe after having uttered the word *amatsata*.[1]

1. This word occurs in the offering of the third Anuyāja. Cf. SāṅkhāŚS I.13.3; ĀśvaśsI.8.7.

पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या। उपरिष्टाल्लक्ष्मा याज्या। एतद्वा विपरीतम्॥८॥

8. The invitatory-verse is that which has the mark (i.e. the name of the deity, for which the offering is made) in the front part (i.e. in the first half of the verse); the offering-verse is that which has the mark ... in the upper part (i.e. the second half of the verse); or this is (to be understood) in the reverse manner.[1]

1. See TS II.6.2.3; ŚB I.7.2.18-19; cp. XV.18.9.

उभयतोलक्ष्मा पुरोऽनुवाक्या तथा याज्येत्येके॥९॥

9. According ot some the invitatory-verse has the mark on both the sides; similarly the offering verse.

तिष्ठन्पुरोऽवाक्यामन्वाह। आसीनो याज्याम्। उभे तिष्ठन्नासीनो वा॥१०॥

10. (The Hotṛ) recites the invitatory-verse while standing; he recites the offering-verse while sitting;[1] or he recites both while standing or sitting.

1. Cf. TS II.5.11.1; ŚB I.4.2.18-19.

सा ह त्वै समृद्धा पुरोऽनुवाक्या यामभिव्याहरन्देवतामेवाग्रे ऽभिव्याहरति। सा ह त्वै समृद्धा याज्या देवताया अधि वषट्करोति॥११॥

11. That invitatory-verse indeed is prosperous reciting which he utters (the name of) the deity first; that offering-verse indeed is prosperous in connection with which he utters the exclamation *Vaṣaṭ* on (i.e. immediately after the name of) the deity.[1]

1. Cf. ŚB I.7.2.20.

ऋचि प्रणवं दधाति याज्यावर्जम्॥१२॥

12. Excluding the offering-verses, he adds Praṇava i.e. *om* to every verse.

1. Cp. ŚāṅkhāŚS I.1.22.

ओमित्यृचो ऽधि प्रणौति॥१३॥

13. He makes *om* on the verse i.e. he turns the last syllable of every verse into *om* or adds *om* after the last syllable[1].

1. See XXIV.14.1-2.

## XXIV.14

उत्तमस्याक्षरस्य विकारमेक आहु:॥१॥

1. Some say that (the *om*) is a modification of the last syllable.[1]

1. This is the usual practice. See ĀśvaŚS I.5.9ff.

अधिकः स्यादित्यपरम्॥२॥

2. Another view is that (*om* should be) additional (to the last syllable).

विज्ञायते च। ऋचमुक्त्वा प्रणौत्यपरामुक्त्वा प्रणौत्यधिके पुनरेतदुपपद्यते संततमृचा वषट्करोतीति च तद्वद्याज्याया अधि वषट्करोति॥३॥

3. And it is known (from a Brāhmaṇa-text:) (The Hotṛ utters *om* after having recited a verse; after having recited another verse he uters *om*. The same holds good further (also). (When it is said that he makes the *Vaṣat* call interlinkingly with the verse[1] it means that he utters *Vaṣaṭ* after the Yājyā (-verse).

1. Cp. AB III.7.

अपगूर्य वषट्करोतीत्युच्चैर्वादः शब्दस्य॥४॥

4. (When it is said that) he utters *Vaṣaṭ*-call having threatened[1] (it means that there should be) loud pronouncation of the sound.

1. TS II.6.2.5; CP. AB III.7.

यं कामयेत प्रमायुकः स्यादिति तस्योच्चैरपगूर्य निखिदन्निव वषट्कुर्यात्। यं कामयेत पापीयान्स्यादिति नीचैस्तरां तस्य याज्याया वषट्कुर्यात्। यं कामयेत वसीयान्स्यादित्युच्चैस्तरां तस्य याज्याया वषट्कुर्यात्। न वसीयान्न पापीयानिति समं तस्य याज्याया वषट्कुर्यात्। उच्चैः क्रौञ्चमिव वषट्कुर्यात्स्वर्गकामस्येति विज्ञायते॥५॥

5. In the case of whom (sacrificer) the Hotṛ desires that he should die, he should utter *Vaṣaṭ* having loudly threatened,

while pressing as it were. In the case of whom the Hotṛ desires that he should be worse he should utter the *Vaṣaṭ* in the voice lower than that for the offering-verse. In the case of whom (the Hotṛ) desires that he should be better he should utter the *Vaṣaṭ* in a louder voice than that of the offering-verse. (In the case of whom the Hotṛ desires that) he should neither be better nor worse, he should utter the *Vaṣaṭ* in the same voice as that for the offering verse. It is known from a sacred text: "He should utter the *Vaṣaṭ* loudly (and) in the manner similar to that of Krauñca in the case of (a sacrificer who is) desirous of heaven."[1]

1. Cf. In general AB III.7; cp. TS II.5.11.1.

बलीय ऋचो वषट्करोतीति तद्वत्॥६॥

6. Similarly (there is a rule:) He utters *Vaṣaṭ* with more force than the verse.

यां देवतां यजेत्तां मनसा ध्यायेत्पुरा वषट्कारात्स्वर्गकामस्येति विज्ञायते॥७॥

7. It is known from a Brāhmaṇa-text: in the case of a sacrificer who is desirous of heaven (the Hotṛ) should think of the deity.[1]

1. Cp. AB III.8.

वषट्कृत्य प्राण्यापान्य निमिषेत्॥८॥

8. After having uttered the *Vaṣaṭ*, having breathed in and out, he should close the eyes for a moment.

अपानेनैव प्राणं धारयेन्निमिषेण चक्षुरिति विज्ञायते॥९॥

9. It is known from a Brāhmaṇa-text: One should support the breath by means of breathing, (and support eye by means of closing the eye).[1]

1. Cp. TB II.1.5.9.

यं द्विष्यात्तस्यौषडिति वषट्कुर्यात्। ओषत्येवेति विज्ञायते॥१०॥

10. In the case of a sacrificer whom (the Hotṛ) hates, the Hotṛ should utter the *Vaṣaṭ* as *Oṣaṭ*. It is known (from a Brāhmaṇa-text:) "He certainly burns the sacrificer".

वाषडित्येके समामनन्ति। वौषडित्येके। वौषाडित्येके। वाक्षडित्येके। वौक्ष-डित्येके वौक्षाडित्येके॥११॥

11. Some think that (one should pronounce) *Vāṣaṭ*; some *Vauṣaṭ*; some *Vauṣāṭ*; some *Vākṣaṭ*; some *Vaukṣaṭ*; some Vaukṣāṭ.

वषट्कार मा मे प्र वाङ्मो अहं त्वां बृहता मन उपह्वये। न मां न मे वाचं हिनसात्। हव्यं देवेभ्यो ऽभिवहाभ्योजः सहः सह ओजः। वाग्वषट्कार नमस्ते अस्तु मा मा हिंसीरित्येतद्वषट्कृते जपति॥ वाग्षट्कार नमस्ते अस्तु मा मा हिंसीरिति वा॥१२॥

12. After having uttered the *Vaṣaṭ* he mutters *vaṣaṭkāra ma me...* or *vāg vaṣaṭkāra namaste astu....*

अङ्गुलीमक्तामिषे प्राणायेति मुखदेशमूर्ध्वमुत्कृष्योर्जे ऽपानायेत्यवाचीनं नियच्छति॥१३॥

13. After having moved the anointed finger[1] up to the region of mouth with *iṣe prāṇāya* he presses it down with *ūrje apānāya*.

1. I follow Caland in emending the text as *aṅgulīm aktām iṣe*.
2. For the formulae cp. ĀśvaŚS I.7.2. For this Sūtra cp. in general III.2.3-4.

अवान्तरेडामवत्तामङ्गुलीभिर्निगृह्य न करोति॥१४॥

14. Having held fast the cut out Avāntareḍā with his fingers, he does not make a fist.[1]

1. Cp. III.2.5.

मुखमिव प्रत्युपह्वयते॥१५॥

15. He calls Iḍā towards himself while holding it in front of the mouth.[1]

1. Cf. TB III.3.8.4.

यं कामयेतापशुः स्यादिति पराचीं तस्येत्युक्तम्॥१६॥

16. It has been said in a Brāhmaṇa-text: In the case of whom (the Hotṛ) desires that he (the sacrificer) should be devoid of cattle, in his case he calls Iḍā away from himslef....[1]

1. TS I.7.1.3-4.

पदाभ्यासप्रतिषेधस्तु॥१७॥

17. There should be, however, prohibition on the repetition of the words.

विज्ञायते चेडोपहूतेति तत्पराची। उपहूतेति तत्प्रतीची॥१८॥

18. And it is known from a Brāhmaṇa-text: The expression *iḍā upahūtā* (Iḍā is invoked) is away from himself; the expression *upahutā* invoked is (Iḍā) is towards himself.

आध्वर्यव एवातो ऽन्यानि कर्माणि होतुराम्नातानि भवन्ति। उपदेशादित-राणीतराणि ॥१९॥

19. The activities other than these, of the Hotṛ, are mentioned in the description of the activities of the Adhvaryu itself. The other ones (are to be ..nderstood) from the direct teaching.

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